

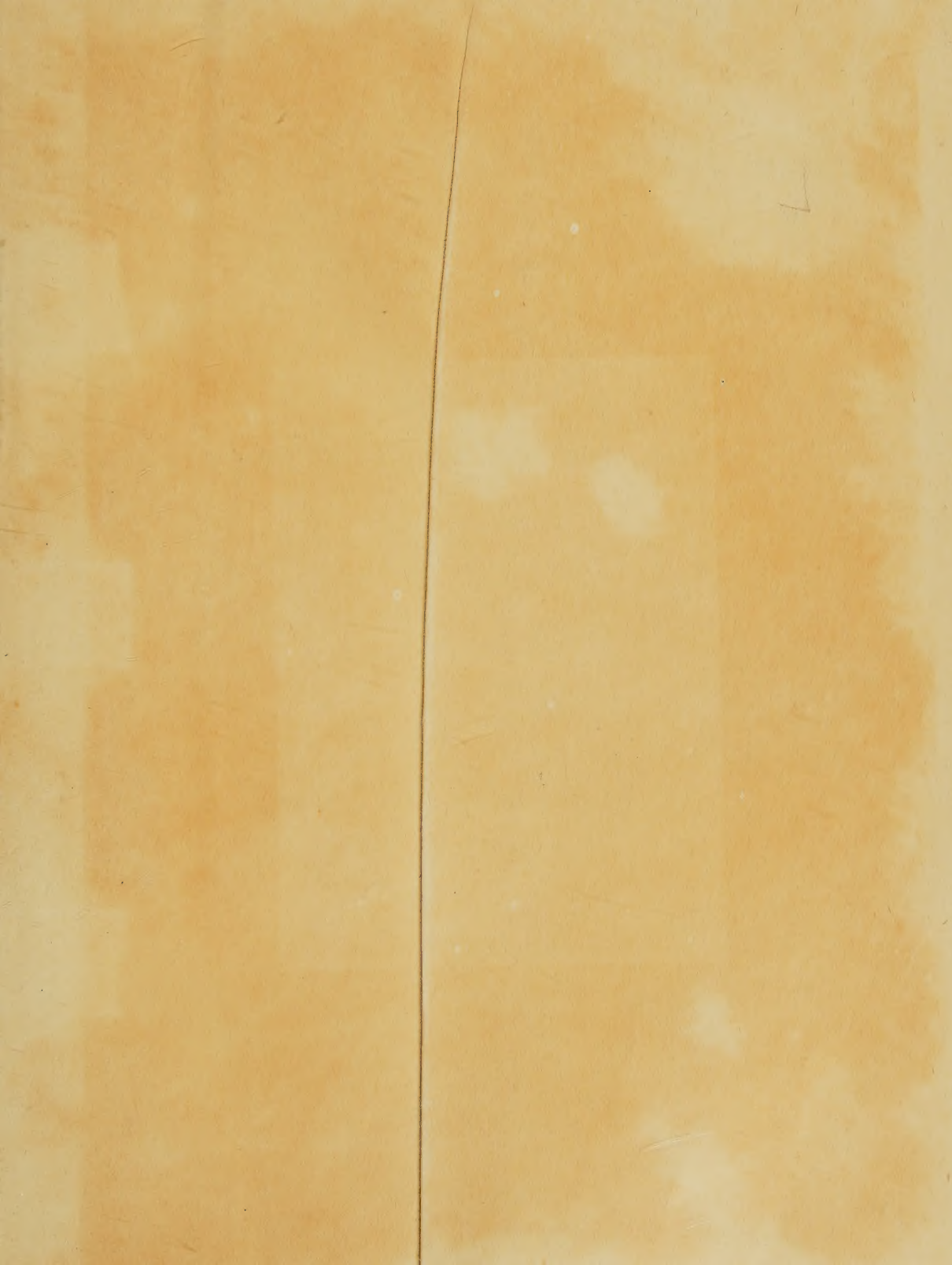
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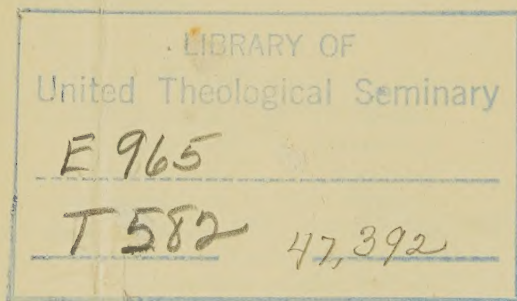
Harold D. Halderman



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JAMES HASTINGS, M.A., D.D.



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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Bishop of Durham has become an advocate of prayer for the dead. The War has done some wonderful things for us. This is one of the most wonderful.

Dr. MOULE has written 'Words for Hearts in Trouble,' publishing them with the title of *Christus Consolator* (S.P.C.K.; 1s. 6d. net). In one of these 'Words' he considers the case of 'Passing Souls.'

It is a difficult subject. Dr. MOULE knows its difficulty. With as keen a sense of responsibility as man can feel, he considers the case of him who is called to face death suddenly and to find it. Was he ready?

The Bishop of Durham would not for himself or for us in our normal hour, 'dare, ever so little, to trifle with the mercy of God.' 'Nothing,' he says, 'is more evident in the Bible than its insistent, its *anxious*, appeal to come, and come now, to the open arms of the Lord; to "choose life"; to "make your calling sure"; to "fly for refuge to lay hold upon the hope set before us."'

But there is another side. The Bishop of Durham is bold enough to appeal to the majesty of God. Who are you that would 'limit the mercy of the Merciful,' or that would 'prescribe to

Him the precise methods in which He shall be pleased to bring the passing soul and the sacrifice of Calvary together'? Then with an eager application of

God's children cannot wander beyond reach
Of the sweep of His white raiment,

'assuredly,' he says, 'the hem of the garment of His Son has long fringes.'

He is bold enough to appeal to human experience. Human experience, he says, gives us one far-reaching suggestion as to the possible action of the mercy of the Merciful in the very article of death. The verse is well known:

Betwixt the stirrup and the ground
Mercy I sought, mercy I found.

And he adds this incident; it was told him by the vicar of the parish in Essex where it occurred. 'A woman of some sixty years died there in his time. She was well known to pastor and people as a loving Christian soul, true in life and death. In youth she had been violently passionate. One day, half demented with anger, she ran from the cottage, and threw herself down the open well—that familiar thing in East Anglian gardens. Almost dead, she was drawn up, and slowly recovered her senses. Her first words were, "If I had died in the well I know I should have been

saved; as I was falling down, I remembered all mother taught me, and I believed it with all my heart." Forty years, lived "in newness of life," were the sequel of those moments.'

Then come the words which express his assurance. 'Let us be sure, across all mysteries, that the Merciful will not have *less* mercy than His wont when the passing soul, more or less consciously, is giving itself in the agony of battle for the lives and homes of others.'

Now it is surprising that the Bishop of Durham did not stop there. Is there more that needs to be said? Is there more that can be said? He seems to think there is. He seems, quite unexpectedly, unable to let go his human hold. When the sheaf is gathered home, ripe and ready, there is no need for anything but praise. But Dr. MOULE cannot quite get over the question, 'Was he ready?' He was caught in the trenches, or the lust of battle was on him as he rushed forward. It came to him in a moment. Was he ready?

If he was not, if we cannot be quite assured that he was, what then? Well, first of all, 'with a trembling but holy hope looking to the Crucified and Risen, we would commit the soul, and commit our hearts, to the hands, infinitely kind, of "a faithful Creator."' And almost ere he is aware of it, Dr. MOULE has stretched his own hands into the unseen and prayed for the dead.

It is not prayer for deliverance from gloom and pain. Misgivings about such a prayer 'are wholly justified.' It is no more than 'a breath of loving aspiration sent after the spirit into its abode of light, asking, as a certainty may be asked for, for the perpetual growth in the emancipated being of the graces and the bliss of the heavenly rest, and its holy progress and education in the knowledge of its Lord.'

And he offers us such a prayer to pray. 'It lies before me, composed for private use. It is

beautiful in its restraint and tenderness: "Grant that his life may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. . . . Tell him, gracious Lord, if it may be, how much I love him . . . and long to see him again; and, if there be ways in which he may come, . . . grant me a sense of his presence, in such a degree as Thy laws permit. . . . Pardon, O gracious Lord and Father, whatever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen."'

To Dr. A. H. M'NEILE, in his *Commentary on St. Matthew*, recently issued, the Transfiguration of our Lord signified the passing of the Law and the Prophets. Another study of the Transfiguration has appeared. It occupies a whole volume, the title being simply *The Transfiguration of Jesus* (Kelly; 1s. net). The author is a scholarly Wesleyan, the Rev. William Ernest BEET, M.A., D.Lit.

What was the purpose of the Transfiguration? As Dr. M'NEILE, so also Dr. BEET finds the deepest significance of it in the presence of Moses and Elijah. But not to the doing away of the Law and the Prophets.

Not that Dr. BEET denies that purpose in the Transfiguration. Moses and Elijah must always represent the Law and the Prophets. In them the Old Covenant is as it were incarnate. And now they take a subordinate place in the presence of the Messiah. 'Bowing for a moment in the presence of One mightier and grander far than they, then vanishing away into the unseen, leaving that One alone in view, they form an impressive symbol of the splendid truth, of which the world at large is, unhappily, as yet all unconscious, that old things are passed away and all things become new.'

But that is not the chief meaning of the Trans-

figuration. Moses and Elijah represent the *already accomplished result* of the death of Jesus on the Cross. For trouble had possession of Him as He reached the Mount. Even then His soul was exceeding sorrowful even unto death. It was not the fear of death. It was not the fear of physical death, cruel beyond all human invention as that death was to be. It was not the fear of social death, bitter as it was to know that they whom He loved would forsake Him and flee, while one of them would betray Him. It was not even, in Dr. BEET'S belief, the dread of spiritual death, a projection thus far of the awful cry, 'My God, my God, why hast thou forsaken me?' It was the fear that all would be in vain; that, when the death in all its forms was undergone, nothing should come of it.

Therefore it was that Moses and Elijah appeared in glory. What is glory? It is the visible manifestation of goodness. It is that goodness, seen and recognized, which no man can attain to by his own effort, but which is the result of the redemption wrought by Christ. If Moses and Elijah had symbolized merely the passing of the Law and the Prophets, there was no occasion for their appearing in glory. It would have been more appropriate if they had appeared in their familiar form of lawgiver and prophet, as they were known on earth. They appeared in glory to signify that *through the death of Christ* they had already become perfect as their Father in heaven is perfect.

That was as the balm of Gilead to the harassed soul of Jesus. 'It requires no great exercise of imagination,' says Dr. BEET, 'to enable us to understand how, thus seeing in actual visible form before His eyes the noble result of that sacrifice yet to be made, and of those sufferings still to be endured, the Saviour would be not a little strengthened by the ministry of Moses and Elijah to tread that *Via Dolorosa* which lay before Him, the dark and painful way of the cross. If it were possible that such an experience should be our

own, under similar circumstances, we too should derive comfort and encouragement therefrom. Let us suppose, for a moment, that we stand face to face with some hard and painful duty, some God-appointed task, against the doing of which all our natural feelings and inclinations rise in revolt, the results of which, nevertheless, once it were done, will be exceeding great; could we but see that great result already accomplished to our hand, while the burden still rests heavy upon us, and before its pressure upon our spirit has reached its most intolerable climax—how should we thereby be nerved and strengthened to be steadfast to the end! This is precisely what our Lord experienced, and just the sort of help and encouragement that He received from the ministry of saints redeemed.'

But why call upon Moses and Elijah to fulfil a purpose such as this? The reason is twofold. First, it is necessary that they who are to show the full effect of the death of Jesus should have passed within the veil. And next, it is for Jesus the fulness of comfort that in Moses and Elijah He sees not only those who are to come after Him on earth redeemed with His precious blood, but those also who have gone before Him. Do we ask what of the Saints who finished their course on earth before the Incarnation? Did Jesus ask? This is the answer. They without Christ cannot be made perfect. The merit of His death is reckoned forward to them. Already, even before the death is accomplished at Jerusalem, Moses and Elijah come to Him in the glory of the redeemed. And as He looks upon them He sees of the travail of His soul and is satisfied.

'He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth' (Ac 8³²). Thus read the Treasurer of Queen Candace. And when Philip joined himself to the chariot, Of whom speaketh the prophet this? he asked. Whereupon Philip, beginning from this scripture, preached unto him Jesus.

Philip knew nothing of the controversy about the Suffering Servant of the Lord. But he knew Jesus. He knew that, only a few years before, Jesus had stood His trial, first before the Jewish high priest, next before the Roman procurator, and then before the tetrarch of Galilee; and that at each trial, standing as a lamb before His shearer, He opened not His mouth. So he began from this scripture. He felt, no doubt, that a more appropriate scripture from which to preach Jesus could scarcely have been given into his hands.

Jesus 'opened not his mouth.' First He was tried by Caiaphas and the Jewish Sanhedrin. And when the witnesses bore false witness against Him, 'the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace and answered nothing.'

Then they brought Him before Pilate. The Roman governor was perplexed; and when the Jews persisted, saying, 'We have a law, and by that law he ought to die, because he made himself the Son of God,' Pilate became alarmed. He 'entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.'

Last of all, Pilate sent Him to Herod. For he had discovered that Jesus was from Galilee, over which Herod was tetrarch, and he was glad to shift this responsibility to the shoulders of another. And 'when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing.'

Three separate trials, before three distinct judges, and each time He 'opened not his mouth.' No doubt Philip would say that He was fulfilling Scripture. But He was doing more than that. He was judging men. He was judging His judges.

If He opened not His mouth when Caiaphas, Pilate, and Herod asked Him their questions, it was because there was something in these men which made it impossible for Him to answer.

Take Pilate first.

Pilate was an irreligious man. He was irreligious before he was sent to govern Judæa, and it is not probable that anything which he saw in Jerusalem inclined him towards religion. Still it was not contempt for the particular religion professed by his turbulent subjects that made him slay the Galileans in the Temple, till their blood mingled with the blood of their sacrifices. Only an absolutely and glaringly irreligious man could have done that.

He had not always been irreligious. He had remembered his Creator in the days of his youth, as every Roman did. But then the evil days came. Hiding himself from God in self-indulgence, he found that God had hidden His face from him. Pursuing truth which he had no purpose of practising, truth had escaped his grasp. And when the day of decision came, that most unexpected day of decision upon which the Jews brought Jesus before him to be condemned, Pilate was unequal to the test. 'Every one that is of the truth heareth my voice,' said Jesus. 'Pilate saith unto him, What is truth?' And when he had said it, he passed out to speak to the Jews, unconscious that the opportunity of his life had been lost.

But when religion is thrust out at the door, superstition comes in by the window. Pilate was irreligious, and just on that account he was very superstitious. As he sat there on the judgment-seat, 'his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.' What a scene! The Roman Procurator in his robes of office is sitting on the judgment-seat, trying a prisoner on the capital

charge, and a message comes from his wife, that she has had a dream! As if the dream of a woman would influence a judge in the discharge of his duty! But Pilate's wife knew Pilate. The men who looked on observed the face grow white and the hand shake, and wondered what the message was.

The chief priests knew Pilate also. 'This man ought to die, they cried, because he made himself the Son of God.' The Son of God! Who ever heard of a Son of God? Who believes now that there *is* a God? And yet, 'when Pilate heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.'

Take Caiaphas next.

Unlike Pilate, Caiaphas was a religious man. He was the head of the grandest religion that the world had ever known. On his forehead he bore the plate of gold with its legend, 'Holiness to the Lord.' On his breast he carried the ephod with the mysterious Urim and Thummim, by which to discover the will of God. Once a year he entered the Most Holy Place, passing within the veil, beyond which no foot but his could go, no eye but his penetrate.

But in the religion of Caiaphas there was no reality. He was a formalist. He professed that which he did not practise; he practised that which he did not dare to profess. His religion was a cover for his covetousness; its glory was the goal of his selfish ambition.

One day news was brought to him that in a village a few miles from Jerusalem a man had been raised from the dead. Caiaphas called together the Council. He did not deny the fact of the man's resurrection from the dead. As a Sadducee he ought to have denied it; but the evidence was too strong. He called the Council together because he believed it. What was to be

done? If Jesus began to raise people from the dead, at the very gates of the City, there would be no keeping the people from taking Him and making Him their King. Then the Romans would be down upon them, and Caiaphas would certainly lose the high-priesthood which he had worked so hard to win and which it was the determination of his life to hold for many years to come. What was to be done?

The members of the Sanhedrin did not know what was to be done. Then Caiaphas rose. Where his own interests were concerned, this man always knew his mind. 'Ye know nothing at all,' he said, 'nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.' 'It is expedient for *you*,' he said. Some early transcriber of the Gospels wrote 'it is expedient for us.' That is what Caiaphas meant, of course. But he was too adroit to say it. So 'from that day forth they took counsel that they might put him to death.'

Jesus knew that they had taken counsel to put Him to death. When the trial came He knew that He was condemned already. They might bring forward witnesses, and the witnesses might agree or disagree, it made no difference. Therefore, when Caiaphas rose and said, 'Answerest thou nothing? What is it which these witness against thee? He held His peace, and answered nothing.'

Take Herod last.

Unlike Pilate, Herod was a religious man; and, unlike Caiaphas, he was a really religious man. In a sense the Herods were all religious. They could not have held their place among the Jews if they had not been religious. It never was forgotten that they were of the hated race of Edom; but it was overlooked because of the things they did for the Jews' religion.

No doubt the religion of the Herods was some-

what primitive, not to say savage, being conversant with not a little meanness, cruelty, and lust. Still, Herod Antipas was religious. How otherwise should he send for John the Baptist as soon as he knew that he was in the neighbourhood, give him a place in the palace-fortress of Machaerus to preach in, go often to hear him, hear him gladly, and do many things which John bade him do?

There was one thing, however, which Herod would not do. He was living at the time with his brother Philip's wife. John told him to send her back to her husband. 'It is not lawful for thee to have her,' he said. Herod would not do that. And because he would not do it he lost all the reality and all the joy of his religious life.

It was a gross, an abominable sin that Herod was guilty of. But it does not take an abominable sin to slay a man's religious life. A very insignificant sin will do that, if it is persisted in. Herod heard John gladly, and did many things. But this one thing he would not do. And the day came when he had to send an executioner into the prison where John was now confined, and receive the preacher's bleeding head on a plate.

Some time after, Herod went up to Jerusalem to the Passover. And it so happened that Jesus also went up to that Passover feast. Now when Jesus had been brought before Pilate, the Roman governor, and when the Jews insisted that He should be condemned to death, though Pilate could find no fault in Him, the governor was greatly perplexed. Then some one happened to mention that Jesus belonged to Galilee. Why, that was part of Herod's territory, and Herod was at that very moment in Jerusalem. Thankful to get rid of a difficult duty, Pilate sent Jesus to Herod.

When Herod saw Jesus, He was 'exceeding glad.' He had never seen Him till now, though he had heard about Him. Once, after the death

of John the Baptist, some one brought him the intelligence that another prophet had appeared, and that the people were crowding to hear Him. Herod said an extraordinary thing. He said, It is not another; 'it is John whom I beheaded; he is risen from the dead.' Herod wondered many a day how he could ever have committed such an egregious blunder. But when a man's conscience is outraged, it has a way of turning upon him and causing him to make a fool of himself.

But that day is long gone by. Now Jesus is coming to him. He will see Him. He will hear Him. Perhaps he will have the joy of seeing some miracle done by Him. And he questioned Him in many words. But Jesus answered him nothing.

How *could* He answer these men?

Take Pilate first. What would it have meant to Pilate if He had told him that He was the Son of God? What contact could the Son of God have with the Godless? How can two walk together except they be agreed? The unbeliever asks you to give him a demonstration of the existence of God. But he that cometh to God must *believe* that He is.

Take Caiaphas next. Caiaphas was deeper than Pilate, and his case is more difficult. Certainly nothing could seem simpler than the request that Jesus would tell them whether or not He had said, 'Destroy this temple, and in three days I will raise it up.' But He spoke of the temple of His body, and what would Caiaphas think if He told him that? He will tell him something, in a little, which he will be able to understand. For it is not that Jesus hopes or wants to escape condemnation. But the resurrection on the third day—that is not for Caiaphas. That is reserved for the true followers. And so when He did rise from the dead on the third day He appeared not to Caiaphas but to chosen witnesses, to those who could say, 'My Lord and my God!' to those who

were ready then to go into all the world and tell it to every creature.

Take Herod. Herod, we are told, hoped to see some miracle done by Him. Was it mere curiosity? Perhaps it was. Perhaps it was not. There was one miracle which would have done for Herod all that his heart desired. For he had never forgotten John the Baptist and the joy with which he heard him. What if Jesus can work such a miracle as will bring back the thrill of those days again—*although Herod keeps his sin*? So he questioned Him in many words. But Jesus answered him nothing. For well spake Isaiah, 'Cease to do evil, learn to do well; come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.'

There is yet another. Jesus could not answer those. There is another whom He could have answered but would not. And the expression of His refusal is the most emphatic of all.

It is the case of the woman of Canaan. 'And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word.'

He could have answered her, we say, but He would not. He could not answer Pilate or Caiaphas or Herod. There was a moral barrier between them which He could not pass. There was no moral barrier between Him and the Syro-Phœnician woman. And if there was no moral barrier there was no barrier at all. For that is the only impossibility with God. Why did He not answer her?

He did answer her, but He did not answer her yet. He meant to give her what she asked, but

He wished to give her more than she was asking yet. The healing of her daughter? Yes, He will give her that. But He will give her the healing of her own soul also. And that her soul may be healed she must be disregarded at the first, that her faith may have its opportunity. Is that it?

Yes, that is it. But that is not it all. One of the things in Jesus which we do not understand yet, which we are only dimly groping towards, is His reluctance to enter upon His work of redemption. We do not ask at present why He did not come to earth sooner. But when He did come, and when at the marriage in Cana of Galilee His mother gave Him the opportunity of glorifying Himself—as He did glorify Himself when He took it, for we are told that 'this beginning of miracles did Jesus, and manifested forth his glory; and his disciples believed on him'—why was He so reluctant to begin? Why did He say, 'Mine hour is not yet come'? And what did He mean by it?

Again, after He began His work among the Jews, why was He so reluctant to begin among the Gentiles? Clearly this was the matter here. 'I was not sent,' He said, 'but unto the lost sheep of the house of Israel.' Why not? We really cannot tell.

Nor can we tell why His soul was so greatly troubled when Philip and Andrew brought the Greeks into His presence. It is easy to say that He did not know that His gospel would burst the bonds of Judaism. But it is as incredible as it is easy. Paul knew better than that, and Paul knew nothing but what His Master taught him. Why did He turn a deaf ear to the bitter cry of the woman who came out of the region of Tyre and Sidon? We do not know. But this we know, that what He can He always will. When she would not be put to silence or to shame, He answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt.'

St. Paul's Apostolic Consciousness and the Interpretation of the Epistles.

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WERNLE has with insight observed that 'unless the apostolic element in his experience receives due recognition, there can be no understanding of Paul.'¹ I wish to apply this criterion to various aspects of the interpretation of the Epistles.

First of all, it may be said to *determine the category under which, as documents, they are to be placed*. Let us readily admit that the numerous papyrus-letters unearthed during the past two decades have, at many points, illumined Paul's language and formal usage. Unsuspected *nuances* of meaning have been revealed in apparently commonplace terms. Probably it is true that these priceless New Testament documents have been exhibited in far more intimate relation with popular speech and everyday life than was once imagined. But the recent discoveries are apt to affect the balance both of literary and of spiritual judgment even in the case of well-trained scholars. To prove that the letters of Paul are real 'letters,' personal correspondence called forth by certain well-marked situations, and not 'epistles' in the technical sense—a definite literary *genre* having in view a reading public—is far from reducing them to the level of mere expressions of momentary feeling, suited to meet a passing need. Some of us are growing weary of Deissmann's laborious reiteration of the thesis that here we have essentially non-literary documents, which scorn all that is genuinely doctrinal.²

A reaction was inevitable from the traditional view of the Pauline Epistles as handbooks of systematic theology intended to be normative for the Christian Church. But Deissmann's position is due to pedantry of thought and of terminology. Literature is not to be tested by canons of rhetoric, or a stereotyped tradition. Noble thoughts nobly expressed constitute literature, although they may not disdain to use as their instruments phrases and constructions which bear the stamp of the market-place rather than the lecture-hall. And

passages like 1 Co 9¹⁹⁻²² show how lofty energy of thought and feeling utters itself spontaneously in rhythmical forms, in which art has the power of concealing itself.

Still less does the content of the Epistles permit the analogy of dull and illiterate papyri. We may call Paul's letters 'occasional,' in so far as they are prompted by a given situation. But Paul knew, just as we know, that he was dealing with eternal truth, and his themes transform the whole character of the scheme within which he enshrines them. Take, *e.g.*, an element which has been strongly emphasized in Deissmann's unflagging comparisons between Paul's letters and those preserved in papyri, the opening address. Here is a typical example of the latter: 'Isias to Hephæstion her brother greeting. If you are well, and things in general are going right, it would be in accordance with my constant prayers to the gods. I myself am in good health . . . and so are all at home, making mention of you continually.'³ Set beside this one of Paul's salutations, *e.g.* 1 Co 1^{1st}: 'Paul, called to be an apostle of Christ Jesus through the will of God . . . to the church of God which is in Corinth, consecrated in Christ Jesus, called to be God's people . . . grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always in your case, because of the grace of God given you in Christ Jesus; that in everything you were enriched in him, in all utterance and all knowledge, which is a confirmation of the testimony to Christ which we bore among you, so that you lack no spiritual gift while you eagerly await the revelation of our Lord Jesus Christ.' The formal points of contact are obvious, but far more so is the contrast. Paul has expanded the current epistolary formulæ on Christian lines. But the process has transformed the Letter into an inherently different type of document. It is not merely an ordinary 'letter,' with Christian life and experience as its chief subject. It is something more. And the clue to its real

¹ *Einführung in d. theologische Studium*, p. 181.

² *E.g. Paulus*, p. 5.

³ See Milligan, *Greek Papyri*, p. 9.

nature lies in what may be called its sign-manual. For all the letters of Paul begin with his claim to apostleship.¹ It is as an apostle and because he is an apostle that he writes. That standpoint imparts to his communication the note of authority, which he intends to be overheard throughout. It is the divinely commissioned ambassador of Christ who addresses the Christian community.

Perhaps it is irrelevant to discuss the question whether Paul expected his letters to be circulated over a wide area. Nor can we surmise to what extent he meant them to be regulative beyond their immediate destination. Certainly his instruction to the Colossian Church to exchange letters with Laodicea points in that direction. In any case, wherever they penetrate, they cannot be regarded as casual correspondence. Rather do they come, clothed with power, the power of the Spirit bestowed on their author for his apostolic vocation. So that, after all, the traditional view, which erred on the side of dogmatic fixity and the notion of a doctrinal standard, probably lies as close to Paul's outlook as that which is now in favour, of purely personal communications, not to be taken too objectively, and claiming no permanent validity. At all events, the truth must be looked for between the two extremes.

A firm grasp of the facts seems to render nugatory discussions of the scope of the Pauline 'we,' as, e.g., in 1 and 2 Thessalonians. In these Epistles as it is, the 'we' passes over constantly into 'I' (1 Th 2¹⁸ 3^{1. 5ff.} 5²⁷, 2 Th 2^{1. 5} 3¹⁷). But, apart from that, the right to counsel, warn, and command, claimed by the 'we,' is not something vague. It belongs to the apostolic vantage-ground. Hence it may be assumed that in all his letters, whether 'we' or 'I' be used, it is the authoritative voice of the Apostle that is heard.

With a view to our further discussion, let us recollect how *Paul magnifies his office*. In Ro 11¹⁸ we have an unambiguous statement: 'To you Gentiles I say this: in virtue of my personal apostleship to the Gentiles, I magnify my office, with the hope of rousing my own race and saving some of them.' Similarly, in rebutting the pretensions of Judaizing opponents at Corinth, he

exclaims: 'If any one is sure that he belongs to Christ, let him on second thoughts carefully reflect that I belong to Christ just as he does. For if I glory rather to excess over that authority of mine which the Lord gave me to build you up and not to pull you down, I shall not feel ashamed of it' (2 Co 10^{7. 8}). The full significance of his position comes out in a further warning to the Corinthian Church: 'If I come back, I shall not spare you. That will prove to you that I am a spokesman of Christ. It is no weak Christ you have to do with, but a Christ of power. He was crucified indeed in weakness, but he lives by the power of God. Therefore, although I am weak as he was, you will find that I am alive as he is, by the power of God' (2 Co 13^{2. 4}; chiefly Moffatt's trans.). Finally, when he enumerates the various functions which belong to the Body of Christ, he declares without qualification: 'Different people God appointed in the church, in the first rank apostles' (1 Co 12²⁸). And among these, without hesitation, he takes his place: 'Am not I free? Am not I an apostle? Have not I seen Jesus our Lord?' (1 Co 9¹).

The concluding sentence of our last quotation reminds us of the definite experience which lies behind his high claim. But before we touch upon its significance, it ought to be noted that Paul uses the term 'apostle' in a very restricted sense. So far as I am able to estimate the fragmentary evidence, it seems to suggest that he applied the designation (1) to the Twelve (Gal 1¹⁷, 1 Co 9⁵, 1 Co 15⁵⁻⁷); (2) to the brothers of Jesus, notably to James (Gal 1¹⁹ 2⁹, 1 Co 9⁵); (3) to his esteemed fellow-worker, Barnabas (1 Co 9⁶; cf. Gal 2⁹). Some scholars suppose that in 1 Th 2⁶, where he refers to the authority 'which we might have claimed as apostles of Christ,' he includes his companions Silvanus and Timotheus. But, curiously enough, he does not use the title 'apostle' in the address where he mentions Silvanus and Timotheus. Moreover, it has been already pointed out that in 1 Th 'we' really stands for 'I.' That is corroborated by the fact that in 1 Co 1¹ and Col 1¹ he clearly distinguishes between himself as 'an apostle of Jesus Christ' and 'Timotheus, our brother.' There is an ambiguous passage, Ro 16⁷, in which some have found a more elastic use of 'apostle.' In it he salutes 'Andronicus and Junias, my kinsmen and fellow-captives, men of note among the apostles (ἐπίσημοι ἐν τοῖς ἀποστόλοις), who were Christians before me.' Does the

¹ Those to the Thessalonians and Philippians are not exceptions, although the term ἀπόστολος is not used in the address, for throughout the apostolic note sounds clearly (e.g. 1 Th 2^{4. 6. 13} 4^{1. 2} 5²⁷, 2 Th 2^{14. 15} 3^{6ff.}, Ph 1^{7. 20. 24} 2^{12. 16} 3¹⁷).

description mean that these men were notable apostles themselves, or persons well known to and highly esteemed by the apostles? The latter interpretation is favoured by the reference to their early conversion. Gifford (*Speaker's Comm.*, ad loc.) adduces valuable evidence to show that it accords far better with the common usage of ἐπίσημος, and it is certainly much more congruous with Paul's general standpoint.

It is needless to dwell on the supreme crisis in Paul's life, to which he invariably traces back his apostleship. Only one or two points call for emphasis. The opening sentence of Romans is characteristic of his own attitude: 'Paul . . . called to be an apostle, set apart for the gospel of God.' The description is interpreted by Gal 1. There he spares no pains to show that his gospel was a direct commission from the living Lord (1¹²): that the very purpose of this extraordinary revelation was his apostolic vocation to the heathen world (1¹⁶): that that vocation was entirely independent of human advice or assistance (1^{11, 17}): that a Divine plan lay behind it (1¹⁵). Paul's reference to the Divine plan is evidently associated with Jeremiah's account of his prophetic 'call' (Jer 1^{4ff.}). And, allowing for the different stage of development in the history of God's self-manifestation to men, the actual experience is no doubt of the same type, and equally inexplicable on the lines of a merely pathological analysis. As regards one remarkable feature, we have a glimpse of its psychological effect, in the case both of the prophet and of the apostle. Jeremiah exclaims: 'O Lord, thou hast enticed me, and I was enticed: thou art stronger than I, and hast prevailed. . . . For as often as I speak, I cry out . . . And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain' (Jer 20⁷⁻⁹). Paul's self-revelation presents an exact parallel: 'If I preach the gospel, it is not a matter to boast of, for constraint is laid upon me. Yes, woe to me, if I refuse to preach the gospel: for if I do it of my own accord, I get a reward. But to do it against my inclination means that a sacred service has been put into my hands' (1 Co 9^{16, 17}). In both cases, an irresistible pressure of the Divine will lies at the heart of the special vocation.

Hence Paul is not his own master in this matter of his apostolate. 'Not that I am personally

qualified to form any judgment by myself: my qualifications come from God, and he has further qualified me to be the minister of a new covenant' (2 Co 3^{5, 6}, Moffatt). The position inspires him with unwavering confidence: 'I am not as the many who trade with the message of God, but with all purity of motive as commissioned by God I speak in his presence in Christ' (2 Co 2¹⁷). In view of these facts, the common Old Testament designation of a prophet as a 'man of God' may be accurately applied to Paul. Only, as Wernle suggestively notes, an apostle who is fundamentally a prophet, 'an apostolate based on revelation,' is 'a great leap in history.'¹

These considerations furnish the background for many of the most extraordinary paragraphs in the Epistles. Let us first examine some of those which assert the Apostle's *personal rectitude*. In 2 Co 6^{3ff.} (Moffatt), he declares: 'I put no obstacle in the path of any, so that my ministry may not be discredited; I prove myself at all points a true minister of God, by great endurance, by suffering, by troubles, by calamities, by lashes, by imprisonment; mobbed, toiling, sleepless, starving; with innocence, insight, patience, kindness, the Holy Spirit, unaffected love, true words, the power of God.' These are amazing claims, put forward with all calmness and earnestness. No doubt, in trying to estimate them, we must take into account the calumnies to which Paul was being exposed at Corinth, and the necessity of a bold self-defence. But the context in which they occur establishes beyond doubt that it is in view of his divinely-given vocation and commission that he dares to speak with such confidence. 'God entrusted me,' he says, a few sentences earlier, 'with the message of his reconciliation. So I am an envoy for Christ, God appealing by me' (5^{19, 20} M.). And then he introduces our passage with the words: 'I appeal to you too, as a worker with God, do not receive the grace of God in vain' (6¹ M.). He is conscious of no arrogance or presumption in his assertions. He has had no credit in entering upon his high calling. 'I am the very least of the apostles, unfit to bear the name of apostle, since I persecuted the church of God. But by God's grace I am what I am. The grace he showed me did not go for nothing: no, I have done far more work than all of them—though it was not I but God's grace at my side' (1 Co 15^{9, 10} M.). To be chosen and

¹ *Anfänge*, p. 100.

equipped by God to be the medium of His redeeming Gospel is no small dignity. The man who is so honoured has a right to expect that the Providence which has thus singled him out will preserve him unscathed for his arduous enterprise. Here it is obvious that Paul's personal conception of election, as contrasted with that of the election of Israel, inherited as a traditional doctrine, is bound up with his apostolic consciousness. If he has been set apart for so high a function, he has virtually the pledge that God will be with him to the end. For all this inspiring and unlooked-for experience is God's doing. Thus he can call himself a 'worker along with God.'

From the same standpoint we must approach his remarkable appeal to his own behaviour during the mission at Thessalonica. 'You recollect,' he says, 'our hard labour and toil, how we worked at our trade night and day, when we preached the gospel to you, so as not to be a burden to any of you. You are our witnesses, and so is God, to our behaviour among you believers, how pious and upright and blameless it was, how we treated each of you as a father his children' (1 Th 2^{9ff.} M.). Here again the context reveals the spirit in which these words are spoken. For the paragraph opens with the assertion: 'The appeal we make does not spring from any delusion or from impure motives—it does not work by cunning; no, God has attested our fitness to be entrusted with the gospel, and so we tell the gospel not to satisfy men but to satisfy the God who tests our hearts' (2^{3, 4} M.). The direction of his thought shows plainly enough that he has not wrapped himself up in a robe of self-complacency. It is to God he stands or falls, and it is because God has been pleased to use him as an instrument that he is able to remain loyal and fulfil his task worthily.

Scarcely to be distinguished from the attitude we have been reviewing are the claims he continually makes to *spiritual insight and power*. The origin and significance of his spiritual insight are distinctly set forth in 1 Co 2. His treatment of the question in that chapter is prompted by the contempt felt by a section of the Church at Corinth for his manner and method of preaching. They contrasted the simplicity of his utterance and his direct appeal to the crucified Redeemer with the rhetorical skill and philosophical arguments of his brother-missionary, Apollos. 'True,' says the Apostle, 'I did not come to proclaim to you the

testimony of God with any elaborate words or wisdom. But I am ready to probe the depths of spiritual thought with those who are mature. That requires the gift of the Spirit. Now we have received the Spirit—not the spirit of this world, but the Spirit that comes from God, that we might understand the gracious revelation of God to us. The "spiritual" (πνευματικός) man can fathom everything, although no one can fathom him. Well, we possess the mind of Christ' (2^{1, 6, 11b, 12, 15, 16b}). With this conviction of spiritual grasp, Paul feels entitled to pronounce judgment on intricate questions of conduct: e.g., 'I know and am convinced in the Lord Jesus that there is nothing in itself unclean' (Ro 14¹⁴). And he can trust to the insight of any 'spiritual' man to corroborate his judgment: 'If any one presumes to be a prophet or spiritual man let him clearly recognize that what I write to you is the commandment of the Lord' (1 Co 14³⁷). Much has been written on the tremendous prerogatives assigned by Paul to the 'spiritual man,'¹ and the perils involved in such a conception. I cannot help thinking that here, just as in his treatment of life under the Law, he generalizes from his own incomparable experience. The 'we' of 1 Co 2 really means 'I.' And the 'spiritual man' is an ideal he has conceived under the influence of his own apostolic vocation. We know the extraordinary self-consciousness which was created by that vocation and all that he felt it to involve. The gift of the Spirit of God was its sustaining power. And that gift had wrought wonders in Paul's spiritual life. But the Spirit was possible for all believers. Is it surprising that he should associate with its possession heights of attainment which really depended on a unique faith and a unique realization of the Divine working in the individual?

But spiritual understanding has as its correlative *spiritual power*. And when Paul appeals to the actual results of his ministry, its apostolic basis stands invariably in the foreground. To begin with, as Christ's chosen ambassador, set apart by God, he is entitled to expect great things: e.g., Ro 15²⁹: 'I know that when I come to you I shall come with the fulness of the blessing of Christ.' His expectations have not been disappointed. The testimony of witnesses is available: 'My utterance and my preaching did not

¹ See, e.g., Reitzenstein, *Die hellenist. Mysterienreligionen*, pp. 164 ff.

depend on specious arguments of wisdom: they were authenticated by the Spirit and its power' (1 Co 2⁴); 'You had all the miracles that mark an apostle done for you fully and patiently—miracles, wonders, and deeds of power' (2 Co 12¹² M.). We may notice, in passing, the place given to his apostolic consciousness. Such testimony he can use to prepare the way for a mission in hitherto unvisited fields: 'I have some reason to boast in Christ Jesus of my work for God: for I should not venture to speak of these things, unless Christ had accomplished them through me in order to win the obedience of the heathen, by word and deed, by the power of doing signs and marvels, by the power of the Holy Spirit: so that from Jerusalem right round to Illyricum I have fully set forth the gospel of Christ' (Ro 15¹⁷). Here we get a glimpse into the very texture of his missionary experience. He is but the tool in the hands of the great Master-workman, Christ. It is because Christ has endowed him for his special task that his labours have borne such abundant fruit.

It is from the point of view of a plenipotentiary of Christ that he affirms *his right to the service and obedience of men*, and emphasizes the value of such service for those who have rendered it. If we ignore this governing attitude of his in reading over, e.g., the long list of greetings in Ro 16, we fall into the error of ascribing to the Apostle a certain measure of egotism. For the honourable mention given to these Christian men and women seems to depend on the extent of their co-operation in Paul's missionary labours. But when we recognize how completely he identifies himself with his work, and both with Christ, whose bondsman he is, our angle of vision is at once altered, and we come to realize that the honour of Christ is the paramount consideration for His servant. 'We are subordinates of Christ'—that is his watchword—but at the same time 'stewards of the mysteries of God' (1 Co 4¹). Hence he can reckon service done to himself as a sacrifice offered to his Lord. 'Value men like that,' he writes to the Philippians regarding their delegate, Epaphroditus, 'for he nearly died in the service of Christ by risking his life to make up for the services you were not here to render me' (Phil 2³⁰ M.). In the same letter he describes their generosity to himself, in semi-humorous phraseology, as 'interest that accumulates in this way to your divine credit' (4¹⁷ M.). And it is not egotism but concern for the cause of

Christ which prompts his utterance in 1 Co 11²: 'I praise you because in all things you remember me and keep the traditions which I handed on to you.'

The closing words of this quotation remind us of his definite claim, as one armed¹ with spiritual authority, to *their unhesitating obedience*. Sometimes this is expressed in terms of extraordinary solemnity: 'For I, although absent in person, have been present in spirit, and, as present, I have already pronounced judgment on the evil-doer in the name of the Lord Jesus: when you met in council my spirit was there, armed with the might of our Lord Jesus; and my sentence is that such an offender be delivered over to Satan to have his flesh destroyed, that his spirit may be saved in the day of the Lord' (1 Co 5⁸). Sometimes it is simply stated as a point about which there can be no discussion: 'If any one refuses to obey my orders in this letter, mark that man, stop associating with him: that will make him ashamed' (2 Th 3¹⁴). But Paul's Letters reveal anything rather than the desire to tyrannize over his converts in things spiritual. Far more frequently he uses the appeal of devoted affection (e.g. Gal 4^{12ff.}, 19^{ff.}; 1 Co 1^{10ff.}, 4^{14ff.}, 2 Co 5^{11ff.}, 10^{1f.}, 11^{1f.}, Phil 2^{1ff.}, Col 3^{12ff.} et al.). Only in crises of peculiar peril, and in moments when the tremendous issues at stake almost overwhelm him, does he exercise that authority which he feels to be his last resort. How he shrinks from such a course is made plain in the following sentence, written to a Church some of whose members had been shamefully disloyal: 'I am writing thus to you in absence, so that when I do come, I may not have to deal sharply with you: I have the Lord's authority for that, but he gave it to me for building you up, not for demolishing you' (2 Co 13¹⁰ M.). Yet who can deny that, in the environment in which Paul had to discharge his office, with its amazing ferment of competing religions, and its multitudes of restless minds and restless hearts ready to clutch at any *nostrum* which professed to bring them into touch with the Divine, it was of inestimable value that the great pioneer of Christianity should take an unwavering stand on a foundation of which his personal experience of Christ had made him sure. Amid the noisy cries of conflicting opinions and the shallow solutions of deep problems of the soul, it counted for much that there was one man who could say: 'For me it is a very small matter to be criticised by you or by any human judgment.'

Yet he adds: 'While I am not conscious of blame, that gives me no food for self-justification: my critic is the Lord' (1 Co 4⁸).

We need not therefore be surprised to find that the Apostle *makes his own Christian life a criterion for that of his converts*. In his recent work, *Paulus im Lichte der heutigen Heiden-Mission*, pp. 210-212, J. Warneck instructively observes that the convert newly won from heathenism requires a pattern to imitate in his daily life. The example of Jesus Christ towers high above him. He needs something nearer his own level, and he instinctively turns to the missionary who has been his spiritual father. Probably this parallel from the modern mission-field sheds real light on the attitude of Paul, and due weight must be assigned to it. It seems to fall into line with the Apostle's arresting words in 1 Co 4^{14ff.}: 'Not by way of custom do I write this, but to admonish you as my dear children. For though you may have thousands of instructors in your Christian life, you have not many fathers, for in Christ Jesus I begat you through the gospel. I entreat you, therefore, become imitators of me.' But, after all, the crucial expression here is 'in Christ Jesus.' That is the platform from which he speaks. Indeed, his complete standpoint is disclosed in 1 Co 11¹: 'Become imitators of me as I in turn am of Christ.' The conviction that he represents Christ to them in virtue of his definite vocation is presupposed in all his exhortations to copy him as their pattern (e.g. Ph 3¹⁷ 4⁹).

I have tried to bring out by means of illustrations from the Epistles the paramount influence of Paul's consciousness of his apostleship as a direct com-

mission from Christ and an authoritative representation of Him. Perhaps these find their climax in the amazing utterance of Col 1²⁴: 'I am suffering now on your behalf, but I rejoice in that; nay, I would make up in my own person the full sum of what Christ has to suffer on behalf of the church, his body.' But we must never lose sight of Paul's invariable emphasis on the subordination of his own position. That is revealed with special clearness when he makes a sharp distinction between injunctions of Jesus handed down in the Christian community and personal recommendations of his own. Thus, in 1 Co 7²⁵, in reply to a question regarding virgins, he says: 'I have no commandment of the Lord to give you, but I offer my own opinion, as one whom, through the mercy of the Lord, you may trust.' Similarly, in v.¹⁰, he states the ordinance of Jesus concerning divorce; but in the case of mixed marriages, which had never been brought before Jesus, he gives his personal advice (v.¹²), emphasizing the fact that it does not possess the authority of the Master. Thus the man who is so confident of his own apprehension of Christ that he can pronounce an anathema on any one who dares to preach a different type of gospel (Gal 1⁸), confesses himself as proud to boast of his weakness, for it is in the hour of supreme helplessness that he is able fully to realize the sufficiency of the exalted Christ (2 Co 12⁹). And the solemn protest against further vexation with which he closes his letter to the Galatians is not based on his own unique position and gifts. His most sacred privilege is that he bears on his body 'the brand of Jesus' ownership' (Gal 6¹⁷).

A Quotation from Judith in the Pauline Epistles.

BY RENDEL HARRIS, M.A., LL.D., LITT.D., WOODBROOKE SETTLEMENT.

SOME time since, when the controversy over the authorship of the Epistle to the Hebrews had been re-opened by a daring hypothesis of Professor Harnack, who maintained that the Epistle was due to the joint literary effort of Aquila and Priscilla (with Priscilla as the predominant partner), it fell to my lot to reply to an objection which had been made in some quarters, to the effect that the hypothesis of an even partial feminine authorship

was negatived by the absence of the names of certain famous women from the roll of the Heroes of Faith in the eleventh chapter of the Epistle. How was it possible that Priscilla could have inserted Barak and omitted Deborah, or that the author or authoress of a document which has so many military reminiscences and glorifies so many warrior saints, could have omitted the name of Judith? I was able to show that it was a mistake:

to suppose that Judith, at any rate, was ignored. Whatever may be the final verdict as to authorship, it was clear that Clement of Rome, who so frequently makes use of the Epistle to the Hebrews as to suggest to some people that he was himself the author, quotes Judith as the illustration of womanly weakness turned to manly strength, and speaks of her adventure in the camp of the aliens. The language was so definite that we were entitled to infer that Clement was actually using the eleventh chapter of Hebrews, and explaining in the feminine and natural sense the words about those who 'out of weakness were made strong.' His reference to Judith proved, in fact, his acquaintance both with Judith as a historical document, and with the Epistle to the Hebrews, as incorporating that document in the collection of sacred books from which the author is drawing his illustrations.

It is not necessary to repeat the arguments for this conclusion in detail, they will be found in my Angus Lectures entitled *Side Lights on New Testament Research*. Nor is it necessary to linger over the disputed question of the authorship of the Epistle to the Hebrews, which is not decided one way or another, even if there should be proved to be a strong 'feminine' element in the eleventh chapter. The argument for 'feminization' of a particular chapter is only one out of a group of arguments, *pro* and *con*, which have to be weighed. At present I am not watching the scales: all that I am doing is to recall what seems to be a valid proof that certain sentences in the eleventh chapter of Hebrews are best explained by the influence of the story of Judith. From this point we may go on to inquire whether, in view of the literary priority of the Book of Judith to the Epistle to the Hebrews, we ought not to expect reactions from Judith elsewhere in the New Testament.

In raising this question we may remind ourselves that it is only in recent years that the influence of apocryphal books upon New Testament writers has been registered at all. For instance, the Book of Enoch has made a broad mark on nearly all the books of the New Testament, but it is only in very recent times that texts or commentaries have found a place for marginal references from Enoch, or employed them for purposes of elucidation. Amongst New Testament critics the apocryphal books have hardly come to their own, though enough is now known as to their influence to make

it possible to write a very useful and interesting treatise on the traces of extra-canonical and uncanonical writings in the Canon of the New Testament.

To return to Judith, as a case in a group of such possible apocryphal influences, I propose to show that the book was known to St. Paul, and that it has been carefully studied by him, and has, in consequence, influenced a remarkable passage in the First Epistle to the Corinthians. If we turn to Judith (8^{14f.}), we find the following language: 'The depth of a man's heart ye will not find out, and the reasonings of his understandings ye will not comprehend, and how then will ye explore the God who made all things, and become masters of his mind (*or* make accurate acquaintance with his mind)?'

The passage occurs in the solemn protest which Judith makes to the besieged people in the fortress of Bethulia, and to the elders who were hesitating whether to surrender the city to Holofernes. They are wanting in faith, they are tempting the Lord, they are looking at the situation too humanly. They will provoke the Lord to anger in setting time-limits for His endurance. They have no knowledge either of man or of God.

Thus Judith reasons with them, using the words which I quoted above.

Now let us turn to 1 Co 2¹⁰⁻¹⁶, where we read as follows:

'The Spirit explores everything, even the depths of God: for who knows what belongs to man except the human spirit? in the same way none but the Spirit of God knows what belongs to God.'

Then after an apologetic parenthesis in which the writer claims to have the Spirit, and consequently to share the knowledge of the Spirit, he breaks out in language borrowed from Isaiah:

'Who hath known the mind of the Lord, so as to constrain him: but for all that, we do possess Christ's mind.'

Now when we compare these sentences with those quoted from Judith, we cannot fail to see that there are coincidences in both language and thought. There is first of all the strange expression about the *depths of personality*, human and divine. Then there is, in each case, the reference to the *exploration of God*; and finally the allusion to the *knowledge of the mind of the Lord*. Let us look into these apparent coincidences.

The language about the depths of God and man will become clearer to us, if we now turn to the original text of Corinthians, and exhibit the parallel with Judith.

I CORINTHIANS 2¹⁰.

τὸ γὰρ πνεῦμα πάντ' ἐραυνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. τίς γὰρ οἶδεν τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ . . . τίς γὰρ ἔγνω νοῦν Κυρίου ὃς συμβιβάσει αὐτόν;

JUDITH 8¹⁴.

Βάθος γὰρ καρδίας ἀνθρώπου οὐχ εἰρήσετε, καὶ λόγους τῆς διανοίας αὐτοῦ οὐ διαλήψεσθε· καὶ πῶς τὸν Θεὸν ὃς ἐποίησεν τὰ πάντα ταῦτα ἐρευνήσετε, καὶ τὸν νοῦν αὐτοῦ ἐπignώσεσθε, καὶ τὸν λογισμὸν αὐτοῦ κατανοήσετε;

Now in the passage from the Epistle we see that τὰ τοῦ ἀνθρώπου and τὰ τοῦ Θεοῦ are to be understood particularly and inclusively, as τὰ βάθη τοῦ ἀνθρώπου and τὰ βάθη τοῦ Θεοῦ, for the 'things of God' of which the writer has been speaking, are the *depths of God*. Consequently the 'things of man' are to be understood especially as the *depths of man*; we might re-write the passage in that sense: and then the parallel with the passage in Judith will be more than one of language; indeed, it is already one of ideas. 'The Spirit explores the unknowable depths of God,' says the Epistle. 'You are unacquainted with the depths of the human heart,' says the apocryphal writer. 'How will you know the divine mind and explore the depths of

that?' The argument is on the same lines as St. Paul's. In either case, *depths of man* and *depths of God* are involved in the text, and are contrasted with one another. Both are inexorable except by the proper spiritual faculty, says St. Paul.

When, in the next place, we add to the foregoing the linguistic parallel in the use of the word ἐρευνᾷ [*sc.* τὰ βάθη], we can have little doubt that St. Paul had Judith in mind, and that when he goes on to make the direct parallel from Isaiah, as to the 'knowing of the Lord's mind,' he did so because the language of Judith had implicitly made the connexion for him.

The identification is not without importance in the history of N.T. exegesis: it is well known that the emphasis which St. Paul put on the *depths of God* led to a use of the term on a wider scale. It is probably this term, as misused in Gnostic circles, that gives rise to the contemptuous 'depths of Satan' in Apoc. 2²⁴. Nor is it without interest that Clement of Rome, our earliest patristic witness for both Corinthians and Judith, reminds the Corinthian Church that they had 'peered into the depths of the Divine knowledge.'¹ Clement, says Lightfoot, 'uses freely those forms of expression which afterwards became the watchword of the Gnostic sects, and were doubtless frequently heard on the lips of their forerunners, his contemporaries. The Gnostic use is derived from St. Paul just as St. Paul's use is borrowed from Judith: it is not an independent development on the part of the Christian or non-Christian mystics.

¹ Cf. Clem. *ad Cor.*, c. 40.

In the Study.

About Thomas.

SOME notes appeared last month about the Apostle Thomas and the interpretation of his character. Here something will be said about his interpreters. They are mostly preachers. All that the historian or the expositor can say is said easily and soon.

For our knowledge of Thomas we are indebted to the Fourth Gospel. The Synoptists tell us nothing whatever about him except the fact of his apostleship. The Fourth Gospel introduces him on four occasions and quotes a saying of his on

each occasion. That is all. But the saying is always a remarkable one, and the four sayings together are enough to furnish materials for the construction of a character of quite unusual interest. They are all in sufficient harmony to make the character seem consistent, and yet they are all required for its complete construction. The sayings are (1) 'Let us also go, that we may die with him'; (2) 'Lord, show us the Father, and it sufficeth us'; (3) 'Except I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side,

I will not believe'; and (4) 'My Lord and my God.'

Now in the pre-Tennysonian days, when all doubt was devil-born, the character of Thomas, as interpreted in the pulpit, was simple and satisfying. He was a sceptic, whose scepticism was so completely conquered by the evidence for the resurrection that he cried out, 'My Lord and my God.' Thomas could thus be used either as a warning against unbelief or as an evidence for the resurrection of Jesus from the dead. He could even be used for both purposes in one sermon, for in those distant days there was room for things in a sermon.

But now all this is altered. Our preachers tell us that a great injustice has been done to Thomas. Professor A. B. Davidson, of the New College in Edinburgh, the beloved Rabbi of generations of good students, was particularly fond of preaching on Bible *men*, and thirteen of these sermons of his have been gathered into the volume entitled *The Called of God*. The thirteenth is on Thomas. 'Men have generally passed on Thomas,' he says, 'a very severe judgment. The Church, for ages, has branded *infidel* on his brow. But this judgment is one that is not justified by the facts, and cannot be entertained by us. At all times and even to this day people are quite ready to scatter such epithets about with an open hand. It is an easy and complacent way of disposing of men. But it is often a shallow enough device. We show thereby but little insight into the nature of men or of God. If we could look into the hearts of those whom we so fling away from us, we should often find deep enough sorrows there, struggles to which we ourselves are strangers, wrestling for truth and light without receiving it, and yearnings pent up and hidden from the general eye.'

Others say the same thing, though not always so searchingly. Canon S. A. Alexander, when Reader of the Temple Church, published a volume on *Christ and Scepticism*. The whole volume deals with scepticism and sceptics, but with discrimination. The last sermon is on Thomas. 'Thomas,' he says, 'has perhaps been too harshly judged by the general sentiment of the Christian Church. He was a man of positive temperament, thoughtfulness, and caution: he was unwilling, with a not improper unwillingness, to accept any fact except upon sufficient evidence. Nor indeed do we find

any strong condemnation of his attitude from Christ's own lips—certainly not the sharp censure with which, once and again, He had rebuked Peter, James, and John. He does not dismiss him from His presence; He does not tell him that the spirit which inspires his conduct is an unrighteous spirit; He does not even turn upon him a look of sorrowful reproach. On the contrary, as though admitting the naturalness and justice of his demand, He gives the proof required, only adding, as if those piercing eyes were looking out over the centuries to far-distant times, "Blessed are they that have not seen, and yet have believed." Thomas's scepticism was due simply to the fact that the evidence offered him was not, in his judgment, satisfactory; when stronger evidence was given, we read that his scepticism at once disappeared.'

Arnold of Rugby deals very tenderly with Thomas. Was this due to Tennyson? More probably to a felt affinity with Thomas. In the fifth volume of his collected sermons there is a sermon on 'St. Thomas, or Faith triumphant in Doubt,' in which he asks us to consider what the unbelief of Thomas was. 'He had continued with our Lord faithfully up to the very time when He was betrayed. He had loved our Lord very earnestly; for when Christ went up from beyond Jordan to Judea, to raise Lazarus from the dead, and the disciples thought that His going was most dangerous both to Him and to them, Thomas said to his fellow-disciples, when he found that Christ was resolved to go, "Let us also go, that we may die with him." Neither after our Lord's death was he at all inclined to desert the other apostles, or to shrink from the danger of being one of their society. His absence when Christ first appeared to the other ten was evidently accidental. He appears afterwards, no less than before, to have been one of their company. He had loved Christ then, had followed Him in all His temptations, was still clinging to the society of His disciples. The thing most welcome to his heart in the whole world would have been to know that Christ was risen, and that his faith and love were sure of their blessing. Yet it is just this very thing, so desirable, so pure and entire a happiness, which he cannot venture to believe. It is too good to be true. I cannot so trust my wishes as to follow them without assurance. "Except I see in his hands the print of the nails, and put my finger

into the print of the nails, and thrust my hand into his side, I will not believe." Will not, because I dare not; because to admit my most cherished hope too lightly is only to expose myself to bitter disappointment.'

Archbishop Magee preached a sermon on Christianity and Scepticism in Norwich Cathedral on March 29th, 1871. It is included in the volume entitled *Growth in Grace*. Now Archbishop Magee ought to be found within the influence of Tennyson's 'honest doubt'; but then Archbishop Magee was never so happy as when taking us by surprise—witness the outrage of his saying that he would rather see England free than sober—and so he tells us that Thomas is rightly called a sceptic. 'The Christian conscience did not err when it gave him this name. For when he said those words, "Except I shall see . . . I will not believe," he uttered that which is the very essence of scepticism. He suspended his belief upon a condition which destroys the nature of belief. He declared that he would not give his assent to the truth of Christ's resurrection except upon this condition—that it should be made for him absolutely impossible to doubt. What he said to his brother disciples was in effect this: "You tell me that you have seen the Lord, but I cannot believe you. It does not matter how clear or precise your testimony may be, how truthful I believe you to be,—I will not be satisfied about that which you tell me until I see it for myself. I will not accept any testimony except that of my own senses."'

He then proceeds to say that the resurrection cannot be demonstrated to the senses—which is true for us, but not for Thomas—and that no essential doctrine or fact of Christianity can be made more than probable: 'I say again we cannot demonstrate Christianity'—in capital letters.

Two of the most recently published sermons on Thomas are by Dr. W. F. Adeney, lately Principal of the Lancashire Independent College, in a volume on *Men of the New Testament*, and by Dr. J. P. Lilley of the United Free Church of Scotland in Arbroath, in a volume on *Four Apostles*. These excellent scholars are both strongly opposed to the notion that Thomas was a vulgar sceptic. It seems to them that he had more courage, and therefore more faith than any of his brethren. When Jesus told them that He was about to return to

the neighbourhood of Jerusalem, it was Peter as the recognized spokesman who should have volunteered to go with Him; but only Thomas had the courage to say, 'Let us also go, that we may die with him.' Still more emphatic is Mr. J. Ernest Rattenbury, whose volume on *The Twelve* was published in 1914. 'Thomas has only come to his own in our time. He is essentially the twentieth-century apostle. For nineteen hundred years he has been maligned and abused by Christian preachers, but he reveals himself to our times in a special sense as the apostle for the twentieth century.'

The idea that Thomas was a pessimist appears in many of the most recent sermons. It is something of a side issue, not clearly discernible in any of the sayings which the Fourth Gospel records. Is it due *entirely* to the words 'that we may die with him'? If so, Dr. Lilley and others are surely in the right when they say that under the circumstances death was almost a certainty. If there was an optimist among the disciples he could not have said less.

Yet this is the interpretation of Thomas that is offered by some of the ablest expositors. We may name Bishop Carpenter in *The Son of Man among the Sons of Men*; Prebendary Calthrop in *In Christ*; Dr. W. J. Dawson in *The Church of To-morrow*; Mr. J. G. Greenhough in *The Apostles of our Lord*; Dr. George Matheson in *The Representative Men of the New Testament*; Dr. Alexander Whyte in the New Testament volume of his series of *Bible Characters*; and even to some extent Dr. A. B. Davidson in *The Called of God*, and Dr. J. D. Jones in *The Glorious Company of the Apostles*.

Are we still in doubt, then, about the doubt of Thomas? In some ways we are. We are not quite sure yet how far he is to be blamed and how far praised. An equal balance is held by Professor H. M. Gwatkin in his fine volume of sermons called *The Eye for Spiritual Things*, while Dean Henson in *The Value of the Bible* and Mr. R. H. Hadden in his volume of *Selected Sermons* are still prepared to say that Thomas was a doubter, and think all the more of him for it. Mr. Hadden holds that it is by doubtings that we make progress. Farrar doubted everlasting punishment, and Driver doubted the authenticity of Daniel, and it is only an ignorant man, he says, who would believe either to-day.

But there is one thing about Thomas that we now see clearly, and it is the best thing of all. He was loyal to his Master. That loyalty enabled him at last to say, 'My Lord and my God'; the want of it drove Judas Iscariot to the gibbet.

Virginitus Puerisque.

I.

October.

NUTTING.

'I went down into the garden of nuts,'—
Song of Solomon 6¹¹.

Boys are often quite devoid of imagination. They dislike girls' games because they think they are silly. A boy passes a number of girls singing, 'Here we go gathering nuts in May, nuts in May, nuts in May.' 'Fools!' he says to himself; 'who ever heard of "nuts in May"?' He knows all about nuts—when they come, and how they taste.

There are certain Bible phrases that strike upon a boy's ear like music. 'A basket of summer fruit'; he likes that one. 'The garden of nuts' sounds even better; a day's nutting makes him feel as if the world were just a huge place in which to enjoy himself. That is very much the way with other creatures than boys. Once a sparrow built its nest on Edinburgh Castle Rock. One day, when she was sitting on her eggs, she got a great fright. 'Our house would be very convenient,' she said to her husband, 'and it is built in a splendid place for teaching the little ones to fly, but those men people do disturb us. I believe it was they who rolled the big stone down upon us. I was nearly killed. One can't bring up families in any comfort. The Castle Rock was made for the sparrows, and for no one else.'

Many of you must have spent a Saturday morning gathering nuts. You remember how your mother made you put on your very oldest things. You started off with some of your companions; you never lingered for one moment; your mind was on your destination—a place where there were a great many hazel trees. You and your companions had named it the 'Hazel Craig.' You trod over brackens, rocks, and tangled bushes on your way. When at last you reached the trees, you parted company. I read of a boy who found himself

alone during a nutting expedition. It was at a spot where no one had been before him. Not a branch was broken; the nuts hung in great clusters. He sat down and tried to enjoy the pleasures of anticipation. Overhead, the branches were so closely intertwined that no sky was to be seen. He heard the ripple of the little burn. He could not see it. But he cared not. He just kept thinking for a minute or two what a 'ripping' time he was going to have. Then he rose, tore down the hazel branches, roughly spoiled them of their nuts, ate, and pocketed. He was rich beyond the wealth of kings. But when at last he sat down, he looked up to see the broken branches. The clear blue sky looked down upon him. The world was bigger than he thought. It was God's world.

Read Wordsworth's poem about 'Nutting.' I think you would understand it; for, from it I got the story of this boy. As I said, he looked up, and the poet puts these words into his mouth:

I felt a sense of pain, when I beheld
The silent trees, and saw the intruding sky.—
Then, dearest Maiden, move along these shades
In gentleness of heart; with gentle hand
Touch—for there is a spirit in the woods.

You all know Who gives the pleasures of the autumn woods.

God the Giver has laid down certain laws for us. He says to boys and girls that in His garden He expects them to be straight and good. You know also the laws of honour. You would scorn to disobey the unwritten laws of a house where you were a guest. It is good to keep constantly in mind that the woods, where the hazels grow, make God's garden.

And your nuts. You love to crack them. You never know what kind of kernel will appear. Some kernels are shrivelled. If you get one like that, your companions laugh. Others are full. The shell was hard, but it was worth while cracking it.

It is all so like Life, boys and girls. You wonder what the future is to hold for you. Some people are afraid to crack their nuts. You need not be, if you try to do God's will.

Our island-home is rife
With marvels greater than the tongue can tell,
And all things teem and travail with new life.¹

¹ Ada Cambridge, *The Hand in the Dark*, 12.

The future will hold something better than you ever dreamed :

The key of all the future, whether ominous or bright,

Is in the present hour—in constant reverence for the right ;

What saith the Lord unto His servant? thence doth duty spring,

Thence safety, peace, and triumph rise, whate'er the years may bring.¹

A very good preacher said in one of his sermons : 'The only risk is that we may lose patience and forget to pray, and never get through the shell . . . to the good thing God hid in the heart of it.'

Patience and prayer : these are the secrets which will make each year a Happy New Year.

That is the truth *in a nutshell*.

II.

Cities of Refuge.

'He shall flee unto one of these cities and live.'—Dt 19^b.

Try to think yourselves back to the days of the Norman kings, when England was a very different country from what it is now. There were no railways, of course, and few roads, and the country was still covered in many places with woods and forests, where now you see manufacturing towns. There were no coal-pits then, with their wheels and hills of refuse, and the counties of Northumberland and Durham were a pleasant district of broad moors and wooded hills and clear rivers. On a bend of the river Wear, there stood, as it stands to-day, the Cathedral of Durham, where the bones of the old St. Cuthbert had found their resting-place. On a hot summer day you might have seen a man running breathlessly along the footpath over the hills. He ran with his head down, panting with heat, and limping with weariness, and often turning to look over his shoulder to see if he was followed. Sometimes the path led through the woods, but he dared not rest to enjoy the shade. Sometimes it led over a brook, but he scarcely stopped to drink. Again he was on the highway, and as he ran he saw by the wayside a block of stone, having on it one word cut in rude letters—*Sanctuarium*. Then he knew he was on the right road. One or two such blocks of stone may still be seen in England. They show the way to a

sanctuary. With haggard face and bloodshot eyes, his clothes torn and covered with dust, he still pressed on till he saw before him the cathedral, the church of St. Cuthbert. That was where he was going, but his strength was almost gone, and he knew that not far behind him were pursuers seeking his life. Gathering up all his strength, he made a desperate effort, and reached the church ; and, seizing the knocker, he thundered on the door till it was opened and he was safely inside.

What did it all mean? This was a man who had by accident, or in a sudden quarrel, killed another. In those days they had not our careful and deliberate methods of justice. The friends of the dead man were hot on his track to take vengeance on him, but if he could reach the church and 'take sanctuary,' as it was called, he was safe till his case could be tried by law. This was to ensure a fair trial, and that the man, if he were punished, should be punished justly, and not be the victim of revenge. Every church was a sanctuary, but some had more privileges than others. There were two kinds of sanctuary, one general, and one special. There was a large number of these special sanctuaries in England. Some of them, such as Durham Cathedral, still have the sanctuary knocker on the door, which had to be used to gain admittance to the protection of the sanctuary.

The person taken into the sanctuary had to do three things. He had to confess his crime, to lay down his arms, and to promise to keep the rules of the house. If he had gone to a common sanctuary, he might pay compensation, or he might, within forty days, dress himself in sackcloth and go before the court, and take an oath that he would leave the realm and not come back without the king's leave. Then with bare head, and clothed in a long white robe, he set out for the coast as quickly as possible, and unless he reached it in the time given, his life was forfeited. But in the special sanctuaries the man might stay in safety for his whole life.

Customs of this kind are common to many countries. This is what Moses intended when he set apart three cities for cities of refuge, that the slayer who killed his neighbour ignorantly, without hating him, might flee there and live, 'lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him.'

¹ T. Crawford, *Horae Serenae*, 33.

We are always falling into sin. We sin in ignorance, and we sin intentionally, and we are afraid of the punishment of our sins. The thought of it follows us like the avenger of blood following the man. Where shall we find a sanctuary? This is what the Psalmist says: 'Trust in him at all times; God is a refuge for us.' As His Church was in times past to the hunted man, He is to us still, and the cross of Christ that tells of His love for us points the way to the sanctuary. But there is something for us to do if we wish to come into the refuge. We must confess our sins, we must lay down our arms in submission to Him, and we must promise obedience. If we do that we may stay in this sanctuary, safe for ever.

III.

The Land of By-and-by.

'A convenient season.'—Ac 24²⁵.

I want to speak to-day to those who are dwelling in By-and-by land. Most of us go there on a visit at times, and some of us stay there nearly always. It seems a very pleasant land to dwell in just at first. The flowers have a sweet perfume, and the soft winds lull us to sleep. It is the land of 'take things easy.' You don't need to bother yourself to do anything disagreeable. But some day you wake up to find the land has changed its name. Its new names—for it has two—are 'Lost Opportunity' and 'Dead Endeavour,' and they are the saddest names any land could bear.

And who are the people who live in By-and-by land? They are the people who put off doing things that are disagreeable or that will give them a little trouble. They don't mean not to do those things, but they tell you not to ask them to do them now. They will do them to-morrow or some other time—at a more convenient season. And when to-morrow comes, oh, well, they will do them the next day: and so the things never get done, or get done too late. They have a sort of comfortable feeling that if they put off a thing it is just as good as done, whereas the truth of the matter is that a thing put off is just as good as not done.

The Spaniards have a proverb—'The road of By-and-by leads to the house of Never':

With dreamy nooks and gleams of sky,
And wild flowers, sweet for fingering,
The blossomy lane of 'By-and-by'
Goes winding, loitering, lingering;

Till, after many a green delay,
It crosses 'Dead Endeavour,'
And reaches, in the gloaming grey,
The haunted house of 'Never.'

It is a terrible house that—haunted with the thoughts of 'what might have been.' I hope none of you will ever reach it. The only safe way is to leave By-and-by land this very day.

I think it is when we are young that we are most tempted to wander into By-and-by land. We imagine we have plenty of time for everything, life stretches away before us like a long, long road. And that is why it is so difficult for boys and girls to realize how very, very dangerous it is to dwell in By-and-by land. 'Plenty of time' means 'no time.' Life is much shorter than it looks, and it is packed so full that we haven't really a minute to waste.

There is a legend which tells how the wise men from the East who were following the star, came one evening to the house of a woman called Baboushka. They urged her to accompany them, but she begged them to wait a little until she was ready. The men took their departure saying they could not delay, and after Baboushka had attended to some household task, she set out to follow them. But, alas, she could see neither wise men nor star. And still she wanders through the hills and vales of Palestine, vainly seeking star or Babe, because she neglected her opportunity, because she put off to 'a convenient season.'

Now what are a few of the things that we put off doing? Well, some of us put off *rising in the morning*. 'There is plenty of time yet,' we think. 'We must just have another doze. We shall easily manage to be in time.' And unless somebody comes with a wet sponge, or something equally unpleasant, the chances are we are late. The only really safe way is to get up when we are called.

And then some of you put off *studying*. You think there will be plenty of time to begin when you get into the senior classes, and are preparing for the university, or the office, or for whatever other career you may have chosen. Meanwhile, so long as you can have a sort of smattering of what is in your books, so long as you can have just enough notion of what is in the lesson to scrape through without getting into trouble, you are content.

Well, I am going to tell you this. If you wait till you get into the senior classes you will be too late. Even if you turn over a new leaf then—which is doubtful—you will find it ten times more difficult to work than if you had always been diligent, and you will also find that you have lost a great deal that you can never make up. You have wasted the one right time for laying the foundations of knowledge, and you can never get it back. And the loss of that time will hamper you all through life. 'There are three things which never return—the spent arrow, the spoken word, the lost opportunity.' We may find other things we lose, but never, never again shall we find the lost opportunity. The past is past and we cannot get it back, but the present is ours. Make up your mind that you will lose no more opportunities. Make up your mind that you will 'stick in' from this very day, and keep on sticking in.

Another thing we put off doing is *mending our faults*. A fault is just like a hole in a stocking, you know—the longer you put off mending it, the bigger it grows, and the more difficult it is to mend. 'A stitch in time saves nine.' We know we have been cross, or mean, or selfish to-day, but we think we shall be better to-morrow. And when to-morrow comes we are every bit as bad, if not worse. The only way is to start fighting our faults here and now, and then, with God's help, we shall get the better of them.

And some of us put off *being kind*. The bitterest regrets that people have in this world are the regrets that they have not been kinder to those who have been taken from them. Your parents and friends will not be with you always. Be kind, and loving, and thoughtful while your love can make them happy, for there may come a day when they will have got beyond the need of your love:

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday,
It had brimmed with sweet the earth.

But the thing we should least of all put off is the thing most of us do put off—*serving Jesus*. When we are children we think we are too young to begin following Him, that it will do when we are older. Boys and girls, Jesus is the Friend of little children, and He wants the little children to be His friends. The younger you begin to follow Him the better—then you need never know the

pain of separation. All life isn't long enough to serve Him, and the best time to begin is now. Our text is taken from the story of St. Paul before Felix. Felix was the governor of Palestine, and St. Paul was his prisoner. The governor sent for Paul because he was curious to know a little about the religion he preached. And Paul preached such a sermon that the wicked Felix saw himself in all his blackness as he had never seen himself before. Just for a moment he hesitated between good and evil, and then he felt he could not give up his sins. He told Paul he would send for him again at 'a convenient season.' He did send for Paul again, but it was only to try to get the Apostle to offer a bribe for his release. We are not told that he was ever again moved to repentance. So the man who might have become a great disciple of Christ sank back again into his mean and wicked ways. His 'convenient season' had passed.

And now I want to give you a reason why we should not put off. I have given you a big one already several times over—because there is great danger that things put off never get done; but there is another—because it is *cowardly* to put off. You would not like to be called a coward, but that is what you are—nothing less—when you put off to 'a convenient season.' It means that you don't want to face up to things, and by putting them off you hope to escape them.

One day the late Mr. Spurgeon asked some young people why the lions did not eat Daniel. He had several good replies, and then gave his own answer with a merry twinkle, 'Why, of course, because he was almost all of him *backbone*, and what was left of him was *grit*.' That's just it. It takes 'grit' and 'backbone' to face up to our lions, the lions of the difficulties we would fain put off. You would not like to be called a 'softy.' You would like to be a boy or a girl of grit and backbone.

None of us will ever forget the story of Captain Scott's journey to the South Pole and back, of his magnificent struggle against overwhelming difficulties, and his heroic death.

In his last letter to his wife, which was written when the end was very near, he sent her some directions about the up-bringing of his little boy. And this is what he said:

'Above all, he must guard and you must guard him against indolence. Make him a strenuous man. I had to force myself into being strenuous,

as you know—had always an inclination to be idle.’

Boys and girls, that was the man who endured fearful fatigue, who made the longest journey on record in the Antarctic, who fought against most tremendous difficulties, and he says himself he

had always to force himself to be strenuous. Captain Scott reached the Pole to find another had been there before him, he died within eleven miles of safety, and yet his life is a glorious triumph, for he conquered himself. And what he has done, you can do too.

Is the Fourth Gospel a Literary Unity?

BY THE REV. R. H. STRACHAN, M.A., B.A., CAMBRIDGE.

I.

THE question of the literary unity of the Fourth Gospel can no longer be summarily dismissed, under Strauss's figure of the seamless robe. Attempts such as those of Spitta, Wellhausen, Wendt, Bacon, and others have both succeeded in emphasizing the problem afresh, and failed to reach any measure of agreement in the discovery of lines of cleavage. The present is an attempt to establish an hypothesis which has suggested itself as the fruit of some years' study of the Gospel. It owes much, needless to say, to previous discussions. In brief, the hypothesis rests on the position that in the Gospel as it stands there are apparently two disparate plans of construction. On the one, the incidents and discourses of the Gospel are grouped according to what might be called an ideal plan, in which the narratives and discourses not only in themselves reflect ideas about the Person of Jesus, but are grouped in order to illustrate certain aspects of faith in Him. This is the plan that governs the form and arrangement of what may be called the Johannine material (J). Another plan has been superimposed on this, a chronological one, which has for its object to give a historically connected form to the Gospel. Its author may be denominated R. The aim of R may be conceived as an attempt to produce a gospel which shall be more in harmony with that biographical and chronological form which to him is consonant with a gospel. Whether R is synonymous with the author of the Appendix (chap. 21) is a matter for further discussion. There are various indications that militate against this suggestion (see article, 'The Appendix to the Fourth Gospel,' *Expositor*, Series VIII. vol. vii. pp. 255 ff.).

The attempt will now be made to establish this

hypothesis of two plans, an ideal and a chronological, by an examination of the Gospel.

As a starting-point, we may take the unsolved problem of the historical place that is given in the Gospel, as we have it, to the story of the Cleansing of the Temple (2¹³⁻²²). The attempt to harmonize the Johannine and the Synoptic narratives by supposing that there were two cleansings of the Temple must now be surrendered as artificial. On the other hand, if the Synoptists are right, as undoubtedly they are, in giving to it the determining place in the *dénoûement* of Jesus' life, the place given it by the Fourth Evangelist is an indication that he could have had no real first-hand knowledge of the chronological development of events in the life of Jesus. Now it seems to the present writer that the position given to the Cleansing of the Temple in the Fourth Gospel is both deliberate and an important clue to the ultimate division of literary sources in the Gospel. J's purpose is not primarily biographical but religious and ideal. He tells us himself that it is so in 20³¹, and in 20³⁰ he similarly tells us that he made a selection, for this particular purpose, out of a large amount of other material that was available. His words in 20³⁰ seem to be not only an apology for reserve, but also a frank statement that his purpose is not biographical. His positive aim has been, by means of the use of a particular series of events in Jesus' life, and of His utterances, to produce a living faith in Him in the hearts of his readers. It may be that his readers are already Christian. The expression *ἵνα πιστεύητε* may therefore indicate by the tense of the verb (as in 6²⁹ 13¹⁹ 17²¹) that the faith aimed at is a continuous or progressive faith, one that will grow, under the pressure of

circumstances and the influence of the Holy Spirit, in depth, strength, and insight (cf. E. A. Abbott, *Johannine Grammar*, §§ 2526-29). In any case, the object aimed at is that the readers may have that faith in Jesus for which He Himself prayed, and for which His evangelists laboured. The noun *πίστις*, as has often been observed, is never used in the Gospel. The verb alone is found. That can only indicate that the Evangelist conceives of faith as dynamic, and not as static; as a relationship between God and man, through Jesus Christ, which is either tragically conspicuous by its absence, or grows and deepens with increasing knowledge of Jesus Christ, the great object of faith. As a matter of fact the scheme of the whole Gospel is so conceived that every incident is a historical sermon on the growth or failure of faith, and every discourse has hardly any other theme.

In what way, then, is the position given to the Cleansing of the Temple connected with J's scheme as depicting various phases of faith? When we isolate the whole passage 1³⁵-2²², we find that it begins with the introduction of two disciples in company with their earlier master, the Baptist, and ends with a statement in 2²² about the faith of the disciples *after the Resurrection*. These extreme historical limits suggest that the writer is making the attempt, in his own peculiar fashion, using historical incident as a transparent medium of instruction, to describe certain stages in the growth of the personal faith of the early disciples in Jesus. The passage may be divided into three stages.

1. 1³⁵⁻⁵¹. The first stage of faith; a series of confessions of faith, culminating in the confession of Nathanael (v.⁴⁹).
2. 2¹⁻¹¹. The story of the marriage at Cana, ending with the statement about their faith in response to the sign in v.¹¹.
3. 2¹³⁻²². The Cleansing of the Temple, ending in the prophecy of the Resurrection (v.¹⁹), and the statement that the scripture prophecy quoted in v.¹⁷ as entering into the disciples' minds, and the enigmatic 'word' of Jesus (v.¹⁹), are 'remembered' by the disciples after 'He was raised from the dead,' and that they then 'believed' these.

In other words, we have in the whole passage 1³⁵-2²² three clearly marked stages of faith.

1. *Initial Faith*, which is expressly described as incomplete by Jesus Himself—'Thou shalt see greater things than these' (1⁵⁰). Also it is to be noted that the whole company of previously mentioned disciples are addressed in the 'ye' of 1⁵¹. The 'greater things' are evidently the things that they shall see and hear during the earthly ministry of Jesus. Jesus speaks in apocalyptic language of the significance of His own earthly ministry. Heaven is 'opened, and remains open' (*ἀνεωγύρα*). The ministry of Jesus is the ministry of angels, of which Jesus is the medium, the ministry of God to men. The Word has become flesh, a permanent revelation.

2. *Faith as the result of a Miracle*.—The opening miracle of the public ministry is then described, and its result in the manifestation of Jesus' glory. This is the Evangelist's term for the inward personal Divine character of Jesus (1¹⁴), which shone through His words and deeds on earth, and into which He again fully entered after His resurrection (cf. 7³⁹). This second stage of their faith is in response to the manifestation of Divine glory in the working of a miracle. Faith as a result of 'signs' is always given an inferior place in this Gospel (cf. 4⁴⁸). The miracles are indeed 'signs' meant to point the way to a fuller and deeper faith (6²⁶ 20³¹).

3. *The full Resurrection Faith*.—This is the climax of faith. It is a faith independent of the fact that Jesus is present in the flesh among men and actually at work before their senses. It is expedient for them that He should go away. This faith is in response to the Spirit's working (cf. 3¹⁴, 15), after the Resurrection.

The story of the Cleansing of the Temple was introduced primarily for the sake of the enigmatic saying of 2¹⁹, and in order that it might serve as a suitable peg on which to hang a statement of the disciple's full Resurrection Faith. This is indeed the characteristic use that the Evangelist makes of the historical incidents generally.

If this analysis of the passage 1³⁵-2²² is accepted, we have a key to the construction of the Gospel. J has neither a chronological nor a biographical interest in the narrative, whose order is determined mainly by the march of ideas and not of the historical facts.

If, however, that is so, what are we to make of such chronological links as 'on the third day' in

2¹, or of the topographical reference to Capernaum, and the stay of 'not many days' there in 21²? It is quite evident that the interest in these statements is purely chronological. They are an attempt to link up the parts in point of time and place. Quite clearly also, this action on the part of the Evangelist would result in contradiction with his other plan if our interpretation is correct. We are therefore driven to a certain hypothesis, already described, regarding the construction of the Gospel. It really consists, as has been outlined, of two parts:

I. That if we examine chaps. 1-20 in detail, we shall find a continuity of ideas, which provides a suitable framework for the purpose the original Evangelist had in view. This original Evangelist is J.

II. That most of the chronological, some of the topographical data in the Gospel, and other passages, notably in chapters 11 and 20, are later additions, by an editorial hand, made in order to give that continuous character to the narrative which from the historical point of view it seemed to lack. This is the work of R.

As regards the suggested ideal plan, it is very striking how it can be verified if for the moment we ignore certain details which come under the scope of II.¹ Complete verification would naturally entail a fuller exposition of the thought of various passages than can be given here. The following analysis of the Gospel, however, from this ideal point of view may be given:—

I. *The General Theme, described in the Prologue.*—

1¹⁻¹⁸. Jesus is the Logos, the complete 'declaration' (ἐξήγησάτο, v. 18) of the Father.

II. *The Growth of Faith and of Unbelief.*—

1¹⁹—12³⁶.

A. Personal Faith in Jesus, illustrated by the attitudes of individuals towards the Historical Jesus. 1¹⁹—4⁵⁴.

1. *The Baptist*, 1¹⁹⁻³⁵ (3²²⁻³⁰ may be included under this head as indicating a subordinate aim of the Gospel to prove that Jesus, and not the Baptist, was Messiah).² Cf. 4¹ 5³⁰⁻³⁶ 10^{40, 41}.

¹ In the following analysis the portions assigned to R are not at present indicated. This will be done when we come to consider the work of R in the next article. The intention in the pre-ent article is to give a general outline of the ideal plan of the Gospel.

² Baldensperger, *Prolog des vierten Evangeliums* (1898), has elaborated this feature of the author's purpose. Bacon,

2. *The Disciples.* A description of the growth of faith in the Apostolic circle. 1³⁵—2²².

3. *Nicodemus*—the Pharisee.

(1) Faith as Regeneration. 3¹⁻¹⁵.

(2) Faith as escape from Judgment. 3¹⁶⁻²¹.

4. *The Woman of Samaria.* *The Nobleman of Capernaum.* } Examples of Faith outside the Jewish nation. 4¹⁻⁵⁴.

B. The Conflict between Faith and Unbelief, illustrated by discourses and events connected with the public ministry of Jesus. 5¹—12³⁶.

1. *Developed under a series of topics.*

These topics must all of them be regarded as living questions of the Evangelist's own day. 5¹⁻⁷⁵³. The treatment is intended to enable his hearers or readers to deal with such questions.

"Answers to questions" put by contemporaries would be a more suitable term. In the Fourth Gospel we overhear the writer, in the name of the Church, replying to such questions as these. Is Jesus only one of the æons? Is he a vice-god or a higher Logos? Why was Judas admitted to the circle of the twelve? Why did not Jesus predict His own resurrection? Was the crucifixion foretold in the O.T.? What is the meaning of eating Christ's flesh and drinking His blood? Why were not the Greeks evangelised by Jesus? Why were not the Samaritans evangelised by Him? Some of these questions suggest cavillers, and others imply puzzled Christians.³

From the above quotation it will be seen that this polemical motive extends itself over practically

Introduction to the N.T., p. 255, is inclined to think that the sect mentioned in Ac 18^{24f}. 19¹⁻⁷ are not disciples of the Baptist, 'pure and simple,' but 'one of the many Judaistic Gnostic sects of the usual eclectic character, which, after the manner of parasitic growths, had fastened upon the movement of the Baptist, before endeavouring to absorb Christianity.'

³ Moffatt, *Introduction to the Literature of the N.T.*, p. 530.

the whole of the Gospel, but in this section it is particularly apparent, and may serve as a principle of division.

Proceeding therefore with our division, we may thus analyze under B, I :

(1) *The Divinity of Jesus*: introduced by the Bethesda story. 5¹⁻⁴⁷ (esp. vv. 17-47). The question of the Sabbath passes into the larger question of the Divine creative activity of Jesus (v. 17);

(2) *The Eucharist*: introduced by the feeding of the 5000. 6¹⁻⁶⁵; the Eucharistic reference of chap. 6 cannot be fully developed here, but we may note:

(a) *The use made of the two narratives* (vv. 1-21), the Feeding of the Multitude, and the Walking on the Water, which follow one another in the Synoptic order. The meal is a symbol of the Eucharist, and the other narrative is used to illustrate Jesus' power to transcend the laws of space. His presence is to be looked for elsewhere than in the Eucharistic meal. He is present with His Church in every storm.

(b) *The Discourse on the Bread of Life* (vv. 22-59). Note the various topics of the Manna (vv. 31ff.), Immortality (vv. 39ff.), the Eucharist as the body of Christ (vv. 52ff.). All these are contemporary questions, and objections raised against the Christian faith.

(c) *The Great Confession* (6⁶⁶⁻⁷¹): contrasted with the Great Betrayal (vv. 70-71). How can Christians in the Eucharist have communion with the Risen Jesus? (vv. 62ff.). There is a sharp division on this point.

(3) *The Messiahship of Jesus*. 7¹⁻⁵².

(1) The Messianic secret (vv. 1-13).

(2) His want of education (vv. 14-24).

(3) His known origin (vv. 25-31).

(4) Is He a Messiah for the Greeks (vv. 32-39).

(5) A vivid résumé of various perplexities. (vv. 40-52).

[7⁵³⁻⁸¹¹, an interpolated fragment of another gospel.]

2. *The Conflict developed under the ideas of Truth and Falsehood*. 8¹²⁻⁹⁴¹.

The Truth about Jesus is known:

(1) *Through His own self-consciousness*, 8¹²⁻⁵⁹ (culminating in the Pre-

existence utterance, v. 58. The narrative, if any, that introduced this section, for which 7⁵³⁻⁸¹¹ was ultimately substituted, has disappeared).

(2) *By the Evidence of Christian Experience*, 9¹⁻⁴¹ introduced, and illustrated by the narrative of the man born blind.

3. *The Conflict developed as an answer to the question, Is there salvation outside the Jewish Church?* 10¹⁻⁴² suggested by the excommunication of the Blind man, and answered by the allegory of the Fold and the Flock.

(1) The Allegory (vv. 1-6);

(2) Christian Experience and Excommunication (vv. 7-10);

(3) The Death and Resurrection of Jesus the basis of Unity (vv. 11-21);

(4) The Good Shepherd identified with God (vv. 22-42).

4. *The Culmination of the Conflict—the Cross* 11¹⁻¹²³⁶.

(1) *The Main Aspect of Jesus' Death*: illustrated by the raising of Lazarus. Jesus is the Lord of Life, and His death is determined by Himself (11¹⁻⁴⁶);

(2) *Other aspects of Jesus' death*.

(a) His death as determined by the ecclesiastical authorities (11⁴⁷⁻⁵⁷);

(b) His death understood by one at least (12¹⁻⁸);

(c) His death a Messianic victory (12⁹⁻¹⁹);

(d) The significance of His death for the Greek world (12²⁰⁻³⁶).

12³⁷⁻⁵⁰ is an *Evangelistic Summary of the significance of the Public Ministry as a whole*.

III. (13-20). *The Story of the Cross—a Victory and not a Defeat*.

Here again the Evangelist is under the dominance of an idea, most clearly expressed in 12³¹⁻³². The narrative is so arranged that the closing events are seen to be the triumphant entry of Jesus on a fuller and eternal ministry in the Holy Spirit.

(N.B. The arrangement of chapters and verses in 1 and 2 which follow are those adopted in Dr. Moffatt's *Translation of the N.T.*)

1. *Jesus alone with His friends: the Betrayal Night.* 13-17.

- (a) The Sacrament of Humility (13¹⁻¹⁷).
- (b) The Unmasking of the Traitor, effected by Jesus Himself, even to the extent of complete control of His movements (13²⁷, 13^{18-31a}).
- (c) The Farewell Discourses.—The Abiding Ministry and an Abiding Union.
 - (a) Union with Christ (15).
 - (b) The work of the Holy Spirit (16¹⁻¹⁵).
 - (γ) The Second Coming, in terms of the Spirit (16¹⁶⁻³³).
 - (δ) Some current perplexities (including Peter's denial) and their answers (13^{31f.}—14²⁴).

(ε) A final promise of peace and victory in presence of the Great Unknown (14²⁵⁻³¹).

(d) The Prayer of the Great High Priest (17).

2. *The Separation from the Disciples, and apparent Triumph of the Powers of Evil.*

(1) The Arrest and Trial (18¹—19¹⁶).

(a) The Arrest (18¹⁻¹⁴).

(b) Before Annas (18¹⁹⁻²⁴).

(c) Before Pilate (18²⁸—19¹⁶).

(d) The Denial of Peter; an episode (18¹⁵⁻¹⁸, 25-27).

(2) The Crucifixion and Burial (19¹⁷⁻⁴²).

3. *The Triumph of Jesus. The Resurrection, and Reunion with the Church, 20.*

Chap. 21 is an addition to the Resurrection narratives, and an appendix to the whole Gospel.

Covenant Loyalty.

BY THE REV. DUNCAN CAMERON, M.A., B.D., LEITH.

THERE is in the Old Testament a Hebrew word which has a hopeful message for us in these days when we are engaged in a grim struggle because we seek to be loyal to our covenants. This word ('chesed') is translated in various ways in our Authorized Version. It is translated 'mercy' in the verse: 'O give thanks unto the Lord; for he is good: for his mercy endureth for ever.' Other translations in the Authorized Version are 'kindness,' 'goodness,' 'loving-kindness.' The Revised Version usually follows the Authorized Version in its translation of this Hebrew word. The Septuagint generally translates it by the Greek word for 'mercy' (rarely by the word for 'justice' or 'righteousness'), and the Vulgate by 'misericordia.' Jewish tradition favours the association of 'chesed' with 'mercy' and 'kindness.' In a recent address at Brighton the Chief Rabbi translated the plural form of the word as 'loving-kindnesses.' But a good case can be made out against the ordinary translation of 'chesed' as it occurs in the Old Testament. Many commentators have recognized this.

It is not always possible to translate 'chesed' by one English word, but it can be shown that in

many cases 'covenant loyalty' is an adequate translation.

I. In the first place it can be shown that 'chesed' is commonly used when there is some covenant in view.

1. *The covenant with the patriarchs.*—In some cases 'chesed' is used in connexion with the covenant made with the patriarchs. Take, for example, the words in Gn 24¹². In the records of the covenant made with Abraham there is the promise of a large posterity, and it is in the light of this promise we should read Gn 24¹². Abraham, in sending out his servant to look for a wife for Isaac, refers to the covenant (Gn 24⁷), and the servant would have this in his mind when he prays to the God of his master. He asks God to show 'chesed.' He is not asking for kindness, but for loyalty to the covenant.

In the seventh chapter of Micah we get another example of the use of 'chesed' in relation to the covenant with the patriarchs. The words in Mic 7¹⁸, 'He delighteth in "chesed,"' give a reason for God passing by 'the transgression of his people.' He delights in being true to His word.

He promised to preserve Israel, and therefore the prophet can say: 'Thou wilt perform the truth to Jacob and "chesed" to Abraham' (Mic 7²⁰)—God will be true to Jacob and loyal to His promise to Abraham.

See also Gn 24^{14, 27} 32¹⁰, Ex 15¹⁸, Nu 14¹⁹, Jer 31⁸.

2. *The covenant at Sinai.*—In other passages we find 'chesed' used in relation to the covenant at Sinai. Thus we read in Ex 20⁶, 'And shewing "chesed" unto thousands,' etc. These words form part of the second commandment. 'Chesed' has a meaning here specially in regard to those who keep the commandments. God and Israel are in the covenant relation. He will show He is true to His word to all who love Him and keep His commandments.

In Nu 14¹⁹ Moses asks God to pardon the iniquity of the Israelites. In the preceding verse there is a plain reference to the words which introduce the covenant in Ex 34. It is because God can be described as 'of great "chesed,"' that Moses prays for pardon. God had threatened to disinherit Israel, but Moses speaks of the old promise and of God's covenant loyalty. In answer he is told that the promise would be kept but that the people would suffer. God was to show not mercy but covenant loyalty.

Take another example from Is 63⁷, 'I will mention the "chasde" of the Lord.' Here a plural form of 'chesed' is used, expressing various ways in which God shows Himself loyal to His word. The prophet is going to bring these to remembrance, and he begins by referring to the covenant recorded in Ex 19 (compare Is 63⁸ and Ex 19⁵). He goes on to speak of the rebellions of Israel and of the ways in which God proved Himself loyal to the covenant.

See also Ex 34^{6, 7}, Dt 5¹⁰ 7⁹, Jer 2² 9²³ 32¹⁸.

3. *The covenant with David.*—We have a record of the covenant with David in 2 S 7¹²⁻¹⁶, and in connexion with this covenant we have the promise, 'But my "chesed" shall not depart away from him' (2 S 7¹⁵). In that promise it is not God's mercy but His fidelity to His word that is spoken of.

We have this view confirmed by a careful study of the 89th Psalm. There the Psalmist begins by saying he is going to sing about the "'chasde" of the Lord,' and it is in accordance with the spirit of the psalm to take that phrase to mean the manifestations of God's covenant loyalty. The

covenant in view is plainly the covenant made with David. Compare Ps 89⁴ with 2 S 7¹³, and note Ps 89²⁰, where reference is made to the call and anointing of David. The hope of Israel is that though the sins of the Israelites will be punished, yet God will keep His covenant (Ps 89³⁴⁻³⁷). The promise in 2 S 7¹⁵, 'But my "chesed" shall not depart away from him,' is expressed also in Ps 89^{33, 34} in these words: 'Nevertheless my "chesed" will I not utterly take from him'; 'My covenant will I not break.'

The Hebrew verb used along with 'chesed' in Ps 89³³ and the general sense of the passage suggest that 'chesed' means 'loyalty to a covenant' rather than 'mercy' or 'loving-kindness.'

Another example of the use of 'chesed' in relation to the covenant with David is found in Ps 48⁹ in the words: 'We have thought of thy "chesed," O God, in the midst of thy temple.' In the preceding verse we have a reference to the covenant with David. There we read: '... in the city of our God: God will establish it for ever.' Compare this with several expressions in the passage in 2 Samuel, where the covenant with David is recorded. Thus 'I will establish his kingdom' (2 S 7¹²), and 'I will establish the throne of his kingdom for ever' (2 S 7¹³), and 'Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever' (2 S 7¹⁶). When we compare these passages with Ps 48⁸ we see that in the psalm there is a reference to the covenant with David, and a natural interpretation of Ps 48⁹ is this: 'We have thought, O God, of thy covenant loyalty in the midst of thy temple.'

See also 2 S 22⁵¹, 1 K 3⁶ 8²³, Ps 18⁵⁰ 23⁶ 66²⁰ Is 55³, Ezr 7²³, 1 Ch 17¹³, 2 Ch 6⁴².

4. *Covenants in general.*—We have a striking example of the relation between 'chesed' and a covenant in Gn 21²³. Abimelech and Abraham make a covenant. Abimelech says to Abraham: 'Now therefore swear unto me here by God that thou wilt not deal falsely: ... but according to the "chesed" that I have done unto thee, thou shalt do unto me.' Abimelech is not asking for kindness, but for loyalty to a covenant. They and their families were not to be false to one another.

Take as another example the passage in 1 S 20⁸. There we read that David said to Jonathan: 'Thou shalt do "chesed" with thy servant.' They had made a covenant, and David in these words is

asking Jonathan to be faithful to that covenant. He is asking not for kindness or mercy, but for fidelity. Indeed, the reason for asking 'chesed' is given in the same verse: 'For thou hast brought thy servant into a covenant of the Lord with thee.'

See also 2 S 3⁸ 9^{1, 3, 7} 10², 1 Ch 19².

II. Another line of evidence is given us in many passages in which it seems clear from the context that 'mercy' or 'loving-kindness' is not the right rendering of 'chesed.'

1. For example, there are passages in which the word 'chesed' plainly suggests fidelity, faithfulness to a promise. In Gn 47²⁹ we read that Jacob as he was about to die asked Joseph to show him 'chesed.' The words in Gn 47²⁹ have a reference to a promise, and that promise is stated. Joseph was not to bury Jacob in Egypt. He was to take him to the burial-place of his father. Joseph promised to do this, and he had been asked by Jacob to be faithful and true to his word.

Another example is in 1 K 20³¹. The Syrians after defeat at the hands of the Israelites said: 'We have heard that the kings of the house of Israel are kings of "chesed."' The Syrians are not thinking of the 'mercy' or the 'kindness' of the kings of the house of Israel, but of their loyalty to treaties. That is shown by the errand on which the Syrians went. A covenant was made with Israel (1 K 20³⁴).

Ps 33 confirms the view that 'chesed' refers to fidelity to a promise. The righteous, the upright are called upon to praise God. It is a seemingly thing for the upright to do that, because the word of God is straight. Truth marks all His works. He loves righteousness and justice. The whole land bears witness to His faithfulness. The 'chesed' of the Lord fills the land. The Psalmist is speaking not of the 'mercy' but the 'straightness' of God (Ps 33¹⁻⁵).

2. Then there are passages in which 'chesed' is contrasted with disloyalty, deceit, lying. In Hos 6⁴ we read: 'Your "chesed" is as a morning cloud,' etc. Here the prophet has in his mind the disloyalty of Israel to God. They have turned away from God. Hence it is not the goodness but the loyalty of Israel that is compared to morning cloud and dew. And so also in the words which follow, (Hos 6⁶) 'I desired "chesed" and not sacrifice,' Hosea is telling the people that God has more delight in loyalty than in sacrifices. The words are parallel to the message of Samuel to

Saul: 'Behold, to obey is better than sacrifice' (1 S 15²²).

The whole passage in Hos 6 supports this interpretation. The prophet is speaking of man's attitude to God. 'They . . . have transgressed the covenant' (Hos 6⁷). It is, therefore, absurd to speak of 'mercy' on the part of man in relation to God. It is their loyalty God desires.

Another passage in which 'chesed' is contrasted with deceit is in Pr 19²², where we read in the Authorized Version, 'The desire of a man is his kindness, and a poor man is better than a liar.' The Hebrew words of the first part of the verse are תַּחֲנוּן אֲדָם חֶסֶד. 'Chesed' is translated 'kindness,' but the Authorized Version misses the point. The man who is true to his word is contrasted with the liar. It is a man's 'chesed,' his fidelity, that makes him worthy of honour, an object of delight, but the liar is to be despised much more than the poor.

In the well-known passage in Is 40, the uncertainty of man's word is compared to the eternity of God's. It is in this connexion these words are used: 'All flesh is grass, and all its "chesed" is as the flower of the field.' All flesh is grass. The loyalty of man to his word is like the fading flower, but God's word stands for ever (Is 40^{6, 8}).

3. Sometimes there are added to 'chesed' qualifying phrases which suggest that 'mercy' is not a suitable translation. Take a passage already quoted: 'Shewing "chesed" unto thousands of them that love me and keep my commandments' (Ex 20⁶). There does not seem much point in speaking of mercy to those who keep the commandments. Mercy is for the sinner, the transgressor. As a matter of fact, we have in the second commandment a declaration of the faithfulness of God to His word. To those who keep His commandments, He will keep His word—the promise of the covenant blessings.

See also Dt 5¹⁰, 2 S 16¹⁷, 1 K 8²³, Is 16⁵, 54¹⁰, Hos 2¹⁹ 4¹ 10¹², Jon 2⁸, Mic 6⁸, Ps 101, Pr 3³, Job 6¹⁴.

III. We can learn something of the meaning of 'chesed' by noting the words with which it is commonly linked. Sometimes we find it in close association with 'rachamim,' 'mercy.' But the association is not so much that of synonyms as of supplementary terms (see Is 63⁷). There are a few passages in which 'rachamim' and 'chesed' are parallel terms. But we can easily understand

this: In the exercise of this covenant loyalty God would often show mercy to Israel.

It is significant that 'chesed' is most closely associated with words denoting truth and faithfulness—*אֱמֻנָה* and *אֱמֶת*. In the Psalter we find these words frequently linked together, suggesting a similarity in their meaning, suggesting that 'chesed' has more to do with truth than mercy. In some cases they are supplementary, as in Ps 25¹⁰ 40^{10, 11} 57³ 61⁷ etc. In other cases the parallelism suggests that they are synonyms, as in Ps 26³ 36⁵ 57¹⁰ 88¹¹ etc. We find the same association of *הֶסֶד* with *אֱמֶת* in other parts of the Old Testament, e.g. Gn 24²⁷.

The other words with which 'chesed' is most closely associated are words expressing justice and righteousness. We see this, for example, in Jer 9²⁴, Hos 10¹², Ps 101¹.

The association of 'chesed' with the Hebrew word for covenant is significant. In Dt 7⁹ we have God spoken of in these terms, 'the faithful God who keepeth covenant and 'chesed.'" Other passages in which the two words are associated confirm the view that 'chesed' has a meaning in relation to keeping a covenant. Ps 89²⁸ may be specially cited. There we read: 'My "chesed" will I keep for him evermore, and my covenant shall stand fast with him.'

We can learn something also from the prepositions and verbs used in connexion with 'chesed.'

In English we usually speak of showing mercy to a person. In the Hebrew Bible the preposition meaning 'to' is sometimes used in connexion with 'chesed,' as in Ex 20⁶, but the usual preposition is one meaning 'with.' Now *עִם* in association with 'chesed' is more suggestive of keeping faith *with* a person than showing mercy.¹

Other points in favour of the view here taken are given in the association of 'chesed' with the verbs for 'keeping' and 'trusting,' and in the use of the word *הַסִּיד*, *הָסִיד*, commonly translated 'saint,' means one who is loyal to the covenant. But enough has been said to show that, as used in the Old Testament, 'chesed' has more to do with covenant loyalty than with mercy. The message of 'chesed' in the Hebrew Bible is the message we have in the well-known hymn:

He will never leave us ;
He will not forsake ;
His eternal covenant
He will never break.

Note.—The writer has examined all the passages in the Hebrew Bible in which *chesed* is used, and, though a good case can be made for translating *chesed* by 'kindness' or 'mercy,' a better case can be made for the translation 'covenant loyalty.' Neither 'mercy' nor 'kindness' seems an adequate translation in Lv 20¹⁷ and Pr 14³⁴.

¹ But note use of *עִם* in Gn 26²⁹, Ps 119⁶⁵.

Literature.

IMMANENCE.

THE 'Fernley Lecture for 1915' was delivered by Professor the Rev. Frederic Platt, M.A., B.D. It is now published under the title of *Immanence and Christian Thought* (Kelly; 4s.).

When we speak of the Bampton Lecture we refer to eight lectures delivered on eight separate occasions; but when we speak of the Fernley Lecture we refer to a single lecture, delivered on the occasion of the Yearly Conference of the People called Methodists. Yet the Fernley Lecture for 1915 when printed and published runs to five hundred and forty-one pages. Is it not a record? If we may trust our memory, the only Fernley

Lecture which was published as delivered was Dr. Dallinger's. But the difference between delivery and publication has never, we think, been greater than this.

No Fernley lecturer ever had a greater subject. Professor Platt's subject is God. There is no hiding the fact that in our day the due discussion of the Immanence of God is the discussion of God. All the Attributes and all the Offices, so full of matter for earlier generations, are in it. The Fatherhood is in it. And of course Creation and Providence are included, with all that they involve, a discussion of Evolution, of Prayer, of Miracle. Nay, the Incarnation and the Cross and the Resurrection are all in it. There is no more

relevant chapter in the book than the chapter on the Passion of God, which brings before us one of the greatest of all the revolutions that have taken place in the history of Theology.

And yet the author never wanders from his subject. His subject is God's Immanence. And to God's Immanence he gives the whole of this great book. For what is God if He is not Immanuel? He may be something else to other suns and stars: to us His one word is 'Lo, I am with you always, even unto the end of the world.' Is there no transcendent God, then? Professor Platt insists in the Transcendence. But the transcendent God is the immanent God, and without the Immanence we should have no interest in the Transcendence.

There are three kinds of Immanence. First there is Natural Immanence. This is 'the self-expression of the self-imparting God manifest in nature, apart from ethical conditions.' Next there is Ethical Immanence. For there is 'an indwelling and inworking Spirit, which constitutes man a spiritual organism in the ethical or personal sense of "spiritual."' And finally there is an Evangelical Immanence. For the motions of this self-same spirit 'pass into the distinctive immanence of the Holy Spirit in men, thus constituting man a spiritual being in the Christian or evangelical sense of "spiritual."'

It is the book of a scholar who is in touch with all that is good in modern theology.

THE LATIN CHURCH IN THE MIDDLE AGES.

Very few of the volumes of the 'International Theological Library' or of the 'International Critical Commentary' have been written by continental scholars. The word 'International' has been taken to mean British and American. But here is one book. The volume on *The Latin Church in the Middle Ages* (T. & T. Clark; 12s.) has been written by a Frenchman, André Lagarde.

It has been written by a Frenchman who is a Roman Catholic. That also is unusual. But why not? It is a good principle to have all things described by those who believe in them. For sympathy is essential to knowledge. But can it be said that Dr. Lagarde believes in the Church of the Middle Ages? Only with much qualification. He has written with quite refreshing boldness.

Not once, so far as we have seen, has he hesitated to condemn pope or cardinal when condemnation was demanded. His chapter on 'the Conflict with Infidelity and Heresy' is condemnation throughout and mostly quite unsparing condemnation.

Is it not so? 'When the secular arm left the heretic at liberty, the Church could call him to order, and in so doing, it did not think that it was going beyond its own domain. It might equally well have prevented the civil power from putting heretics to death by fire or otherwise, if the penalty of death seemed to it excessive. It therefore approved the punishment which it was aware of, which it could prevent, which it did not prevent. It provoked it the rather, by "abandoning" the heretic to the civil power, which without this previous "abandonment" could have done nothing. And its pretended incompetence with reference to punishments inflicted on heresy, was only a fiction.

'Moreover, the fiction was only temporary. If at first the Church was shut up to it, it was not long in freeing itself. The canonists set the example in the eleventh century, by teaching that heresy should be punished with death. Emboldened by the language of the canonists, Innocent III. declared that the "material sword" should come to the assistance of ecclesiastical censures, that in case of necessity, exile should take the place of "more severe punishment." And not content with this allusion to the penalty of death, it set forth that heresy is a greater crime than high treason, which is punished with death. In 1227, Honourius III. obliged the Lombards to embody in their municipal statutes the ecclesiastical and imperial constitutions against heresy, notably those of Frederick II. In the register of pontifical letters, Gregory IX. inserted the imperial constitution of 1224, which inflicted upon heretics punishment by fire. In the month of February 1231 he published a constitution which condemned repentant heretics to imprisonment for life, and appointed for refractory heretics an unspecified punishment, which could only have been the pain of death. Furthermore, he at once ordered Annibaldi, a Roman senator, to enforce this constitution; and the result of this injunction is described in the text of a contemporary chronicler: "In this month of February certain heretics were discovered in Rome. Those who refused to retract were burned; the rest were sent to Mount Cassin and to Cava to do penance."

His judgment is most severe when he utters no word of condemnation, but tells the story simply. Could there be severity greater than this pathetic narrative of John Huss?

'At the end of the year 1414, a general council assembled at Constance, convoked by Sigismund in accord with John XXIII. Sigismund intended that this assembly should especially end the schism which was the desolation of Christendom. But he also wished to have it serve for necessary reforms. He therefore invited the Bohemian agitator to attend, and, to assure him against all possible dangers, he promised him a safe-conduct. Huss, who had appealed from the sentence of excommunication to the council, would have stultified himself if he had declined the invitation of Sigismund. He accepted it and went to Constance. He went there of his own accord, convinced that he would be admitted freely to plead his cause before the council, and that his words would carry conviction to the minds of its members. In short, he went to the council as if to victory.

'Grave disappointments awaited him when he reached Constance (2nd November 1414), and some weeks later he was imprisoned for heresy by John XXIII. He objected that he could not be treated as a convict before he had been tried, and that, besides, the safe-conduct guaranteed him against any attempt at violence. He uttered vehement protests, in which he was joined by the Bohemians and by Sigismund himself. It was of no avail. In substance the reply was that his arrest was canonical; and that was true. According to canonical law heretics were deprived of all rights. The requirements of natural equity were not applicable. Advantage could not be derived from the fact that good faith had been sworn. To deceive heretics, to betray them, to ensnare them—these were pious acts. The procedure was ecclesiastically regular. By placing confidence in his safeguard, Huss simply showed his ignorance of that law.'

JOHN VIRIAMU JONES.

Mrs. Viriamu Jones has written a *Life of John Viriamu Jones*, her husband (Smith, Elder & Co.; 10s. 6d. net).

Viriamu Jones (his peculiar name is due to his father's admiration for Williams the missionary; this was the South Sea Islanders' pronunciation

of it) was a great Welshman and a great educational reformer. Wales is proud of him; all who interest themselves in higher education should be proud of him. His life was short. Born in 1856 he died in 1901. Yet within that period he did the work of a long lifetime.

He lost no time at the beginning. 'He said of himself that his intellect was mature at the age of eighteen, and the short paper "A Soul's Dream," written at twenty for the Swansea Literary Society, showed that he had already thought deeply on the problems of life.'

'Taking a text from Emerson, he wrote: "Too much preparation for life, not enough living." People who live most intensely feel this most, perhaps. After all, all life must be preparation and the keenest life in preparation. The mark of life is growth, its joy consciousness of increasing faculty. There never comes the time when one can say: I have prepared to live, and am now going to do so. It is like the man in the Gospel with his goods in his barn. The law of the universe is that when he sits him down to enjoy, his soul is required of him and is taken.'

He lost no time at the beginning, and he lost no time at the middle or end. 'As his letters show, Viriamu Jones began at Sheffield, at the age of twenty-five, to live in that state of overwork which was to prevail till the end of his life. Not content with establishing Firth College on a firm footing, he at once foresaw its possibility of expansion, and his own ardent temperament, combined with an ever-growing conception of the educational needs of the people and of the practical resources required to realize that conception, urged him to work at high pressure. He was unconscious of his own tendency or of its danger; to see the want impelled him to effort to meet it.

'Rabindranath Tagore's words might have been applied to him all through his life: "He whose joy is in Brahma, how can he live in inaction? So the joy of the knower of Brahma, in the whole of his everyday work, little and big, in truth, in beauty, in orderliness, and in beneficence, seeks to give expression to the infinite."

When appointed to the Principalship of Firth College, Sheffield, he was only twenty-five and looked younger. Yet his power was never challenged, and his success was complete. His pupils both feared and loved him. They feared his gentle smile. One man writes an amusing confes-

sion here of how he made an ass of himself when he stood for the first time in the Principal's presence and told him how well-read he was in philosophy. He never made that blunder again. But they also loved him for himself and his sympathy.

A short life, but in the sight of God a merry one; and God has not been unmindful of his work and labour of love.

THE HISTORIANS OF GERMANY.

One of the best books for immediate reading which the War has been the occasion of, and one of the few likely to be read after the War is over, is Professor Antoine Guillaud's *Modern Germany and her Historians*, which has been most successfully translated into English (Jarrold; 7s. 6d. net).

In a long and fascinating introduction the author shows us that the writing of History came to Germany as a political agency. Baron Stein was the patron of all those ideas which became the creed of Prussian historians. 'Admiration for Prussian institutions, hatred of the French Revolution, these two cardinal political notions of Stein were to become those of all the national historians. In the name of the philosophy of history derived from the theories of the historical School of Law they tried to prove two things: the fiasco of the French Revolution and the historical development of Germany with Prussia as its basis by showing that Brandenburg is to Germany what Wessex was to England and the Ile-de-France to France, the centre of the future German crystallization.'

The historians whose work is then described are, first, two forerunners, Niebuhr and Leopold von Ranke; and then more fully, Theodore Mommsen, Heinrich von Sybel, and Heinrich von Treitschke. Our interest at present is most of all in Treitschke. Here is a passage which shows us Treitschke at his best (and his countrymen at their worst). It is a graphic, forcible description, and a very fair example of the author's manner throughout the book.

'What made his success was the fact that throughout his lectures, always fiery and very "worked up" in tone, one could feel an ardent patriotic inspiration and an echo of the flourish of trumpets of 1870. This was the note which perpetually vibrated in his lectures. Treitschke

actually lived under the effect of the great Prussian victories.

'To this he added a most extraordinary gift of form. This deaf man had eyes that could see. In charming pictures he would call up all the places where historical incidents had taken place—towns, fields, and battlefields.

'He shows us Cologne and her marvellous cathedral, Bonn on the banks of the Rhine, melancholy and proud, with her seven hills surrounding her: Heidelberg with her castle, "covered with ivy and cut out as it were in the blossoms of the trees": Dresden, "half-residential, half a foreign visitors' town, with the harmonious beauty of her whimsical style": the Erzgebirge, "with its Electoral Prince's castles hanging right over the precipice, its little mountain towns with pretty houses clinging to the sides of the hills, with their workshops buzzing with weavers and clock-makers": Swabia, "with its varied soil, its high wild plains, its alpine valleys covered with forests and laughing vines."

'Listening to this orator, so skilful in bringing to life the events of history, you would say to yourself that he must certainly be a writer. And you would not be mistaken. From the year 1879, with a wise deliberation, he wrote a great work—*A History of Germany in the Nineteenth Century*, which he carried, in five volumes, as far as 1848.

'With this work Treitschke gave his compatriots what they had lacked until then: a national history written in a popular and living style. The pictures therein are sometimes overcharged with colour. The ultra-Prussian point of view prevails in it with a brutality which shocks you. From one end to the other you breathe a fighting atmosphere. But doubtless that contributed not a little to the success of the work in that Imperial Germany, barbed with iron and bristling with cannon. Henceforward she recognized her historian in Treitschke.

'The University world was slower in acknowledging the merits of the work.

'Accustomed to hold in small esteem works that were too literary or attractive in form, they could only see at first in this work partiality and excess. Later they became more receptive. To-day one would even say that they wish to excuse their slowness by making Treitschke a sort of god: The historian had scarcely descended into the grave than exaggerated praises were raised on all sides. A committee was formed, with Prince Bismarck as

chairman, to erect a monument to him. To listen to these men, the Prussian historian eclipsed all the historians in the country. They forgot that in the scientific sphere of history there were greater men than he, to mention only Leopold von Ranke.'

In writing on *German Culture, Past and Present* (Allen & Unwin; 4s. 6d. net), Mr. Ernest Belfort Bax has written a history of Germany. His long introductory chapter describes the situation of affairs there in the sixteenth century. With the next chapter he enters into the upheaval of the Reformation. And from that upheaval onwards he tells the story of German thoughts and German deeds right down to the present War.

And what now? 'The Hohenzollern-Prussian monarchy,' he says, 'has always been a more or less veiled despotism, based on working through a military and bureaucratic oligarchy. The army has been the dominant factor of the Prussian State from the beginning of the eighteenth century onwards. Prussia has been from the beginning of its monarchy the land of the drill-sergeant and the barracks. It is this system which the Junker Bismarck has riveted on the whole German people, with what results we now see. Badenese, Württembergers, Franconians, Hanoverians, the citizens of the former free cities no less than the already absorbed Westphalians, Thuringians, Silesians, Mecklenburgers, were speedily all reduced to being the slaves of the Prussian military system and of the Prussian military caste. The naïve German peoples, as already pointed out, accepted this Prussian domination as the realization of their time-honoured patriotic ideal of German unity.'

The seventh Schweich lecturer (it will be remembered that Driver was the first) was Dr. A. van Hoonacker, Professor of Hebrew and of the Old Testament at the University of Louvain. Professor van Hoonacker lectured in French. The lectures are now published by the British Academy under the title of *Une Communauté Judéo-Araméenne à Éléphantine, en Égypte, aux VI^e et V^e siècles av. J.-C.* (3s. net).

Why has so little been written in English on the Elephantine discoveries? The Italian periodicals have had endless articles on the subject, and it has never been forgotten in other

continental countries. But in this country it has been unaccountably neglected, and yet it was two British scholars, Sayce and Cowley, that first astonished the world with it. Professor van Hoonacker is a Belgian, but the lectureship is English and will do something to restore our self-respect. As for the book itself it is enough to say that it is a résumé of the discovery and of the subsequent discussion upon it, bringing the whole matter up to date and giving us the lecturer's own solution of some of the problems raised.

For example. Was the Jewish community at Elephantine with its temple strictly monotheistic? Professor van Hoonacker concludes that it was. There are other Gods than *Jahô* mentioned; there are even compounds of that name, as '*Anath-Jahô*', which can only mean Jehovah's consort. Yet these names and compounds were due to the mixed multitude who were present with the Jews and shared their worship; the Jews themselves worshipped Jehovah alone.

Under the title of *The Bixby Gospels* (Cambridge: At the University Press) an account is published by Professor Edgar J. Goodspeed, Chicago University, of a Greek manuscript of the Gospels, which was at one time in the Monastery of Pantocrator on Mount Athos. It came afterwards into the possession of Mr. Quaritch, the London bookseller, was sent by him to a sale at Sotheby's, and was bought by Mr. William Keeney Bixby, a rich man of St. Louis, Missouri. Caspar René Gregory saw it in Quaritch's shop and gave a description of it in his *Textkritik des N.T.*, 1900, p. 214. It is now fully collated and described by Professor Goodspeed.

In the new volume of *The Christian World Pulpit* (James Clarke & Co.; 4s. 6d.) there is a wide range of personality from the Dean of St. Paul's to Billy Sunday (who appears as William A. Sunday, D.D.). Yet neither Methodism nor Presbyterianism is so well represented as might be. The volume contains twelve sermons by the Rev. R. J. Campbell, seven each by Dr. Horton and Dr. Campbell Morgan, and six by Dr. Orchard. Then comes Dr. Inge with five. Dr. Charles Brown furnishes four, and Dr. Boyd Carpenter, Mr. Joseph Newton, Mr. J. H. Rushbrooke, Canon J. G. Simpson, and Mr. W. Temple, contribute three each. We miss the editor's own fine homi-

letical work. Still, the volume throbs with interest, much of it due to the anxiety of the war.

The study of how the first Primitive Methodists went to Africa in the year 1870, and what they saw and suffered there, is told by one of them, the Rev. H. J. Taylor, in a book of romantic truth entitled *Capetown to Kafue* (Hammond; 2s.).

Mr. Taylor knows how to travel and he knows how to describe his travels. The reading of this book will make no Jack a dull boy. Yet it may do much to make him a good boy. There are parts of it, however, that are not to be recommended to workmen who are discontented with their wages. There was a threatened strike among the native teachers—

‘The native teachers wanted long “parlavar” about their wages. They had agreed to lay their case before us, and there they stood, five dusty negroes. Talk! well, what would Lloyd George have done under such a continuous repetition of statement? I remembered the patience of Job; came to understand that the first thing the native admires in a white man is patience to listen to his story; Dr. Joseph Parker recommended preachers to put their sermons into telegraphic form. These people never heard Parker, and scorn his advice. Nothing “brief or brotherly” about their methods. They steal leisurely into your presence, silently sit on the ground, patiently look you through, and after a while begin, “Wa Buka,” and all the salutations of the day, about yourself, your cattle, any travellers you have seen, and all the other things about which they can think, and then, being through the introduction, they cautiously broach the beginning of the sermon: the subject to be considered. This is drawn out at such length that you wonder whether there is, after all, anything in transmigration of souls, and if so, if these sons of the African forest were in some previous existence trained to length by ancient Puritan divines. When they have got to know the Morite and to trust him, his patience wins the day. “Moruti has heard us. He knows all. He decides wise and good,” they will say, and his decision is accepted without further ado.

‘In the case before us, this was so. They asked for a five-hundred per cent. increase of wages. Yes, five hundred per cent. Nothing like ambition. They explained individually and collectively far into the night. The theme was renewed and

repeated in the early morning of the morrow, and then we decided on a hundred per cent. increase. And they were fairly content, and later on completely so. We took their demand as a sign of waking manhood, and our concession as a reasonable response.’

Mr. Israel Davidson, Professor of Mediæval Hebrew Literature in the Jewish Theological Seminary of America, went to Cambridge and got access to the Genizah fragments preserved in the University library there. Much has come out of that strange collection of cast-off Hebrew rolls already, but Professor Davidson was clever enough to identify a manuscript which he turned over with the long lost Polemic of Saadia against Hiwi. He promptly transcribed, translated, annotated, and introduced it. And now we have an excellent edition of *Saadia's Polemic against Hiwi Al-Balkhi*, issued as one of the Texts and Studies of the Seminary.

The Rev. H. Maldwyn Hughes, B.A., D.D., has written a book on *The Theology of Experience* (Kelly; 3s. 6d. net). It is the book of a scholar and a preacher. The scholar is evident throughout, though Dr. Hughes thinks he has concealed him, for he writes for the unlearned; the preacher comes openly into sight at the end.

The question is this: Is the preacher independent of criticism and all the historical and textual questions which our day has raised about the Bible and Christ? Can he ignore them and preach his own experience? Dr. Hughes says No. No one could claim more for experience than he does. No one could insist more urgently upon the necessity for experience of the saving power of Christ in the preacher's own life. But how did the preacher gain his own experience? Not independently of the Bible and the facts of history. And more than that, no preacher will fulfil his function to the edifying of the Church if he relies for matter and for authority upon that which he himself has seen and heard and handled of the Word of Life.

The book is readable, but it is more than readable. On every page it touches reality and stirs thought. To the individual it appeals for a greater consecration, a fuller service. To the Church it calls for a better oversight of the individual, especially the individual whom it appoints to be an

apostle, evangelist, or teacher, demanding that he give evidence, publicly if possible, of the working of the grace of God in his own soul.

A book entitled *The Nature and Purpose of the Measurement of Social Phenomena* (P. S. King & Son; 3s. 6d. net) gives us the whole theory of the application of statistics to the material well-being of society. The author is A. L. Bowley, Sc.D., Professor of Statistics in the University of London. There is no more popular pastime at present than dancing on the use of statistics. But it is as foolish as it is popular. The abuse is easy, but the use is imperative. In this book Professor Bowley shows us how to use statistics wisely.

Mr. Horatio W. Dresser, Ph.D., is a voluminous writer. Opposite the title-page of his new volume are printed the titles of thirteen other volumes. And as he always writes on one subject, the spiritual life, it is inevitable that he should repeat himself. Yet that is not what ever occurs to the reader of his books. He has a living interest in every aspect of his subject, and it seems to be a subject big enough to allow of many books being written upon it by one man without leaving us with the impression of repetition or the sense of weariness.

For one thing Dr. Dresser is a scholar. He defines his words before using them, and then uses them in the sense in which he has defined them. The title of his new book is *The Religion of the Spirit in Modern Life* (Putnam; 5s. net). The important word there is 'Spirit.' What does he mean by it? 'The term "Spirit,"' he says, 'becomes a workable conception adapted to the demands of our thought, employed now with reference to the entire cosmos, now with reference to the life in all beings and things, throughout all time. In the latter sense the Spirit is the source of the universal energy which science tells us is eternally conserved. Again, we speak of the visible universe as the manifestation in objective form of the Spirit, taking care to distinguish between life and form. Out from the infinite wealth of the Spirit, we may then say, the evolving kingdoms of nature with their multiform species have come. More explicitly, the Spirit cosmically regarded is the aspiring, purposive life which not only quickens all forms into existence, but sustains and carries them forward. The

struggle for existence is not the ultimate cause of evolution. Environment is not the central factor in this progressive change. Nor can the first place be assigned to heredity, or the laws of use and disuse. Not even man in his greatest achievements can be termed the creative power. The Spirit is the real efficiency, it imbues all forms and modes of existence with life, underlying the struggles through which the fit survive, stirring within the impulses that give rise to successive adaptations. The cosmos is in no sense the producer or ground of life, but displays life because it is an expression of the Spirit.'

'What men mean, then, when they employ the term "Spirit," is that aspect of the universal Life which is perceived in the higher moments, not that Life as a whole. In the cosmos at large there may indeed be a plan according to which great purposes are fulfilled, but this thought is brought near when God is spoken of as "Providence," with special reference to the inner life. This brings us to the conception of the Spirit held by those who believe in divine guidance. We have left the vast region of cosmic forces, too great for the human mind to grasp, if one tries to form a definite conception of the world-plan; and we have before us a view of the Spirit so intimate that the divine wisdom almost becomes personal in a special sense in the soul of each believer. For it is too general to hold that the Spirit is a guiding, sustaining Life at large. The Spirit is also individuated in each human soul. Each man is led along the pathway of life, with its vicissitudes, its depths and its dark places, but also its moments of illumination. In this sense the Spirit is the immediate source of all inspiration, of all religious experiences, hence of the spiritual teachings of the ages. Its presence is acknowledged by the seers, poets, and prophets of all peoples and all lands. In thus speaking of the Spirit we seem to speak with the authority of so many lands that the revered ages bear testimony through us, the ages that have known the seers of India, the devout mystics and Pietists of Germany, the Friends of England and America, and such poet-prophets as Emerson.'

The Conway Memorial Lecture was delivered at South Place Institute on March 16, 1915, by Professor Gilbert Murray. Its title is *The Stoic Philosophy* (Watts; 6d. net). All Professor Murray's work is 'most entertaining and instruc-

tive,' as his chairman on this occasion said. This lecture is no exception. But what did the Stoics do for the world? 'Stoicism, whatever its weaknesses, fulfilled the two main demands that man

makes upon his religion: it gave him armour when the world was predominantly evil, and it encouraged him forward when the world was predominantly good.'

The Sacrament of Baptism in the New Testament.

BY THE REV. BERKELEY G. COLLINS, A.T.S., BLUNTISHAM.

I.

I. BAPTISM IN THE SUB-APOSTOLIC CHURCH.

'WHY is the Tower built on water?' Hermas asked the Lady Ecclesia in one of his visions, and she answered, 'Because your life is and shall be saved by water.'¹ And Hermas himself is explicit: 'Before a man receives the name of the Son of God, he is ordained unto death, but when he receives that seal he is freed from death, and assigned unto life. Now that seal is the water of baptism.'² The voice of the sub-apostolic Church speaks here. To the second generation and onwards baptism was more than a sign, it was a means of grace and indispensable to salvation. Its waters cleansed the soul from all past sin, and communicated the Holy Spirit. It was the divinely ordained channel of forgiveness and life. 'Consider how He hath joined the Cross and the Water together,' writes Barnabas, possibly within ten years³ of the death of Paul. 'We go down into the water full of sins and pollutions, but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the Spirit.'⁴ Without baptism, according to the Didache, men were not fit to receive the Holy Eucharist.⁵ Ignatius calls it the 'arms' of the believer.⁶ Justin speaks of it as 'regeneration.' The new converts, he says, 'are brought where there is water, and are regenerated in the same manner that we ourselves were regenerated. . . . For Christ also said, Except ye be born again, ye shall not enter the kingdom of heaven.'⁷ It is true that in all this period there is no trace of infant baptism. The notion that the forgiveness of

actual sin was mediated through baptism, together with the doubt as to post-baptismal forgiveness which troubled Hermas and often led to delayed baptism, rules it out. The only baptism known to the sub-apostolic Church was the baptism of repentant and believing persons. Yet if the study of the Christian doctrine of baptism were to begin, not with the New Testament but with the documents of this period, there would and could be no question as to its sacramentarian nature. In this matter, at least, Catholicism is continuous with the early Church. There has been development in its sacramental teaching, but there has been no radical perversion. Before the close of the first century Christians believed in the magical efficacy of baptism as devoutly as an Italian peasant of to-day. Apart from the New Testament, the only Christianity known to the world was a sacramental religion, a religion which claimed supernatural virtues for its two rites of Baptism and the Lord's Supper.

The antiquity of these sacramentarian ideas creates a serious problem for the candid Protestant. It is no longer possible for any such student to believe in 'the great Apostasy' which was once the easy explanation of all that was contrary to Protestant dogma. Even if it be assumed that the second and third generations of believers were on a lower moral and spiritual level than the first, it is difficult to understand how so great and universal a perversion could have taken place in the character of the Christian religion in so short a time. But there is little warrant for this assumption. The revelations of Paul's letters to the Corinthians do not suggest an ideal condition of life in the primitive communities. On the other hand, there is little to criticise in the moral and spiritual fervour of these later documents. The

¹ *Vis.* 3.

² *Sim.* 16.

³ So Salmond, *I.N.T.*; and Bartlett, *Apost. Age.*

⁴ Chap. xi.

⁵ *Did.* ix.

⁶ *Ep. ad Poly.* 6.

⁷ *Apol.* i. 61.

love of Jesus dwelt in Barnabas and Hermas, and made the martyr-journey of Ignatius a triumphant progress. There is no historic basis for the legend of the Church's fall from Paradise. A more promising line of inquiry is opened up by the study of contemporary religious ideas. As T. R. Glover says: 'That such ideas should emerge in the Christian community is natural enough, when we consider its environment—a world without natural science, steeped in belief in every kind of magic and enchantment, and full of public and private religious societies, every one of which had its mysteries and miracles and its blood-bond with its peculiar deity. It was from such a world and such societies that most of the converts came and brought with them the thoughts and instincts of countless generations, who had never conceived of a religion without rites and mysteries. Baptism similarly took on a miraculous colour—men were baptized for the dead in Paul's time—and before long it bore names familiarly given by the world to all such rituals of admission—enlightenment (*photismos*) and initiation, and with the names came many symbolic practices in its administration.'¹ There is obviously a large measure of truth in this. But it is to be observed that it is not until after Justin that the influence of the 'mysteries' can be clearly traced. He is the first to use the mystery-word 'enlightenment.' Further, of a 'baptism for the dead' or of anything of this nature, the 'mysteries' show no sign.² Beyond a common belief in the efficacy of symbolic acts there is nothing to suggest any connexion between the sub-apostolic Church and its religious environment. The association of baptism with the Cross and the Spirit is sufficient evidence that it had not lost its essentially Christian character. Recent scholarship has shown that the alleged influence of the 'mysteries' on the Apostle Paul has been, to say the least of it, greatly exaggerated. There is as little sign or proof of such influence in the 'Apostolic Fathers.' Before we are at liberty to explain the sacramentarianism of this age by a reference to Greek or other mysteries, it must be shown, first, that it is of the same nature, and second, that there is no other possible source. We have no right to assume that it was introduced into Christianity from the outside, until it is proved to be foreign to its original form. In other words,

its existence at so early a date, and the ideas that are associated with it, ought to lead us to scrutinize the New Testament afresh, if only to make sure that the alleged chasm between Apostolic and sub-apostolic Christianity has a real existence.

II. SACRAMENTS IN THE PRIMITIVE CHURCH.

It is the belief of the present writer that a candid examination and exegesis of the New Testament must lead to the conviction that from the beginning what is understood as sacramentarianism has had its foothold in the Church. There never was a time when baptism was regarded as a simple rite, having only a symbolic significance. In the earliest documents it is represented as a genuine sacrament conveying various divine gifts to its recipients. Together with the Lord's Supper it not only typifies but in some real sense effects redemption. This appears clear from the close connexion between baptism and the gift of the Spirit which is everywhere assumed. The narrative of Acts seems emphatic on this point. The invitation of Peter to the multitudes on the Day of Pentecost was 'Repent and be baptized . . . and ye shall receive the gift of the Holy Spirit'; and the cases where this gift did not coincide with baptism were evidently regarded as abnormal.³ The baptized Samaritans who had not received the 'Spirit' needed the special laying on of hands of Peter and John (8¹⁶). The fact that the Spirit 'fell on' Cornelius and those with him, apart from baptism, was recognized as a divine direction that a new class was to be admitted into the Church (10⁴⁷). The strange case of the disciples at Ephesus who did not know of the Spirit or that the Spirit was given, was explained when it was found that they had been baptized only with the baptism of John. The question of Paul (19³), 'presupposes that if they had been baptized into the name of Jesus, they would have received the Spirit at baptism.'⁴ But these were exceptions to the general rule, and as such excited surprise. Other New Testament references are equally unambiguous. It is disingenuous to interpret 'Born of water and the Spirit' (Jn 3⁵) as not referring to baptism, or the 'laver of regeneration' (Tit 3⁵) as a rhetorical phrase. Paul's references to baptism in Romans and Galatians affirm a real union with Christ and

¹ *Conflict of Religion*, 158.

² Schweitzer, *Paul and his Interpreters*, 211.

³ See Bartlett, *Apost. Age*, 464.

⁴ Knowling, *Expos. Gk. Test.*, in loc.

a communication of the Spirit which date from the reception of the rite. And Peter's qualifying words in 1 P 3²⁰ do not break the force of his comparison of baptism to the waters of the Flood whereby 'few, that is, eight souls, were saved.' The words of Dr. Denney concerning the Fourth Evangelist's reference to our Lord's baptism may be applied to all the New Testament references to baptism. 'This is the type of the Christian baptism with which the author and his readers were familiar. In it water and the Spirit normally coincide. It may not seem a very real idea to us; but we have to consider that even within the first century Christianity was assuming some of the features of a sacramental system, . . . and that it might seem not unimportant to find at the very beginning of its history its fundamental rite undergone by the Founder, and proved to be not only a form, but a power.'¹ If for 'was assuming' we read 'possessed' we should do justice to all the known facts. From the beginning baptism was regarded as a 'power.' In this connexion it is necessary to remember two things. In the *first* place, what is said of baptism in the New Testament has reference only to the baptism of converts. As in the sub-apostolic period, there is no hint or trace of the baptism of infants. In every case repentance and faith are assumed as the pre-condition of baptism. *This means that the association of the Spirit with the rite might have some grounds in a genuine experience.* In the *second* place, and in some measure accounting for the phenomena which usually attended baptism, the distinction between a symbol and the thing symbolized scarcely existed in ancient times. The 'symbol' itself was believed to be an effective agent. The symbolical was not opposed to the objectively real but to the merely natural. It was the mysterious, the 'God produced' as contrasted with the clear and human.² Candidates for baptism therefore approached the rite predisposed to experience mysterious ecstasies which they would attribute to the rite itself. There is thus a psychological explanation of the facts as described in the documents. But for the primitive interpretation of the facts it is necessary to look beyond them to the great hopes and certainties which formed the burden of the earliest gospel.

III. THE 'BAPTISM OF JOHN.'

Christian baptism was preceded by the baptism of John, and in the movement initiated by him we have the key to much that seems, at first sight, inexplicable. There are indications that the work of the great Baptizer was on a much larger scale and much more positive than appears from the brief accounts in the Gospels. The Evangelists see in his ministry only a passing episode, and in John himself merely the Forerunner of Jesus. But that this was not the view of his own disciples is evident from the fact that when he was in prison they continued his work, never dreaming that he had been superseded by Jesus. His movement continued an independent existence long after his death. In places as remote from the Jordan as Ephesus and Alexandria there are signs of communities which regarded him as their founder (Ac 18²⁵-19³), and as late as the the Fourth Gospel we feel the vibrations of their presence alongside the Christian Church.³ The Baptist clearly had a message of his own, a gospel of the kingdom of God, which was sufficient to hold together a body of disciples. And this message was indissolubly bound up with the rite associated with his name. It is tempting to connect his baptism with the baptism of proselytes, and to discover its novelty only in the fact that he required it of *Jews* as an outward sign of repentance. But this is a superficial view of it. That it was regarded as much more than a ceremony that might be dispensed with, more than a personal and somewhat original requirement, may be gathered from our Lord's challenging question to the Pharisees, 'The baptism of John, was it from heaven or of men?' It is the baptism, not the preaching of righteousness, which is in dispute.⁴ The authority of the Baptist and the authenticity of his message were bound up with it. Unlike Paul, he believed it to be an integral part of his work to baptize. So that to reject his baptism was to repudiate him as a true prophet. What his distinctive message was is abundantly clear. He was 'a voice crying in the wilderness,' and much more than a voice. He announced himself as the herald of the Kingdom of God which, in true apocalyptic fashion, he conceived as involving the outpouring of the Spirit, the last Judgment, and the establishment of the Messianic order. The

¹ *Dictionary of Christ and the Gospels*, art. 'Holy Spirit,' 740.

² Harnack, *Hist. Dogma*, i. 206.

³ Moffatt, *Introd. Lit. N.T.*, 530.

⁴ Scott, *The Kingdom and the Messiah*, 61 ff.

chief difference between John and the prophets and apocalyptists who had preceded him, and that which constituted his greatness and originality, was that he was 'a practical mystic,' who, not content with proclaiming the nearness of the End, took active steps to prepare for it. Perhaps it is not too much to say that he hoped to bring it about, to take the kingdom by storm. At any rate, he believed it to be his mission to gather out of the nation a people for the coming Christ. Those who, under the stress of his preaching, repented of their sins, he baptized, *and thus sealed for the Kingdom of God*. It has been suggested, with some plausibility, that he based his baptism on passages like Zec 13¹, 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness.' It is certain that he believed he was divinely commissioned to baptize. His baptism was a 'baptism of repentance unto remission of sins,' that is, it was the sign that sins would be remitted. It was therefore a pledge of safety from the 'Wrath to come.' In other words, the baptism of John was eschatologically conditioned. Its whole value lay in its connexion with the approaching End of the world. There is absolutely no reason for believing that John thought of it as a mere form, carrying with it no intrinsic blessing. Apart from the fact mentioned above that the ancient world knew of no 'mere forms' connected with religion, he believed his baptism to be of God's ordination and therefore necessary. It was emphatically 'from heaven, not of man.' It is a great mistake to represent John as disparaging his baptism in his references to the Greater than he.¹ When he spoke of the Coming One who should baptize with Spirit as he baptized with water, he was not contrasting the two baptisms. He was connecting them. His meaning is that those who were baptized with his baptism would certainly be baptized with the Spirit when the time came. He was showing the value, not the worthlessness, of the rite he administered.

What he meant by his promise and prophecy of the Spirit must be gathered partly from his own

¹ Schweitzer, *Quest of Hist. Jesus*, 376.

words and antecedents, and partly—but with less certainty—from the Apocalyptic with which he identified himself. We shall probably not be far wrong if we lay stress on his consciousness of weakness. He emphasizes the fact that the Messiah would be 'mightier' than he. The felt need is the need of power. But in Jewish thought and tradition the 'Spirit' stands for power in the fullest and widest sense. In the Old Testament it is the divine energy. It is 'God in efficient operation, whether in the cosmos, or as giving life, reinforcing life, exerting efficiency in any sphere.'² The strength of Samson, the skill of Bezaleel, as well as the inspiration of prophecy, were attributed to the Spirit. Isaiah exhorted the Jews not to fear their foes because 'the Egyptians are men and not God, and their horses flesh and not Spirit.' In Ezekiel it is the creative energy of God, and by the power of the Spirit the prophet is transported from place to place. There is no line drawn between the physical and the ethical or spiritual activities of the Spirit. It is the one Spirit which is manifest in every exercise of divine power. We are wholly justified in believing that John had in view mainly the moral and spiritual results of the coming baptism of the Spirit. But we are not justified in assuming that he looked for nothing more. The kingdom of God he announced was a supernatural kingdom which would follow the Judgment. And while, in the absence of any but the most meagre reports of his teaching, it is impossible to be dogmatic on the point, it is reasonable to believe that he associated this divine energy with the physical transformations which Jewish Apocalyptic anticipated, and to which Paul refers in Ro 8²¹. More especially, we may believe that he looked for such bodily changes in the baptized as would fit them for life in the Kingdom. In other words, the Spirit would make them immortal with the only immortality the Jews desired, an immortality which embraced both body and soul. It is quite certain that whatever transcendent hopes were associated with the Kingdom of God depended for their realization on the creative power of God. And it was a baptism of divine power John foretold.

² A. B. Davidson, *Theol. O. T.*, 126.

The Son's Portion in the Oldest Laws Known.

BY PROFESSOR ALBERT T. CLAY, PH.D., LL.D., YALE UNIVERSITY.

OLD TESTAMENT critics claimed not so many years ago that it was impossible to conceive of a code of laws written in Palestine as early as the time of Moses. It then would scarcely have been thought reasonable if it had been stated that at a much earlier time the Babylonians probably possessed a highly developed code. A little more than a decade ago a code inscribed upon a large and irregular diorite stone was discovered in Elam. It was written prior to 2000 B.C., and contains a code of laws by Hammurabi (or Ammurapi); who, as practically all scholars now agree, is the Amraphel of Gn 14¹, a contemporary of Abraham.

Scholars familiar with the history of the times and the laws which he codified quite properly assumed that they had been based upon earlier collections of laws. The phraseology employed, and the fact that Sumerian laws were quoted in the contracts of an earlier period, made it clear that such had been the case; but the actual existence of them could not be proved. Recently there was secured for the Yale Babylonian Collection a tablet which was heavily encrusted from being buried for four thousand years in earth impregnated with salts. After the tablet was cleaned, it proved to belong to a period earlier than that of Hammurabi, and to contain laws written in Sumerian, the language of Southern Babylonia prior to its conquest by the Semites or Accadians in the time of Hammurabi.

Jahweh is said to have been the source of Israel's laws. Hammurabi gives Shamash credit for his laws. At the close of this document it is stated that they are 'the laws of Nisaba (a goddess) and Khani (a god).' The exact significance of the interesting order, that of goddess followed by the god, cannot at present be determined.

The special interest of this tablet in connexion with the Code of Hammurabi is that it proves to be a prototype of that Code. While the tablet and the Code treat the same subject-matter, it would be impossible to say that the laws of the Code were dependent on those represented by the tablet if it were not for one striking and conclusive instance. The first law on the reverse of the

Sumerian tablet, which unfortunately is the only side preserved, reads: 'If (a man) push a daughter of a man, and make let fall the possession for her interior, he shall pay ten shekels of silver.' The second reads: 'If (a man) strike the daughter of a man, and make let fall the possession of her interior, he shall pay one-third of a mine of silver (twenty shekels).' These two laws are condensed into one, found in the Hammurabi Code, which reads: 'If a man strike the daughter of a man, and make her let fall that which is of her interior, he shall pay ten shekels of silver for that which is of an interior.' The penalty, namely, the payment of ten shekels in the Hammurabi Code, is taken from the first-mentioned law of the Sumerian Code, in which the accidental injury is referred to; but the act of striking with the intention to injure, found in the Hammurabi Code, is taken from the second section of the Sumerian, where the act is more severely dealt with. Although one code is written in Sumerian and the other in Semitic Babylonian or Accadian, it seems that the details, as well as the phraseology, are such that no other conclusion can be reached than that the former was a prototype of the latter.

The third law covers the loss of a hired ship through carelessness. The fourth legislates with reference to a son who renounces his sonship, and receives his portion. The fifth refers to the repudiation of a child, doubtless one who was incorrigible. The sixth covers the case of elopement; the seventh, the enticing away, or the abduction of a girl, after her parents had refused to give her in wedlock. The eighth deals with the killing of a hired ox by a wild beast; and the ninth, the loss of a hired animal through neglect. It is expected that the translation of these laws will shortly appear in a volume published by Yale University Press, and to be republished by the Oxford University Press; one of the laws, however, follows.

The fourth law reads as follows: 'If a son say unto his father and his mother, "(thou art) not my father, not my mother"; from the house, field, plantation, servants, property, animals he shall go forth; and his portion to its full amount he (the

father) shall give him. His father and his mother shall say to him, "not our son." From the neighbourhood of the house he shall go.' This law legislates with reference to a son who, desiring to venture upon a separate career, renounces his sonship, receives his wages or portion, after which he leaves his home and is thereafter legally separated from his family. In other words, a son in good standing with his family who desires to venture upon a separate career could ask for his portion or wages. This does not imply unfilial conduct, for the child may have had a family of his own, and wished to provide for his own house. Such separations were, doubtless, often suggested by the patriarchal head of the family owing to limited conditions on the estate, or for many other reasons. It is quite easy to understand how such a custom existed among primitive agrarian and nomadic peoples.

The Code of Hammurabi deals at length with the laws of inheritance. The ancient Hebrew law is explicit with reference to the distribution of an estate after the owner's death. The relation of the portion in the present Sumerian laws to the share allowed by the law of inheritance is not stated. The amount received may have depended upon the years of service, or upon the will of the parents. It is reasonable to imagine that the portion of a son who, together with his own family of grown children, had faithfully served the paternal estate for years would be greater than that of a son who had just arrived at manhood. The Hammurabi Code, in providing for an adopted child whom the father desired to repudiate, requires that 'he gave him of his goods one-third of the portion of a son, and he shall go. He shall not give to him of field, garden, or house.' This implies that the portion which an adopted child received upon being sent away differed from that which he would have received as an inheritance.

Several adoption deeds are known, belonging to the same period as the Hammurabi Code, about 2000 B.C., which contain similar provisions; to quote from one, 'If Iltani or Nidnat-Sin say to Mar-Ishtar, their (adopted) son, "thou art not our son," he shall receive his portion as the children of Iltani and Nidnat-Sin, and go away.' But these conditions are provided for only in the case of parents repudiating adopted children. The newly discovered Sumerian Code bearing upon the

portion or wage refers to the action taken by the child; and there is no distinction made as to whether he was an adopted or a real child.

The law under consideration shows that the child who renounced his sonship and received his portion was legally separated by his parents. This legal banishment contained in the words of the law, '(thou art) not our son. From the neighbourhood of the house he shall go,' was a provision of the greatest importance. It was prudential in character, although it was also, doubtless, a source of relief to many families. The son who took this step knew that legally he had no further claim upon the estate. This provision annulled the law which provided a share in the estate for the son after the death of the father. It also protected the parents from any further demands. If the portion was squandered, the son could not legally impose upon them. It was also a wise provision in the interest of the other children. They were really party to the division which had been made. This law protected their interest in the estate which they and perhaps their own children were helping to build up. It was a necessary accompaniment to a law which provided for a son's patrimony, and also for his securing his portion during the lifetime of his father. And although it belongs to the earliest known laws, in this feature it seems to be an advance upon our present-day law, for if a parent during life gives a child what would be his portion, and does not leave a will, or a contract which specifies this, the law of inheritance would grant him another share.

The tenacity of custom among the peoples of Western Asia, which is known in many instances to have survived for millenniums, suggests the idea that this law throws light on the Parable of the Prodigal Son (Lk 15¹¹). In accomplishing his purpose, the son in the parable does not make a request, but rather a demand: 'Father, give me the portion of substance that falleth to me.' The Greek word translated 'portion' is no more definite than it is in the codes and deeds referred to above. 'And he divided unto them the living'; after which it is said of the son that he 'gathered all together, and took his journey into a far country.' And in his dire extremity, after he had squandered his portion, knowing that he was legally dead as a son, he decided that his lot would be better if he were one of his father's hired

servants. He knew that he had no right to ask his father for more than this. Upon his return, his brother, the sole beneficiary, who is generally unjustly condemned, who, as the parable shows, had been most economical in his efforts to build up the estate, naturally showed anxiety as to what his father intended to do. Whereupon his father reminded him that all that he had was his, but at the same time he said that it was meet to rejoice

over the return of his brother, who though legally dead was still his own son. This legal aspect of the parable does not seem to have been even surmised by the commentators. It heightens the contrast between the father, who, on the one hand, complied with what the law permitted the son to demand; and on the other hand, the forgiving father, who rejoiced over his return, not as a legal heir, but as a son.

Contributions and Comments.

The Woman that was a Sinner.

THAT the judgment of the ages must be reversed with regard to the identification of Mary Magdalen with the woman that was 'a sinner' is true enough; that it must be reversed with regard to the view that the 'sinner' was a woman of notoriously bad character is not so certain. This view seems still to hold the field. That ἀμαρτωλός may have that meaning has been shown by Wetstein, to whom readers of my volume on *St. Luke* are referred.

The division of the Jewish nation into the two classes of οἱ δίκαιοι and οἱ ἀμαρτωλοί no doubt existed in our Lord's time, and was emphasized by those who considered themselves to be δίκαιοι. But it is not adequate for the explanation of Lk 7³⁶⁻⁵⁰. If ἀμαρτωλός had occurred only in the thought attributed to Simon the Pharisee (v.³⁹), it might have been probable that the term meant merely one of those who were regarded by the more rigorous Jews as 'sinners' and 'accursed.' But Luke uses it as his own estimate of her; and it is a little improbable that, in such a matter, he would have accepted the Pharisaic point of view.

There is a stronger objection—the passionately penitential and adoringly affectionate behaviour of the woman. Would this have been exhibited if she was merely leaving a careless, but quite common mode of life, and was grateful to Christ for not treating her as the Pharisees did?

And there is a still stronger objection. In the woman's presence, and publicly before the assembled guests, our Lord speaks of this man's 'sins, her many sins.' They were notorious, and there was no unkindness in thus alluding to them. But would He have used such words if she had been

merely one of the hundreds, or perhaps thousands, in that city who paid little attention to the requirements of the Law?

I make many mistakes, but I am unable to admit that in this particular I have made a mistake through ignorance. If I am in error, I err in good company. I turn to Hastings' *D.B.* iii. pp. 280 f., to an article by a scholar of the first rank, J. B. Mayor. He speaks of her as 'the sinful woman' and twice as 'a notorious sinner.' I turn to Hastings' *D.C.G.* ii. p. 640. There we are told that 'in Mk 8³⁸ the word (ἀμαρτωλός) is associated with μοιχαλís; so also in the story of the sinful woman (Lk 7³⁷).' Dr. Bruce in *Expositor's Greek Testament* says that this woman is represented 'as a notorious character; how sinning indicated by expressive silence; a harlot. In what city? Various conjectures. Why not Capernaum?' Dr. Salmon (*Human Element in the Gospels*, p. 482) takes the same view. So also S. J. Andrews (*Life of our Lord*, p. 283), Burton and Matthews (*Constructive Studies in the Life of Christ*, p. 113), Edersheim (*Life and Times*, i. p. 564). In the latest edition of the *Encyclopædia Britannica*, 1911, xvii. p. 814, she is 'the unnamed fallen woman.' One may add Alford, Cook (*Speaker*), F. W. Farrar, Plumptre, Sadler, Wordsworth. Nor is this view confined to English and American scholars or to orthodox theologians. We find it in Burger (Herzog and Plitt), Godet, Hahn, Hase, Holtzmann, Keim, Meyer, De Wette. Strauss suspects confusion with the woman taken in adultery. And some of these writers hold that this woman was not only a notorious sinner and probably of unchaste life, but that no other hypothesis than that of habitual unchastity is adequate.

We find it also in recent Jewish writers. Montefiore (*Synoptic Gospels*, ii. p. 901) speaks of 'the harlot,' as if there were no other interpretation possible. But who are the writers who into our Lord's words, 'for she loved much,' read a reference to prostitution?

The attempt to reduce the sinfulness of this 'sinner' is not new. It has been made by Schleiermacher, Hofmann, Keil, and others. The veteran B. Weiss has given as his opinion that these attempts have failed, and perhaps they will continue to fail. I close with the words of Isaac Williams. 'Why should we not, with St. Chrysostom and so many others, take her to be "a sinner," even in the worst sense of the term? Such a consideration adds much to the greatness of her faith and repentance, and to the miraculous power of Christ's conversion; and, in contrast with the Pharisee, serves as a comment on our Lord's declaration, "The publicans and the harlots go into the kingdom of God before you" (Mt 21³¹).'

A. PLUMMER.

The Visit of the Child Jesus to the Temple.

THERE is a closer connexion between the first two chapters of St. Luke's Gospel and the Book of Samuel than appears on the surface. The connexion between the Song of Mary and the Song of Hannah is patent to all. The progress of the Holy Child, and the progress of the child Samuel is given in similar language. In 1 Samuel we have the advancement of the child mentioned three times, 1 S 2²¹. 26 3¹⁹. In St. Luke the advancement of the Holy Child is recorded twice—Lk 2⁴⁰, which comes after the Presentation in the Temple; then again in Lk 2⁵², after the visit 'to Jerusalem at the feast of the passover.' A similar note is made concerning the son of Elisabeth, in Lk 1⁸⁰. The dedication of the child Samuel to the Lord 'in the temple of the Lord' gave the Virgin Mary a more complete picture of sanctity than the upbringing of Moses. The veil of mystery which hangs over the early days of Isaac is too dense; therefore the childhood of Isaac affords no analogy. The incident of the Birth, miraculous in another way, the dedication at 'the temple of the Lord,' the Thanksgiving Song, the visit of the parents to Shiloh, the religious centre of those days—all

these are paralleled in Lk 1 and 2, and give a picture of an ideal childhood of sanctity and beauty.

Hannah's yearly visit to the Temple (or Tabernacle) has suggested to some writers that the visit of the women to the Temple at the time of the feasts was a copy of the devotion of Hannah. The injunction to be present at the feasts did not extend to the women; 'all thy males' is the direction in Deuteronomy (16¹⁶). But from Lk 2 we gather that the women went yearly, or even more frequently, to the feasts at Jerusalem—'His parents went every year to Jerusalem at the feast of the passover' (2⁴¹); then it is not fanciful to suggest that precedent of Hannah was in the mind of Mary. We can even imagine Mary teaching the Holy Child about little Samuel, as children are taught to-day.

At the age of twelve Jesus accompanied his parents to Jerusalem at the time of the 'feast of the passover.' It would be out of place to discuss here whether this was the first time Jesus had been to the feasts. All the pilgrims used to go to the temple on the day of their departure, by a rule possibly based on 1 S 1¹⁹:1 'And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house at Ramah.' On this occasion, when Joseph and Mary went to the feast the Child Jesus remained behind unknown to His parents. Does this not seem a strange thing? What was the reason for it?

I want to put forward a reason for this, quite tentatively. We have suggested that Jesus would be acquainted with the example of Samuel. He would know how Samuel was consecrated to the Lord by his mother. How Jesus must have pondered over the child Samuel, who 'ministered to the Lord before Eli.' Samuel lived at the Temple of the Lord, at the heart of the religious life of the people. The consciousness of the Child Jesus is a difficult problem, but whatever opinion may be held, we have some New Testament authority for saying that Jesus had some consciousness, at this time, that He had been called upon to do some great work for the Lord. The Holy Child may have considered that to remain at the Temple, as little Samuel did, was required of Him. By a life devoted to God at the Temple, He felt He could fulfil the mission He seemed to

¹ Hastings' *Dict. of Christ and the Gospels*, i. p. 226.

be called upon to perform. At the Temple He could consecrate His life to the service of the Lord. This idea has added force if we translate Lk 2⁴⁹, 'Wist ye not that I must be in my Father's house.' This is the way the Revised Version has translated the verse.

This is supported by many other passages where 'in the house of (my) Father' can be the only translation. In the LXX, Gn 41⁵¹, Sir 42¹⁰, and in many profane writers we get this meaning.¹ Even if this is not the meaning of the passage, the idea that Jesus thought of copying the example of Samuel, and living in the precincts of the Temple, is not found to be untenable. To live in the Temple as Samuel lived in the Tabernacle at Shiloh; to live in the Temple community as Anna did, in the centre of religious activity, must have appeared to Jesus the way He desired to express that feeling of vocation.

The answer which He gave to the parents, whatever else it may mean, seems to demand something corresponding to this. But Mary and Joseph took Him with them, 'and he was subject unto them,' in the home at Nazareth. There had been prepared for Him another way to fulfil His mission.

F. CONRAD HAMLYN.

Another Solution of Rev. xx.-xxii.

THE reconstruction of Rev 20-22 by Canon Charles is most attractive; but a careful study has convinced me that it is unnecessary. The progress of thought in Revelation is by no means in a direct line; and what may seem chaos to some may have followed a definite plan in the author's mind. At any rate a protest is needed against the point of view at which one can 'stand aghast at the hopeless mental confusion which dominates the present structure of these chapters.' The 'hopeless mental confusion' simply is not there. From 20⁴ onwards, we have not a mere heap of *dissecta membra*, nor an 'unintelligent' arrangement by one who had lost the thread of the whole; but a perfectly orderly and intelligible development of what precedes.

The vision of 21¹⁻⁸ is of a piece with ch. 20. The 'throne' of vv.^{3, 5} is the 'great white

throne' of 20¹¹. The last word from that throne is not one of judgment, but of restoration.²

To attach 22³ to 21⁴, as Canon Charles does, is to cut off two connexions which are perfectly good as the text now stands. Ch. 21⁵ is quite suitable where it is, and 22³ continues the reference to Paradise which we have in 22².

Ch. 21⁶⁻⁸ is a practical application of the whole section from 20¹, being an affirmation of the finality of the divine work, with encouragements to faith and warnings of the danger of sin, the last words of v.⁸ reflecting those of 20¹⁵.

The second vision of the Holy City is placed in designed parallelism with (a) the vision of 21^{1-5a}, the New Jerusalem being described in both cases as the Bride, 'coming down out of heaven from God'; and (b) the vision of the Harlot City, which with its sequel is given in chs. 17-19¹⁰. These contrasted pictures are introduced in identical language (17¹ and 21⁹). They are also concluded in the same way: compare 19^{9a} and 22⁷, 19^{9b} and 22^{6a}, 19¹⁰ and 22^{8, 9}. The verses transferred to the first vision by Canon Charles are most closely connected, as they now stand, with the former part of the second. In v.² the redeemed have free access to the Tree of Life, in v.³ the Curse is removed. In v.¹ the throne is referred to incidentally, and in v.^{8b}, as seems required, in direct statement. In 21²² there is no Temple, but the unveiled presence of God and the Lamb, and in 22^{30, 4} the priestly service of God's people is described under those precise conditions, whilst 21²³ is carried to a climax in 22⁵.

The parallelism with the first vision is now completed by an exactly similar practical application, consisting of three parts corresponding to the three parts of 21⁶⁻⁸: (a) The same authentication, 22¹³ (cf. 21^{6b}); (b) similar encouragement, 22¹⁴ (cf. 21^{6c, 7}); and (c) warning, 22¹⁵ (cf. 21⁸, where most of the words are the same). Vv.¹⁶⁻²¹ form a general conclusion to the whole book. The finality of 21^{1-5a} is due to its connexion with what precedes, and the practical application which follows is not in the least inconsistent with this. The surface incongruity of some elements in the second vision may surely be explained on the principle referred to in Mr. Northcote's paper, namely, that the 'two ideas of the limited and mundane, and of the eternal and supramundane'

¹ Hastings' *Dict. of Christ and the Gospels*, i. 228. See also *The Interpreter*, April 1913, pp. 306 ff.

² In this section the throne is in some way apart from both the old and the new earth and heaven.

are combined. This obviates the need of such heroic measures, by which the unity of 20-21⁸ is broken,¹ and the parallel with the vision of the Harlot City introduced in a clumsy way, as part of another vision, whilst no less than three applications straggle in at the end.

At any rate, it will not do to talk about unintelligent and chaotic lack of order in the chapters in question, as they now stand.

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'The Study of Theology.'

MAY I simply assure Dr. Agar Beet that I had no intention to caricature in anything that I wrote in my paper on 'The Study of Theology.' There is an enormous amount of theological activity, and very many excellent pieces of what might even be called 'free' theological research, but I cannot find evidence that we have a scientific Theology. I regret that the remarks made by Dr. Agar Beet tend to take the attention of readers from the chief sections of my paper, II. and III., in which I endeavour to outline the aims, scope, and methods of such a scientific Theology.

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'Elohim.'

PROFESSOR H. P. SMITH, in his new *History of Israel*, says that the plural, 'Elohim,' is a relic of polytheism. Bishop Ryle, in his commentary on *Genesis* in the Cambridge Bible, denies this, and says that the reference is to the 'plural of majesty.' Will some one kindly provide information on the following points:—

1. What is to be said to those who argue that relics of polytheism are hardly likely among so intensely monotheistic people as the Jews, especially in their authoritative books?

2. How early, under what circumstances, and in what Eastern nations can instances of this 'plural of majesty' be found?

3. Is there any connexion between the use of 'Elohim' with the singular verb and St. Paul's curiously similar usage in Greek in 1 Th 3¹¹?

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¹ Dr. Beet calls attention to the close unity of 20¹⁻¹⁰.

'Literature on Judas Iscariot.'

READERS of the July number of THE EXPOSITORY TIMES may welcome a reference to the pages in which a master in English Literature reviews the question 'Judas Iscariot—what can be said for him?' Mark Rutherford's few pages from his volume *Pages from a Journal*, are judicial, calm, noteworthy, well-balanced rather than startlingly original, and end on a high note. Emphasis is rightly placed on the brevity and incompleteness of our information, and the value of the story of Judas is said to reside here in its reminder that 'man is incalculable.'

Some time since Messrs. Headley Bros. published an anonymous poem 'Iscariot's Bitter Love' of more than average merit. The keynote here is 'jealousy.'

HARRY GOODENOUGH.

New Brighton.

Gold, Frankincense, and Myrrh.

IN Gn 2¹² three precious things are mentioned as found in Havilah, gold, bdellium, and onyx. This before the Fall. In Mt 2¹¹ the Magi bring gold, frankincense, and myrrh. Is there any relation between these sets of three? Gold answers to gold, bdellium and frankincense are both perfumes; in what way does the onyx correspond to the myrrh?

And may I ask why the myrrh is popularly associated with death as a terminus? 'Myrrh his sepulchre foreshows.' It was used for embalming as a means of preserving the body for resurrection; as one of the ingredients in the sacred cream of the Tabernacle used for the anointing of things and persons dedicated to the living service of God; it was connected with the preparation of brides. Thus life, not death, is the Biblical association with myrrh.

A. T. FRYER.

St. James' Vicarage, Walthamstow.

'The Unrealized Christianity of Shelley.'

I THINK Mrs. Johnson might have claimed more than she does in her interesting article on Shelley. Some years ago, after a careful study, I ventured to say (in a little book of which at the

time you were good enough to take kindly notice) that if Shelley had lived he would probably have declared himself a Christian. The tendency of his work seemed to me to lead inevitably to that conclusion. A few days after I had reached this opinion, I came upon Browning's great essay on Shelley in which he says (I quote from memory as I am away from my books): 'I will say what I think. If Shelley had lived, he would have ranged himself with the Christians.'

RICHARD ROBERTS.

London.

Matthew vii. 6.

'Cast not your pearls before swine.'

AGAINST the ordinary interpretation of this passage—

(1) It is opposed to the previous context, which forbids judging the sins of others. How can *we* know?

(2) It is opposed to the following context, *e.g.* v.¹² The Golden Rule. Also love your enemies, do good to them, etc.

(3) It is opposed to the teaching, all men are brothers, not dogs or swine as the Boer farmer called his Kaffir servants when Dr. Moffat wanted to have them come to family worship.

(4) It is opposed to the teaching concerning reverence of the person—the priceless value of each human soul.

(5) It is opposed to Christ's own practice. He preached to all classes, publicans, sinners, Pharisees, and Sadducees.

(6) It is opposed to the teaching that even the lowest can be saved, and if carried out would forbid much mission work for the brutalized and unappreciative.

(7) It is based on the Old Testament idea that things are holy and only for the holy. This is opposed to the freeness of the gospel. The gospel cannot be trampled on.

(8) Preachers surely do not hesitate to preach to the low for fear of bodily consequences. 'Fear not them that kill the body,' etc.

(9) Even the dogs need food, cf. the case of the Syrophenician woman. Therefore that which is holy, or crumbs of it, must be given them.

As this verse appears only in Matthew, could it come under the heading of words misdelivered, as John is made to say in 'A Death in the Desert'?

Or say, Christ here forbids us thumping so meanly and harshly of any of our brethren (as men are only too apt to do, cf. 7¹⁻⁵) as to rate them thus, and avoid them for fear of consequences. Contrast the daring of Moffat in going to preach to the fearful ruffian chief Africander.

Or is the fragment in the wrong place? Where might it better come in? Possibly next to v.¹⁵, 'Beware of false prophets,' etc.

DONALD MCGILLIVRAY.

Shanghai.

The Words from the Cross.

IN an American paper, *The Alliance Weekly*, for May 8, the Rev. W. M. Turnbull suggests that these familiar sayings of our Lord set forth God's plan for the world and really meet some of the great questions that are being asked to-day. He remarks that the following are dealt with:

1. What is the nature of God?

2. What about myself and my own soul? Who am I? How about my own personality?

3. What is that strange something in me that always compels me to do my duty; and which, if I do not, lashes me with a whip?

4. What is there in this world that puts it all out of gear and makes every wheel go wrong? What is sin? What is wrong with the world? What is the great tragedy we see written large over all our human lives?

5. What is the real? Is this world that we see, and handle, and touch, and taste—is it all real? or are we living in a dream? Is the world a reality?

6. What is life itself? What is the meaning of life?

7. And then the question as we look sometimes through the dark portals of the grave—What is beyond? What is on the other side of the river of death?

This is a novel and fresh way of looking at a familiar topic, and perhaps some of your readers may be glad to consider the suggestions and see whether they can be regarded as accurate.

W. H. GRIFFITH THOMAS.

Toronto.

Entre Nous.

Mark Rutherford.

Is Mark Rutherford to live or die? Is he to become to the world of literature a possession for ever, or is he to pass? He has overcome the one change which is fatal to so many reputations, the death of the body. Interest in him and in his work was never so great as now. And the volume which has been published posthumously will probably obtain a larger circulation than any volume published in his lifetime. Its title is *Last Pages from a Journal* (Oxford University Press; 4s. 6d. net). It is the third volume of its series, *Pages from a Journal* and *More Pages from a Journal* having preceded. And it appears in the attractive style which Mr. Humphrey Milford rarely misses.

Its contents are divided into three parts. The first part is made up of sketches of character and life. They are the last things which Mr. White wrote. The second part begins with some thoughts on Scripture texts, and contains estimates of George Eliot, Dorothy Wordsworth's *Journal*, and other literary articles. The third part gives the book its title: it consists entirely of 'Pages from a Journal.' Let us quote one note on a Scripture text, and two notes from the last part of the book.

'The inwardness of a few of the Psalms is profound. "Yea, from the horns of the wild-oxen thou hast answered me" (xxii. 21, R.V.). From between their very horns!'

'There is one thought which never fails, a rock which amidst all doubt is never shaken, and it is our own weakness; our powerlessness to comprehend, although we may apprehend, the infinity of God. It swallows up death and every earthly-begotten limit.'

'Hope, in defiance of chances, is characteristic of the noblest and the meanest, of Gideon and the idlest day-dreamer, but in the one it is faith, and in the other torpor. The one dares everything to the last strain of his muscles; the other does nothing.'

War and Poetry.

'I have seen myself accused somewhere of saying that War produces Poetry. This is very far from my belief. When I began this series of chapters, I was trying to relieve the pressure of the moment

by recalling times of similar anxiety, and the spirit in which England endured them. Thus I showed that, when we were struggling for our national existence against the great Napoleon, our forefathers never surrendered themselves either to panic or to lethargy. They fought with all their might by land and sea; they poured out money like water; they organized a strong system of internal defence, both military and civil, against invasion and treachery; but, through all this time of stress, religion and art and literature and social reform went on their way unchecked, and were even animated to a new activity. Among the activities of Literature I instanced the poetry of Wordsworth, Byron, Shelley, and Coleridge, which made the beginning of the last century glorious; but I regarded it as coincident with, not caused by, the war.'

This is a nice question for a debating society. Let intelligent secretaries take note of the volume in which the subject is so capably discussed. It is *The Spirit of England*, by the Right Hon. George W. E. Russell (Smith, Elder & Co.; 5s. net). Other subjects are discussed in the same volume, and as capably, 'War and Freedom,' 'Patriotism,' 'War and Tenderness,' 'War and Humour,' 'Prejudice,' and many more. And throughout the book there runs a fine bracing optimism along with a fine literary flavour.

Irish Prayers.

A translation has been made from Irish into English of *Prayers of the Gael* (Sands). The translation is made by R. MacCrócaigh from the collection of Miss Charlotte Dease entitled 'Paidreacha na nDaoine.' They are 'the prayers of a race poor in the world's goods but rich in faith, the simple Irish-speaking people who live in remote places, far removed from the materialism of modern civilisation; a people who have never lost "the visionary gleam."'

This is one of the prayers—

PRAYER ON LYING DOWN.

I lie on this bed
As I lie in the grave;
Firmly I make
Confession to Thee, Jesu,

For the deeds of my flesh;
 For the thoughts of my heart,
 For the looks of my eyes,
 For the words of my mouth,
 For the wanderings of my feet;
 For all that I said
 Which was not true;
 For all that I promised
 And did not fulfil;
 For all my sinning against Thy law,
 Or against Thy Holy Will,
 I ask forgiveness from Thee,
 O King of Glory. Amen.

Prayer for the Dead.

To the notes on Prayer for the Dead on another page add this. It is taken from a new book by Mr. Stewart A. McDowall, the author of *Evolution and the Need of Atonement*. The title of the book is *Evolution and Spiritual Life*. Mr. McDowall says: 'If the soul enters into perfect union with God when it leaves the body, there is no room for prayer, only for communion. If there are still ages before it in which it gradually grows into closer union with the Father, we may still surely pray for it, though under the fullest reservation, for the understanding of its conditions is absent. But, if this be so, the dead can pray for us with far more knowledge than we for them. Unless man passes straight from human imperfection into transcendent perfectness, the communion of saints must surely become fuller and richer in content by the prayers of each other, even though some have passed behind the thin, dark veil.'

Christian Unity.

What did our Lord mean when He said, 'Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me' (Jn 17^{20, 21})?

The question is put by Dr. W. H. Cobb in his book on *The Meaning of Christian Unity* (New York: Crowell; \$1.25). Four answers have been given.

1. The Universalists answer that in these words Christ declared the actual unity in Him of all living souls, past, present, and future. Christ died for all men; all men, they taught, are therefore redeemed. They have passed from death to life because He has passed from death to life. They have but to see this and rejoice.

Dr. Cobb is impressed with the grandeur of the idea. A whole world actually and already redeemed by Christ the Saviour! It may be called

heresy, but he does not mind that. He is struck with its enthusiasm for humanity. He would gladly become a heretic with the Universalists if he could believe the doctrine.

But it does not agree with the text. Plainly in the text the world and the disciples are different. They are not in unity, but altogether out of it and in manifest contradiction the one to the other. The world 'knows not God,' and 'hates the disciples,' who are 'not of the world.'

2. The modern Platonists answer that the whole world is *ideally* in Christ. As the race is generically in Adam, so is it ideally in Christ. And when Jesus prays that all may be one; it is this ideal humanity that He prays for.

Dr. Cobb will not have it. Christ was not a Platonic philosopher. He prayed for men and women on the earth, not for an ideal humanity in the air. Those who find a metaphysical race-unity in this chapter have put it there themselves.

Set these two interpretations aside. They identify the disciples with the world, and are condemned thereby. The remaining interpretations keep the world and the disciples distinct.

3. The older Calvinists kept them too distinct. They set the elect over against the world to condemn it. In doing so they seemed to have Scripture with them, for they were better students and exegetes than the Universalists and the Platonists. They had this Scripture especially: 'I pray for them; I pray not for the world.'

But isolated texts may be used to prove anything. The whole prayer is against the older Calvinists. Certain expressions in it are also against them: 'That the world may believe,' 'that the world may know.'

4. So the Cobbists—shall we call them? Dr. Cobb would not be afraid to lead a party, but he believes that he has almost the whole world of faith and scholarship with him—the Cobbists believe that by praying that prayer Christ sent the disciples out into the world to bring the whole world to a united brotherhood in Him.

The Cobbists differ from the Universalists in believing that the world is not yet really one in Christ; and from the Platonists in believing that it is not even ideally one. They differ from the Calvinists in believing that it can and will be made one in Christ. And to show how that is to be done is the whole purpose of Dr. Cobb's book.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is very difficult for the follower of Christ to believe in war. Even now, when war is on us, and we must justify our entering into it, we find great difficulty in giving it a place among the things of Christ. It is not that there are no texts. Such a text as, 'Think not that I came to send peace on the earth: I came not to send peace, but a sword' (Mt 10³⁴), occurs at once, and has done much service since the War began. But the quotation of a text is ever a precarious argument. It is the spirit of Christ that we have to do with. And it is very difficult to associate with the spirit of Christ as we know it the things which war now stands for.

And yet Canon SCOTT HOLLAND, who believes in Christ, believes also in war. He believes in war as he believes in earthquakes and avalanches. He may have had his trouble with earthquakes and avalanches. It is not easy to gather them under the providence of God. But, the alternative being atheism, Canon SCOTT HOLLAND has found a place for them there. And there also he has been able to find a place for war.

Canon SCOTT HOLLAND has been preaching on peace and war. His sermon will be found in the August issue of *The English Church Review*. The normal thing in the providence of God, he says, is peace. God gives us peace, great spaces of it, and He and we say little about it. But at the end of a

great stretch of peace comes war. It always comes. The peace may have been long and very profitable. Throughout all its length we sat comfortably under our vine and fig-tree. Our corn and wine increased. We did not long for war and we did not look for it. But it came. It always comes. Very likely it comes when least expected and least desired. But it always comes. For it also is part of the providence of God.

War comes for judgment. During the time of peace we had the opportunity given us, not of becoming enriched with goods—that is of little consequence in the providence of God; but of becoming rich in goodness, of gaining a strong character, of doing justly, loving mercy, and walking humbly with our God. Have we used the quiet time of peace in that way? War—or it may be earthquake or avalanche, but usually it is war—war comes to test us. It is our day of judgment, our day of visitation, or simply our Day.

Now Canon SCOTT HOLLAND says that the issue is decided, not by the war, but by the previous peace. For our moral freedom is confined to the time of peace. That, he says, is our Lord's constant warning to us. 'The crisis allows no space for freedom. We cannot help ourselves then. What we are, we are. The light breaks in; the day reveals it. We do, on the sudden,

what is in our nature to do. And since our nature is what it is, we do what we must do. It is no good, then, as the Lord shows in the parable, to wish we could run about and get oil for our lamps. If we have no oil, our lamps are out, and the bridegroom has passed in, and we are shut out. So hard it seems! Yet we have been free all along. We could have got oil any day we chose. We were left perfectly free to get ready. We were in our own power. Now that our nature is formed, no doubt we must do what it dictates. But why did it take that shape? Why have we made this kind of act natural? We might have had a different nature; we might have been changed. There was repentance: and Christ: and forgiveness: and the washing away of sins: and the gift of the Holy Ghost. All these were ours, and quiet years were given us, on purpose that these should have time to do their work upon us. We could draw upon all these resources. We had everything that we needed. We were perfectly free: and we were at peace. And now peace has gone; war is on us, and our freedom is over, and we are, what we are! "We are judged, and there is no help for it!"

But why are we tested by war for what we have made of ourselves in peace? Surely war is a more severe and searching instrument than we need. A character formed in time of peace, should it not be tested by something less terrible? After a long spell of peace, how can we be expected to meet the awful temptation of war?

Canon SCOTT HOLLAND's answer is a striking one. He says that if we are to be ready for the emergency when it comes, an emergency such as war, we must secure for ourselves a character stronger than the peaceful time seems to require. He admits that this is very difficult to believe. 'We tide along well enough. The days are ordinary, commonplace. We are left alone, as it were; not bothered, not tempted beyond what we are accustomed to. We meet our obligations. We do what decent people ought to do. It does

not cost us very much to keep proper standards, to behave ourselves fairly well. What more do you want? We are quite as good as most people, rather better, in fact. And we are quite sure of ourselves, under all the conditions that are likely to happen. We shall not go wrong or fall away. Trust us! So we say. And it seems so needless, so puny, so troublesome, to be keeping stricter rules of conduct than are necessary, and examining into motives, and worrying over sins. We shall do well enough: so we outwardly feel.'

'And that is exactly where the danger of peace comes in. It tempts us to be content with satisfying the conditions of peace. But what we have to do in peace is to prepare for the hour when peace is over. How foolish to plead, in that hour, "How was I to know that I should fail? I had done well enough in peace." You might just as well plead, "How was I to know that I should break under temptation? I had done well enough when no temptation was attacking me."'

The fourth petition of the Lord's Prayer differs from the other petitions in two ways. In the first place, it is the only petition for the things of the body. And, in the second place, it is the only petition of which the meaning is in dispute. Its meaning is in dispute chiefly because it contains a word which had never been used before.

Dr. E. A. ABBOTT has published a new book; and in the very beginning of it he discusses the meaning of this petition. The new book is a chapter in a forthcoming volume of *Diatessarica*, to be entitled 'The Law of the New Kingdom.' It is published in advance, separately, 'in the hope that it may receive criticism resulting in corrections and improvements, and that it may reach some who would not be likely to read the larger and more expensive work.' Its own title is *Miscellanea Evangelica (II.)*. Published at the Cambridge University Press (3s. net), it is

occupied entirely with an exposition of Christ's Miracles of Feeding.

That is why Dr. ABBOTT enters at once on a discussion of the fourth petition of the Lord's Prayer. For it seems to him that one of the miracles of feeding, the Feeding of the Five Thousand, 'challenges some kind of comparison' with the giving of the manna in the wilderness. Now concerning the manna it is said in Exodus, 'The people shall go out and gather the word of the day in its day'—according to the literal translation. That is to say, the amount necessary for each day was to be gathered on that same day. And it was to be eaten on that same day. None of it was to be left till the morning.

Dr. ABBOTT's mind is at once deflected to the Lord's Prayer. For the fourth petition is strikingly similar. What if the idea in it should prove to be exactly the same? 'Give us this day our daily bread'—what if that should be, quite emphatically, a prayer for just enough bread to serve for the day that we have entered on?

There are two forms of the petition, one in St. Matthew's Gospel, the other in St. Luke's. In St. Matthew we ask for bread for this day, and for this day only. The verb being aorist, makes that unmistakable. 'Give us this day our daily bread.' In St. Luke we ask for a continuous giving of bread. The verb is in the present, the continuous present tense: 'Give us,' we say, '(continuously) day by day our daily bread.'

The difference is difficult to account for. Dr. ABBOTT cannot account for it. All that he can say is that for him the original form is St. Matthew's. For it seems to him that, as in the giving of the manna, so in the Lord's Prayer, emphasis is laid on the day. The promise is not a supply of bread for one day after another, but only for the day we have entered on. And as the promise, so should be the prayer. We are expressly taught to pray, as it seems to Dr. ABBOTT, not for a con-

tinual supply of food, but for food sufficient for this one day.

That is the idea in the Epistle of St. James. 'If,' says St. James (2^{15, 16}), 'a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?' Here Dr. FIELD has pointed out, and Dr. ABBOTT agrees, that it is not a daily supply of food that the brother or sister is in need of, but *the day's* supply. It is even probable that the words used, both by St. James and by our Lord, have in them a hidden but felt contrast to that which is more than sufficient. Dr. FIELD quotes from Menander a line which contrasts the life that is 'dependent on the day's supply' (*ἐφήμερος*, St. James's word) with the life that has superabundance (*περιουσία*). And so our Lord may be tacitly teaching us to ask for the one day's supply only, and for only a sufficient supply for that day; and St. James may mean to say that God gives us sometimes the opportunity of fulfilling our own prayers—not by arranging for the supply of a brother's or sister's necessity once for all, but by attending to its supply on the very day on which it is brought to our notice. For in this way the brother or sister will recognize their dependence upon God every day of their lives, and we will consider, every day we pray our prayer, what opportunity of answering it God is to give us *this* day.

From all this it is evident that Dr. ABBOTT has some trouble with the word translated 'daily.' This is the word which appears for the first time in the Lord's Prayer. He is not content to translate it 'daily.' That is the very idea, he believes, that the prayer is intended to discountenance. It is not daily bread that we are taught to pray for, but this day's bread. And it seems absurd to call that bread, which we are to ask for this day only, our *daily* bread.

He takes the word to mean 'belonging to the

coming day.' He understands that the prayer is to be prayed early in the day. The day is yet before us. We pray for bread for the oncoming day. It is not a prayer for the bread of to-morrow, as some have strangely understood it. That could be possible only if the prayer were uttered in the evening; and even then it would probably contradict that immediate dependence upon God's providence to which Christ so often recalls us. It is not 'give us this day the bread of to-morrow.' It is 'give us this day this day's bread.'

Now it must be confessed that if that is all that the new word means, it was scarcely worth coining. It is not surprising, therefore, that throughout the history of interpretation other meanings have been found in this word. The latest effort of the kind has been made by Mr. E. S. BUCHANAN, a distinguished critic of the New Testament text. Mr. BUCHANAN's effort is discussed by Dr. RENDEL HARRIS in the *Expositor* for September.

Mr. BUCHANAN recently delivered a lecture at the Union Theological Seminary in New York on 'The Search for the Original Words of the Gospel.' Dr. RENDEL HARRIS discusses that lecture. He discusses it in his own way. He begins with the Union Theological Seminary. 'The Union Theological Seminary at New York,' he says, 'is one of the bright spots to scholars who, under various attractions, are drawn to visit the American shores. Here, at least, one is sure of a cultured audience and of spiritual attention, an audience for whom the most scholarly theme will not be too erudite, nor the most inward interpretation of life too mystical. A man with a message could not set his sail for a more pleasant harbour, which in itself will be, in its turn, a point of departure. Apollos, if he had lived in the present day, would have gone there by instinct: I am not quite so sure about Priscilla, as the standard of value may be somewhat affected by the problem of sex.'

He is sure enough, however, that to those of the admitted sex who go there certain advantages belong. They carry with them knowledge, which may possibly have been unappreciated or ill appreciated at home, and the prospect of carrying away its proper equivalent. For those who go, to lecture at Union Theological Seminary will remember that if grace and gold are ever to agree, New York or Chicago is the proper place for them to demonstrate their reconciliation. 'However, on this point I do not wish to speak too definitely: it might lead to personal questions and cause misunderstandings—as, for example, when, on my last visit to America, the Income Tax Commissioners of the city of Birmingham implored me to disclose to them what was the net value of the trip; and I do not think they would have been satisfied if I had served them with the proverbial reply that a rolling stone does not gather any appreciable, or dutiable, moss.'

'By the way,' he continues (for, as we have said, Dr. RENDEL HARRIS discusses Mr. BUCHANAN's lecture in his own way), 'the proverb which I am quoting has some interesting analogies: in the *Imitatio Christi* there is a sentence to the effect—"Qui multo peregrinantur raro sanctificantur," which means that they who make many pilgrimages are seldom saints. This obvious meaning was overlooked by one of the great translators of the *Imitation*, who gave us instead the dictum that "Those who travel much are seldom saints." This also I am not prepared to dispute: if it is true, it is another form of the doctrine of the rolling stone, the moss in this case being the outward and visible signs of sanctity.'

Thus Dr. RENDEL HARRIS approaches Mr. BUCHANAN's lecture. 'Mr. E. S. Buchanan is one of the younger race of Oxford Biblical students; he has been for years occupied in the examination of Old Latin Texts of the Bible, and it was the result of his work on these Old Latin Texts, and I think the hope of obtaining assistance in the prosecution of his thankless research,

that led him to give the lecture which I am now going to describe—not merely to Biblical scholars who know the value of the Old Latin Texts, but still more to those who are interested in religious autobiography; for in connexion with his work, Mr. BUCHANAN has had one of the most interesting religious experiences that could be imagined, and has disclosed the main features of these experiences with a frankness which is as unusual as the experience itself. For certainly we did not expect that a man who comes to lecture on Old Latin Texts would stop to tell us how, in the midst of his studies, he had found his soul. We know that while Saul was seeking his father's asses he found a kingdom, but he did not announce that he would lecture to a school of the prophets on the asses themselves, if I may, for a moment, speak disrespectfully of Old Latin Readings.'

Mr. BUCHANAN, it seems, had lost his soul over the matters of predestination and future punishment. As an undergraduate in Oxford he got into spiritual trouble over words like 'Jacob have I loved, and Esau have I hated,' or 'these shall go away into everlasting punishment,' and such ideas as he had been taught to associate with them. He found his soul in a visit to Dr. John WORDSWORTH. 'I am editing,' said the Bishop of Salisbury to him, 'I am editing the Latin Vulgate myself, and studying the Old Latin readings, and I find that instead of the verse which says, "they shall go into the eternal torture," the oldest Latin MSS. say "eternal fire."'

'Now to most of us,' remarks Dr. RENDEL HARRIS, 'this would not constitute an appreciable relief, but with the young Buchanan it was entirely different; he saw the way out. He courageously mounted on the first various reading that came along, and rode off in search of religious liberty. As I say, one would not have thought the particular beast that he mounted would have carried him far, but it did. He went back to his rooms with the determination to become a New Testament student and a textual

critic, and eventually Bishop Wordsworth became his patron and helped him until his death out of his ripe scholarship and, what does not often go with ripe scholarship, his adequate revenues.'

Well, it was in pursuit of his studies as a textual critic that Mr. BUCHANAN came to the fourth petition of the Lord's Prayer. He had been collating certain Irish manuscripts. Now the Irish manuscripts which he had been working among are in Latin, and their text is an older text than the Vulgate. Here and there, however, they have been altered to agree with the Vulgate, these alterations being sometimes made by writing the Vulgate text over the original, after a little scraping. In one of the manuscripts he found that the Vulgate form of the words, 'Give us this day our daily bread,' had been written over an erasure. 'Was it possible to find out what was there before the scribe wrote the traditional sentence? There came a bright day in April when his keen and practised eye was able to read the underscript, and to his astonishment he found the words, "Give us to-day for bread the Word of God from Heaven."'

Here is a new rendering of the new Greek word. Here is a new petition. It is no longer a prayer for the things of the body, but for the things of the spirit. If this translation is right, the Lord's Prayer from beginning to end is a prayer for spiritual blessings.

Mr. BUCHANAN is positive that the Old Latin reading was 'Panem verbum Dei celestem da nobis hodie' ('Give us to-day for bread the Word of God from Heaven'). And Dr. RENDEL HARRIS thinks we need not doubt his expert eye. But granting that this was the Old Latin reading, are we bound to say that it represents the meaning of the words spoken by our Lord? Mr. BUCHANAN is sure that it does. Dr. RENDEL HARRIS is not so sure.

For Origen, in his treatise *De Oratione*, studies

the Lord's Prayer clause by clause. When he comes to the petition for daily bread, he declares it impossible that the petition can be for the bread of this body. That would be to pray for something which is at once earthly and insignificant. What Christ bids us pray for, says Origen, must be something great and heavenly. And what can that be but Himself? 'I am that bread of life.' It is His flesh. 'The bread that I shall give is my flesh.' Now this flesh, says Origen, is the Logos or Word of God which came down from Heaven. Dr. RENDEL HARRIS concludes that the Old Latin reading which Mr. BUCHANAN has discovered in the Irish manuscript is simply a gloss out of Origen's commentary on the passage.

He knows, of course, and he knows that Mr. BUCHANAN will not delay to remind him, that the spiritual interpretation of the fourth petition of the Lord's Prayer is older than Origen. Tertullian also wrote a tract *De Oratione*, and in that tract he also expounds the clauses of the Lord's Prayer. And when he comes to the prayer for daily bread, he takes it first to be a prayer for natural blessings, but immediately corrects himself. 'We prefer to understand it spiritually,' he says. And then he uses the words, 'Panis est sermo Dei vivi, qui descendit de caelis' ('The bread is the Word of God who came down from heaven'). The words are not identical with those which Mr. BUCHANAN found in his manuscript, but they are strongly suggestive of them.

It is possible, therefore, that the Old Latin reading of Mr. BUCHANAN'S Irish manuscript is *not* a gloss from Origen, but an interpretation of the petition that is older than Origen. Who can tell how old? Dr. RENDEL HARRIS cannot tell, and leaves it there.

Among the arguments that are used to disprove the divinity of Christ, there is one that has some plausibility and much popularity at the present

time. It is the argument that a Being so exalted would be useless as an example.

It is an argument, however, that, apart from its popularity with the thoughtless, tells with any force of conviction only upon those who cherish a certain theory of human nature. The theory is that in all the history and in all the geography of the world human nature is very much alike. It has not sunk so low on the whole as some theologies declare, such language as 'wounds and bruises and putrefying sores' being altogether out of place. Nor has it risen so high as, curiously enough, the very same theologies claim. It is very much of a piece, and it has been very much of a piece since the beginning.

Miss E. M. CAILLARD does not believe that. Does any one ask, Who is Miss E. M. CAILLARD? Surely not. Her *Progressive Revelation* cannot have been wholly missed by anybody, though it may not have deeply influenced everybody. But at present we introduce Miss CAILLARD as the author of *The Church and New Knowledge* (Longmans; 2s. 6d. net). This is one of the volumes of the 'Layman's Library,' a series which is edited by Professor BURKITT and Professor NEWSOM. These men chose the previous volumes of their series with discrimination, and we may be confident that they have not made a mistake in choosing this volume.

Miss CAILLARD does not believe in a dead level of attainment for the race. And still less does she believe in its incapacity for progress. She admits that we are constantly falling back upon some weak compromise of life and conduct. But why? For two reasons. First, because we have not before us the standard of the Ideal Man. And next, because we forget the promise of power to reach that standard through the Divine Man.

Miss CAILLARD speaks of the Ideal Man and the Divine Man. Are these different men, or one and the same? They are one and the same.

Christ is the Divine Man who gives men the power to reach the standard of true manhood—that, if you will, through the Divinity that dwells in Him. And Christ is the Ideal Man, through the humanity that is His. With all diversity of attainment, no one has yet risen to the full stature of manhood in Christ Jesus. But that stature is attainable, for He is Man. And that stature will be attained, for He is God and will see to it.

What, then, is the stature of manhood in Christ Jesus? Miss CAILLARD says that it consists of four elements. These elements are all attainable; for they were all present during the life on earth of the Man Christ Jesus. But He was God on earth as well as Man? He was; but He veiled His Godhead. Born under the law, He submitted to the restrictions of law, and even of custom in so far as they did not hinder His self-manifestation as a Man, or the work which had been given Him to do.

The first element of manhood which Miss CAILLARD sees in the Man Christ Jesus upon earth is His perfect control of His own physical organization. His human body was no hindrance to Him. By means of it He did His work. It was the obedient servant of His will. It suffered, certainly. Throughout the hours of the Passion it suffered in a supreme degree. But it never gained the upper hand, or stood between Him and the work which His Father in heaven had given Him to do.

He was not anxious about the body, or the things of the body. He carried out His own precept, 'Take no thought for the body.' When spiritual necessity came upon Him, He did not hesitate to place the body under a stress which might well have appeared excessive. It was so during the Temptation in the Wilderness. He made every demand upon the body that His work required. But He made none out of presumption. When invited to fling Himself from the pinnacle of the Temple, He refused. That was no part of

the work which the Father had given Him, and the body should not be asked to bear it. If it had been part of His work, no physical shrinking would have deterred Him from the daring act. He would have thrown Himself over in absolute confidence that God would bear the body up.

Here, then, at once, is a most severe test for us. Perhaps we shall find none severer. Can we make our body thus the instrument of our will? We can. The follower of Christ made no boast who said, 'I can do all things in him that strengtheneth me.' We must see to it, certainly, that we do not call upon the body for that which is no proper part of our life and service. But within the sphere of God's purpose we may believe that the healthy body will respond to every legitimate call that is made upon it.

The second element of manhood which Miss CAILLARD sees in the Man Christ Jesus is His control of Nature. This surprised the men of His time more than anything else. Perhaps it is our greatest surprise also. We can accept His miracles of healing while we hesitate over His feeding of the five thousand, His walking on the water, or His stilling the storm on the lake. And at first nothing seems to be further away from our accomplishment. In whatever else we take Him as example, we do not even turn to Him for an example in this.

But it is not the nature *miracles* that Miss CAILLARD is thinking of. It is of His ordinary attitude to the surroundings and circumstances of the life He lived. The point to observe is that He used these circumstances, just as He used His body, as the instruments of His will. He seems to have felt no restraint. He complains of none. He lived in a certain place, at a certain time, among a certain class of men and women; and He lived His full, free, perfect life so. The restraints that the great so often find irksome and hampering, were no hindrance to Him. He said, it is true, 'The Son of man hath not where

to lay his head,' but not in the way of complaint, only in the way of warning. His homelessness He accepted as He accepted an occasional home, doing His work unhindered by circumstances of any kind.

And this control of daily circumstance was altogether in line with that control of nature which so greatly amazes us. It was in the exercise of His work that He turned the water into wine, and said to the wind, 'Peace, be still.' We cannot follow Him in these acts. But we have an unquenchable conviction that the reason why we cannot is that we have not faith enough. We can never rid our minds of His words, 'If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.' Peter was a man of like passions such as we are, and if he had had faith enough he could have walked on the sea as Jesus was walking on it.

It may be, then, that faith has not yet brought us into fulness of fellowship. We cannot help believing that it is so. But meantime it is in the daily circumstances of life that we shall find our great example in Christ. We too have our work—work which the Father has given us to do, and we may do it under any circumstances of life, if we keep the standard of the Ideal Man before us, and believe in the promise of power through the Divine Man.

The third element of manhood which Miss CAILLARD sees in Christ is His perfect insight into and sympathy with His fellow-men.

Now these are not two, but one. The sympathy and the insight are inseparably united. If it were not so we should be able to take Jesus as our

example in sympathy alone; His insight into men we should set apart and far above us. We think Him never nearer us than when He had compassion on the woman that stood behind Him weeping. We think Him never further from us than when He knew what Simon the Pharisee was thinking and answered the unspoken thought. But His pity for the woman and His insight into the Pharisee's heart were one.

And in this at least we have no doubt, in these days of ours, that we can make Him our example. We have learned the lesson that love is the key to knowledge. It is just the progress which we have made toward an understanding of this element of our Lord's manhood, the assurance we have that in this matter we can really follow His wonderful example, that gives us confidence to believe that we can follow Him everywhere else.

The last element is His perfect sense of Sonship to God. This is the great marvel of His life, but it is least marvelled at. He called God Father. We also call Him Father. He prayed to Him. We can pray to Him also. He obeyed His will: He said, on occasion of a great decision, 'Not my will, but thine, be done.' We can say the same, in the measure of our faith and love and surrender. There is no need to exhibit the possibility of taking the Ideal Man as our example here. We take Him here if we take Him anywhere. And yet this is the element that enters into all the rest and makes them possible. It was the sense of Sonship that made the body His willing instrument; it was the sense of Sonship that gave Him control over Nature; it was His Sonship to God that enabled Him to recognize brotherhood in man. And all these things will be possible to us when we realize that we are sons of God in Christ Jesus our Lord.

A Group of Hebrew Names of the Ninth Century B.C.

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IN the years 1908-1910 Harvard University was engaged in exploring and excavating the site of the city of Samaria. Among the most interesting, if not the most interesting, of the objects discovered were seventy-five *ostraka*, that is to say, potsherds on which, after fracture, inscriptions were written in ink with a reed pen. Of these inscriptions Professor Lyon of Harvard University gave some account in an article entitled 'Hebrew Ostraca from Samaria,' and published in the *Harvard Theological Review* for January 1911. This article was based on a special report of Professor Reisner, who was in charge of the excavations. At the time notice was taken of Professor Lyon's article in more than one publication: and I may refer in particular to an article entitled, 'The Discoveries at Samaria,' by the late Dr. Driver in the *Palestine Exploration Fund Quarterly Statement* for April 1911, in which some extravagant rumours as to the nature of the discoveries at Samaria were corrected, and to Father Abel's contribution to the *Revue Biblique* for April 1911, pp. 290-293, which contained some useful suggestions for identifying some of the places mentioned in the inscriptions.

One of the false rumours to which I have alluded claimed that there had been found at Samaria 'an Assyrian cuneiform inscription mentioning the name of Ahab and the contemporary king of Assyria.'¹ But although Ahab's name had not been found, the names of more than thirty individuals, who were probably his contemporaries, occur in the inscriptions and were communicated by Professor Lyon in his article. Presumably many other individuals of the same generation are mentioned on the inscriptions not given by Professor Lyon.

A group of Hebrew names of the ninth century B.C. is on many grounds sufficiently interesting to have attracted at the time and since more attention than these have obviously done. And for myself such a group had a peculiar interest. In my

¹ See *Palestine Exploration Fund Quarterly Statement*, 1911, p. 2.

Studies in Hebrew Proper Names (1896), with a view to bringing out the different complexion of groups of Hebrew names belonging to different periods or different circles, I analyzed on pp. 183 ff. eight groups of names; the first group was of pre-Davidic names, the second of contemporaries of David, the third of contemporaries of Jeremiah. The chronological gap between the second and third of these groups was regrettably great; but, as I was obliged to say at the time, 'unfortunately no sufficiently long and typical list of names' from the intervening period could be obtained. The *ostraka* from Samaria supply what was then lacking.

A very good reason why scholars have been slow to discuss this singularly interesting group of names or other features in the inscriptions is to be found in the fact that Professor Lyon's article contained only a selection from the inscriptions, and that only in translation. Unfortunately we remain in the same imperfect state of information; still no facsimiles, still even no Hebrew text of the inscriptions, still not all of the inscriptions even in translation are published. And that being so, since it is always disagreeable to express a judgment on partial evidence when other evidence is known to exist but is kept inaccessible, I should still refrain from discussing the names but for one reason. Learned bodies may observe a dignified leisure in publishing evidence which they have collected, but editors of encyclopædias grow insistent; and one of these has called upon me to redeem a promise which I made some years ago to contribute an article on Hebrew proper names to the *Encyclopædia of Religion and Ethics*. I have therefore been compelled to make the best use I could of the partial and imperfect evidence with regard to these names on the Samaritan *ostraka*; and as a result of my examination certain points of some general interest have come to light, and it seems possible to make also one or two suggestions that may be of use in editing the complete material.

The date assigned for the *ostraka*, viz. the

ninth century B.C., and in particular, perhaps, the reign of Ahab (yet see below), I accept provisionally from Professor Lyon. The *ostraka*, we are told, were discovered at the same level as a vase inscribed with the name of Osorkon II. of Egypt, who, if correctly assigned to the years 874-853 B.C. (Breasted), was a contemporary of Ahab (c. 876-854 B.C.). The script also may point somewhat decisively to the ninth century, but on this point the information given is vague. The script on the *ostraka* is said to be 'practically identical with that of the Siloam Tunnel inscriptions'; it is also said to be the same as that of the Moabite stone; the latter certainly belongs to the ninth century and mentions Ahab of Israel as contemporary with its author Mesha of Moab.

But the Siloam inscription and the inscription of Mesha, though they agree in showing the ancient Phœnician script as distinct from the later square Hebrew characters, are far from being identical scripts. On the other hand, while most authorities have assigned the Siloam inscription to the eighth century B.C., the differences from the Moabite inscription are such that others have assigned it to a date some centuries later. Whether, as Professor Lyon claims, the *ostraka* will really settle 'at a stroke the disputed question whether that inscription [*i.e.* the Siloam inscription] can be as old as the time of Hezekiah' will really turn on two other questions: (1) whether there is a sufficiency of evidence, independent of epigraphy, to prove that the *ostraka* were written in the ninth century; (2) whether the alphabet used in the *ostraka* more closely approximates to that on the Moabite stone, or that on the Siloam inscription; for since these two alphabets differ, that of the *ostraka* cannot be identical with both of them.

I accept provisionally, then, the ninth century B.C. as the date of the *ostraka*; and start, therefore, from the assumption that the names of contemporaries mentioned on them are names of individuals living in the ninth century B.C. If, when the full archaeological and epigraphical evidence is available, it is less conclusive as to date than we could wish, then I think it will be found that the general complexion of this group of names favours at all events a date between David and Jeremiah, *i.e.* between the tenth and the seventh centuries, and points somewhat clearly to a date nearer the earlier than the later term.

The form of the twelve inscriptions given in

translation by Professor Lyon is in general similar, though not identical, in all the inscriptions. One may serve as illustration here: No. 12 reads: 'In the tenth year. From Yašat. A jar of fine oil. For 'Akhino'am.'

Professor Lyon, no doubt rightly, regards Yašat (which follows the preposition 'from') as the name of a place, 'Akhino'am (which follows the preposition 'for') as the name of a person. He also regards as names of places Shaphtan and Saq; these also in the inscriptions given by him follow the preposition 'from,' and that, as in the inscription given above, in the clause immediately following the date. Whether the other place names cited by him — SKM (= Shechem), Khašeroth, 'Azâ, Qaşah—also stood in similar clauses we are not informed; but I am inclined to suspect that they did, and that this fact has weighed with Professor Lyon in treating them also as (probably) names of places; for with the exception of Shechem and Khašeroth, which, if written כַּחֲשֶׁרוֹת, is identical in form with a name in Nu 33, none of the names cited in this paragraph occur as place names in the Old Testament, though, since the appearance of Professor Lyon's article, Father Abel, as I have already remarked, has pointed out resemblances to some of these names in modern place names of Central Palestine. But not all the names following 'from' even in the inscriptions which he gives are classed by Professor Lyon as place names; Sarar is not classified at all; 'Abi'ezer, Shemida, and Khelek, all of which occur in the clauses immediately following the date, are classed as personal names; so also is Elmathan, which Professor Lyon considers to be an error for Elnathan. This last name occurs not like the rest immediately after the date clause, but after the names of the recipients (introduced by 'for') which in turn follow the clause 'from Abiezer'; *i.e.* 'from Elmathan' is a second 'from' clause in the same inscription.

Now, were the names Sarar, Shemida, Abiezer, Khelek, which are preceded by the preposition 'from,' like 'Akhino'am and other names which are introduced by the preposition 'for,' names of individuals living when the *ostraka* were written? There is, of course, nothing in the mere use of the preposition 'from' to indicate that a geographical rather than a personal name follows; on the other hand, in a group of closely related inscriptions, such as these *ostraka* are, similarity of formula is

to be expected; and therefore, if origin was certainly defined by place in some cases, it is safer, in the absence of convincing reasons to the contrary, to assume that it was not defined by individuals in other cases. But have we not convincing reasons in the case of at least Abiezer and Shemida to assume that some of the names following 'from' are personal, and not geographical? Are not Abiezer and Shemida, primarily at least, personal names? We must immediately not merely admit but insist that Abiezer and Shemida were *primarily* personal names: the compounds with Ab, Abi form an important and numerous group of Hebrew personal names, and the first element of Shemida appears also in Samuel, and in all probability has its analogy in the early Babylonian personal names, derived perhaps from the western Semitic, Sumu-abi and Sumu-la-ilu, and in a group of South Arabian personal names including Sumhu-kariba, Sumhu-apika, and Sumhu-yada'a, of which the last is the exact equivalent of Shemida, which should rather be pronounced Shemyada'.¹ Sarar and Khelek are more ambiguous; Khelek means *portion*, and, like Khelkath (E.V. Helkath) with the same meaning, might well be a geographical name: still it could, if need be, be explained as a personal name. If all other names following 'from' were geographical, Khelek might safely be treated as geographical also; and even if some of the names in question are geographical and some personal, the probability that Khelek was geographical would be greater than that it was personal.

Shemida, Abiezer, and perhaps Khelek, were *primarily* personal names; but are they in these inscriptions names of *contemporary individuals*? That is a fresh question, and it is by no means certain that it should be answered in the affirmative. For the three names in question appear together in the Old Testament as the names of Manassite (Gileadite) *clans* (Jos 17², Nu 26²⁹⁻³²); and it is certain that one at least of these clans, Abiezer, existed long before the ninth century B.C. (Jg 8² 6^{11, 24}); and, though the other clans are mentioned only in P and Chronicles, they may well have been equally ancient. I note further that the name of another Manassite clan, Shechem, mentioned in the same Old Testament passages, occurs in these inscriptions. I suggest that the

names preceded by the preposition 'from' in the clauses following the date define the origin of the produce by reference to the place whence it came, or the clan (but not the individual) who supplied it; then the rather large proportion of the names of Manassite clans to the whole of these place or clan names is reasonably explained: for produce supplied to Samaria might well come largely from the neighbouring Manassite country. On the other hand, if four or, treating Shechem as geographical, three of the six names of Manassite clans reappear here as names of *individuals* living in the ninth century, we have a curious coincidence. The unpublished inscriptions may increase or diminish the probability of my suggestion; meantime the possibility, not to say the probability, that Abiezer, Shemida, Khelek were not individuals who received their names in the ninth century, but clans who had then already borne these names for centuries, had better be kept in view.

One inscription which contains the clause 'from Abiezer' also contains, at its close in the copy used by Professor Lyon, the clause 'from Elmathan.' Professor Lyon considers this to be an error for 'from Elnathan'; Elnathan is of course a personal name. If the inscription actually contains the name Elnathan, then in one case at least the name of an individual follows the preposition 'from' though not in a clause that occupies the same position as those which we have so far considered. If מאלמתן is the reading, the nature of the name is less obvious.

I conclude this part of the discussion by grouping together (1) the names cited by Professor Lyon as names of places; (2) the further names which appear to me to be possibly names of places or clans, and therefore like those under (1) anterior to the ninth century. I mark with an asterisk the names identical with names of Manassite clans. The group as a whole, or in its two parts, has a significant difference of complexion from the names which we have yet to consider.

(1) Shechem *	(2) 'Abi'ezer *
Khaseroth	Shemida' *
Shaptan	Kheleq *
'Azâ	Sarar
Yaşat	
Raşah	
Saq	

¹ Cp. S. R. Driver, *Hebrew Text of the Books of Samuel*², pp. 18 f.

In passing now to the names of contemporary individuals mentioned in the *ostraka*, I give at once a list composed from the names given in the list on p. 141 of Professor Lyon's article, together with others not included in his list but incidentally mentioned in his article. The names which, though treated by Professor Lyon as personal, I have just shown may rather be names of clans or places I repeat in this list, but enclose them in square brackets; I also bracket one other name for reasons given below. The list of contemporary individuals is as follows:—

'Abiba'al	Khanan
['Abi'ezer]	Khanan'am
'Abino'am	Yeda'yo
'Akhimelek	Yôyada'
'Akhino'am	Yôyashib
'Aphsakh	Yô'ash
'Elâ	Mariba'al
'Elish (? = 'Elisha')	Maranyo
'Elisha'	Nathan
'Elbâ	'Abdâ
[El ^m athan]	'Egelyo
'Asâ	Uzzah
Ba'ala	Raphâ
Ba'alzamar	Sheba'
[Ba'alâzakar]	[Shemida']
Ba'alme'oni	Shemaryo
Gadyo	Zeker
Gera	
Kheles	
[Khelek]	

Between this list and that which precedes it, it may suffice to call attention to one difference of complexion: in the first list less than a fifth of the names are compounds, in the second more than a half.

With regard to the personal names, Professor Lyon has already pointed out that a great many of them occur in the account of the reign of David. What I wish to make clear is that the *group* as a whole resembles the group of names of David's contemporaries in 2 S 9-20 (which I have classified in *H.P.N.* pp. 272), with certain differences pointing to a slight development towards what we find in the later groups of Jeremiah's contemporaries, and of Ezra's contemporaries whether lay (Ezr 10²⁵⁻⁴³) or priestly (Ezr 10¹⁸⁻²²). Had I guessed beforehand what features a list of names of Ahab's contemporaries would possess I should have said:

Probably half or more than half the names will be compounds, more than half of these compounds will contain either the element Yah(weh) or El, the former being much more numerous than the latter; the remaining compounds will include names containing Ab, Ah, 'Am, possibly also compounds with Melek, Ba'al, and 'Adon. Finally, in the compounds with Yah, the divine name is likely to be as often the second element as the first, perhaps it will be more often the second element. In all these guesses I should have been right except that there is no compound with 'Adon, and that there are more compounds with Ba'al than I should have anticipated. I have in this way presented what appear to me to be some of the chief features in the complexion of this group of names. Like all groups it contains many individual names that are on one ground or another ambiguous, and to discuss these ambiguities at length would exceed the space at my disposal. But I will refer in a little more detail to some of the clearer or more important features of the group, and conclude with the interesting question raised by the Ba'al names.

The compounds with Yah, here both at the beginning and end of words written Yo, are clear: they number eight;¹ in three the divine element stands first—Yoyada', Yoyashib, Yo'ash; in five it stands second—Gadyô, Yeda'yô, Maranyô, Egelyo, Shemaryo. The total number of names in the list is 37, but some or all of the five bracketed names should perhaps be omitted; *i.e.* out of a maximum of 37, a minimum of 32 names, eight are compounds with Yah, or more than a fifth and perhaps as many as a quarter of the whole number. This proportion is very slightly greater than that in the group of David's contemporaries mentioned in 2 S 9-20, where the compounds with Yah form exactly a fifth of the whole (9 out of 45); it is very strikingly less than among the contemporaries of Jeremiah, where names of this type constitute nearly two-thirds of the whole (53 out of 87: see further *H.P.N.* 185 f.).

If we consider the place occupied by the divine name in the compounds, the movement away from the Davidic list is more conspicuous. Yah stands

¹ Or nine, if Badyo, given in the translation of No. 51, be really distinct from Gadyo. As Professor Lyon says that the reading of the first letter is doubtful, I suspect that it may be Gadyo. If Badyo is correct, cp. Ba-da-ya-a-ma = בדיה in the Nippur tablets.

first in six out of the nine Davidic compounds; in only three out of eight of the names mentioned in the *ostraka*. In the later periods names in which the divine element stands not first but *last* are much the more frequent (*H.P.N.* 162).

Remembering that compounds with 'Ab, 'Ah, and 'Am were all on the decline not long after the Davidic period (*H.P.N.* pp. 22-75), we may note that the *ostraka* show two (or including Abiezer, three) compounds with 'Ab, two with 'Ah, and one with 'Am out of a total of 37 (or 32); the Davidic list four compounds with Ab, three (or including חושי, four) with 'Ah, and two (or including עמישא, three) with 'Am out of a total of 45; *i.e.* in this respect the *ostraka* group closely resembles the Davidic group.

The number of compounds with El is not clear: Professor Lyon counts two certain—Elisha and Elnathan, and three others possible—Elish, Elba, Elâ. Elâ is etymologically ambiguous: the reading of Elnathan is not certain: it is not clear whether Elish is really different from Elisha. On the other hand, Elbâ is probably enough an abbreviation (caritative) of a name compounded with El, Elbaal, Elberech, or the like. Two compounds with El at least, four probably at most, occur in the 37 (or 32) names of the *ostraka*; as against two among 45 contemporaries of David, nine among 87 of Jeremiah's contemporaries.

One further point: according to my classification of the names in 2 S 9-20, the compound names numbered 22, the simple names 23; or, transferring three ambiguous names from the simple to the compound names, the numbers are compound 25, simple 20. In the names of the *ostraka* the numbers are—compound 18, simple 14, if we exclude the bracketed names; or compound 22, simple 15, if we include them. Again, the movement is perhaps slightly, but only slightly, away from the typical Davidic group towards later groups where the compounds greatly predominate. In the Davidic group compounds with either Yah or El are exactly equal in number to all other compounds, each class containing eleven; unless we include in the compounds עמישא חושי, in which case the figures are—compounds with Yah and El, 11; other compounds, 14. In the *ostraka* the compounds with Yah and El number 10 to 12, and equal or slightly exceed in number all the other compounds, which number 8 to 12 according to

the view taken of the bracketed or otherwise ambiguous names. In later lists while compounds with El and Yah are numerous, compounds other than those with El and Yah form at most a trivial proportion.

However regarded, this group of names is seen to cling closely to the nomenclature of the Davidic period; and in this fact is perhaps to be found also the real explanation of the number of Ba'al names; that is to say, the presence of Baal names in the *ostraka* was due to the continuous operation of causes that created a similar group of names in the Davidic period, not to the action of some new cause. In my discussion of the Baal names in *H.P.N.* I said (p. 124): 'The broad fact with regard to the Hebrew personal names is that they are not altogether infrequent in and before the Davidic period, but that they entirely disappear afterwards.' The question is, Did they disappear suddenly in the tenth century and revive owing to a fresh cause in the ninth century? Or is the disappearance simply to be placed a little later than I formerly suggested? should we say now: these names are not altogether infrequent in and before the ninth century, but disappear afterwards?¹ And further interesting questions are: What causes created these names in the earlier centuries? What caused their disappearance later?

We have first to consider the actual extent of this group of names: the names appear to be six in number—Abibaal, Ba'ala, Ba'alzamar, Meribaal, Baalazakar, and Baalmeoni. But the last of these, if we are keeping our eyes on causes operative in the ninth century, must certainly be excluded; for Baalmeoni is obviously a gentilic formed from the place name Baal-meon which had been in existence long before the ninth century. The name Baalmeoni was given to the child to mark his birthplace, not to associate him with a Ba'al, and, to anticipate, least of all to associate him with the Baal of Tyre. Again, it is doubtful whether Baalazakar should be included: it appears to be spelt בעלעזכר; and Professor Lyon suggests that this is an error for בעלעזכר; now as an independent caritative form בעלע is natural enough, but the compound form בעלעזכר is by no means so likely; and assuming that we ought to

¹ An occasional instance is to be found later, and that as late as the fifth century B.C., if Ba-li-la-a-mâ in the Nippur tablets is rightly equated with בעלילא (A. T. Clay; *Murushu* *Sous*, x. 118, 5. 3).

read $\aleph$ for $\beth$, I suspect that, as in No. 19 as translated by Professor Lyon, the group of letters is to be taken as two names, Ba'alâ [and] Zakar : cp., in Professor Lyon's translation of No. 49, Ba'alâ [and] Ba'almeoni.

We may say, then, that the *ostraka* contain certainly four names that assert or suggest something about a Ba'al, or a child's relation to a Ba'al, and *perhaps* a fifth—Baal'azkar, as I think I should then read rather than Baalâzakar. Now, of eight certain personal names compounded with Ba'al in the Old Testament, seven, and of two obtained by (uncertain) emendation,¹ one, belong to the Davidic age. The number of names of all classes in the Davidic age is greater than that of those on the *ostraka*; but when allowance is made for this I think it may be asserted that no safe argument can be drawn from the *ostraka* that names containing Baal were more popular in the ninth century than in the Davidic period; the causes that produced them in the one period may, therefore, well be the same that produced them in the other.

Professor Lyon apparently takes another view: he connects the Ba'al names of the *ostraka* with 'the great development of Baal-worship in Israel during the reign of Ahab, whose queen, daughter of Ethbaal, king of Tyre, was specially devoted to this cult.' The suggestion would have more probability (1) if Ahab had given to any of his children a name compounded with Ba'al; as a matter of fact all his children contained names compounded with Yah; and (2) if the Ba'al names on the *ostraka* were relatively considerably more numerous than in the Davidic age. If, however, the suggestion were accepted, then another suggestion of Professor Lyon's would have to be abandoned, for the two are inconsistent. He suggests, and so far no doubt rightly, that the years mentioned on the *ostraka* are the years of the reigning king; he adds 'in all probability this was Ahab.' Now the years mentioned are the ninth, tenth, and eleventh; but since the recipients mentioned, viz. Ba'ala, Baalzamar (Baalazakar), cannot have been mere children, they must have received their names anything from ten to fifty or sixty years before Ahab began to reign, and consequently their names cannot have had anything to do with the great development of Ba'al-worship, which took place in his reign.

¹ *H.P.N.* 121 f.

I cannot discuss afresh here the causes of Ba'al names in the Davidic period, or the reference or meaning of Ba'al in these names. I see no reason to abandon the view I adopted in *H.P.N.*, that in such names, as one of them asserts, Yahweh was regarded as a Ba'al, just as he was regarded as an El. But why, then, do they disappear, rather abruptly as it would seem, after the ninth century B.C.? Was it that the reaction against the worship of the Tyrian Ba'al started a dislike of calling Yahweh Ba'al? The explanation is scarcely sufficient, for the popular identification of Yahweh with the local Ba'als still seems to have been current in the days of Hosea, *i.e.* towards the end of the eighth century; and the names of the Ba'als were still frequently in the people's mouths (Hos 2¹⁷).

Or is the disappearance of the Ba'al names apparent only? Did several names of the period of the monarchy down to the Exile contain the element Ba'al in the original text of the Old Testament, and is the absence of the term Ba'al in our present text merely due to scribal enthusiasm, excited perhaps by Hos 2¹⁷, for ridding the text of such a name? Now of such scribal corrections of the text we have, in the Books of Samuel as is well known, some evidence; on the other hand, the parallel Hebrew text of Chronicles and the Greek text even of Samuel, in some cases at least, retains Ba'al. It is possible enough that in a few instances Ba'al has been corrected out of the text without leaving trace of its existence anywhere in our existing material. But on the whole the evidence of the *ostraka* seems to me to indicate that in this respect as in others, though the text of the Old Testament has suffered from scribal activity, it has not suffered to anything like the extent that some scholars have suggested. If Ba'al names were in actual Hebrew life so much more frequent than the text of the Old Testament suggests, we should find in such contemporary documents as the *ostraka* a much larger proportion of Ba'al names than we actually do find. So also the entire absence of these names from those parts of the text of the Old Testament which relate to the post-exilic age corresponds to the entire absence of them from the Elephantine papyri: these papyri refer to some four hundred Jews living in the fifth century, and not a single one of these bears a name containing Ba'al.

In the Study.

Virginibus Puerisque.

I.

November Mists.

‘There went up a mist from the earth.’—Gn 2^d.

If every person in church this morning were asked to write down the name of the month they disliked most, I feel sure that November would top the list. Can you boys and girls guess why?

It is because there is something about this month of November that makes a great many people feel out of sorts. You don’t like it, I know—that is, unless you chance to have your birthday in it. The weather, you say, is neither one thing nor another. It is not sunny, very rarely frosty; it is, in fact, oftenest misty, and you hate mist. You feel that there is no world on a misty morning.

The other day I read a story of a North American Indian. He had never learnt to read or write; he was a splendid fellow all the same. One night he sat smoking in a cabin which belonged to an Englishman. ‘That picture!’ he said all of a sudden, pointing to a coloured print which had been torn from a magazine and stuck up on the wall. ‘What does it mean?’ (It was a picture of Robinson Crusoe.) ‘The man leans his head on his hand,’ he continued; ‘he sits there always. He is unhappy. Why? I do not understand. That picture is all end. It has no beginning. Explain to me.’

The Indian had eyes like you, boys and girls—eyes that loved just to look round on the whole world, and take everything in. The world has been a great series of pictures to you. You remember the spring days, the flowers, your summer holidays, the wild fruit, the harvest, the time of the nuts. Now, in November you can’t see anything. It is mist, mist everywhere.

Mist has a bad reputation all round, yet it does seem as if it sometimes tried to make up for things. It not only decorates the grass in the fields and by the hedgerows, but it hovers about the closes of the city, seeking out the spiders’ webs and hanging little pearly drops upon them, so that some poor little girl cries, ‘How lovely!’

Still you say you *cannot* like it. Now, let me tell you a secret about some grown-up people. They speak little about the matter: they think about it. ‘There is no world to be seen on a misty day.’ That was what I accused you of saying. Fathers and mothers, and lonely people who are tired or sick, often feel in misty weather that even *heaven* has disappeared. They cannot see it.

Now, there have been people who preached about mist. And they were not always ministers. Many of them were artists. One artist preacher said something like this: ‘Every morning before sunrise the valley was filled with mist. What patience was wanted in order to see. The sun had not risen. I knew the grass in the field was green, but unless I gazed and gazed for a long time I could not even catch the wonderful twilight shade of green which had a peculiar beauty.’ That artist preached patience, didn’t he? Another, a teacher of painting, said to one of his pupils, ‘Don’t bring me pictures of gorgeous sunsets, or of any merely pretty things; the merest beginner can appreciate these. Go and try to see the beauty there may be in mist, and let me have your thoughts about it.’

And listen to a little sermon by a poet:

Man, do you measure life by its joys or its ills
Judge by the mist or the sunshine upon the hills?

Is it measureless mist or sunshine your heart
that fills?

The mist that will flee away with its mirk and
its chills—

Or the sunshine eternal of God’s eternal hills.

Patience too. He thinks of the poor, sad, grown-up people who say to themselves that the mist hides heaven, and God. My boys and girls, many grown-up people do have patience, and with God’s help you may learn to have it too. You will pray to Him about it, won’t you?

Here is a little verse by George MacDonald:

But while sad thoughts together creep,
Like bees too cold to sting,
God’s children, in their beds asleep,
Are dreaming of the spring.

That means patience and hope too.

II.

Children of the South Wind.

'The south wind blew softly.'—Ac 27¹³.

To-day we are going to have a talk about South-wind people. Now, of course, the South wind is the exact opposite of the North wind, and so, as you might expect, South-wind people are in many ways the exact opposite of North-wind people.

When we speak of a South wind, we generally think of a soft, gentle breeze. It brings to our mind summer, and flowers, and new-mown grass, just as the North wind recalls to us frost, and snow, and storms.

So the children of the South wind are the quiet, gentle, easy-going people, and they are to be found more among the girls than among the boys.

Now we could not get along without our South-wind people any more than we could without our North-wind friends. They are very soothing and they are very lovable, and it is among them that you must look for the peacemakers of the world.

But the South-wind people are not perfect any more than the North-wind people, and their defects are more likely to spoil their lives than are those of the children belonging to any other wind.

Now the great danger of the South-wind people lies in their softness. They are too yielding, too easily led. Things which would just create opposition in a North-wind person and warn him to don all his armour easily gain the victory over them. They don't like to say 'no'; they don't like to make a fuss; they don't like to be unpopular; and so they give in to temptation rather than make a stand.

I know that there are some gentle people who are much more determined and much more difficult to move than are the noisy people, but I am not thinking of them to-day. I am thinking of the easy-going people who allow themselves to drift rather than make an effort to resist.

And then the children of the South wind are a little, just a little, inclined to laziness. It is a way South winds have. You know that when the South wind begins to blow, a sleepy, lazy feeling comes over us. We want to close our books, and go out to the garden, or into the country to drink in the soft, sweet breezes.

And so South-wind people are rather self-indul-

gent, and fond of ease. They are a little wanting in backbone; they won't stick in; they are lacking in perseverance; and the result is, that people who have much less ability easily pass them in the race of life. Don't you think it is a pity they should be defeated just for the want of a little effort to rouse themselves? Don't you think it is a pity that all their splendid talent should be lost to the world?

For it is from among our South-wind people that we get so many of our poets and our painters. Just because of their dreaminess they can see things that those of us with ordinary, everyday eyes cannot see.

Oh, South-wind people, don't waste your lives! Don't throw away your gifts! If you only will, you can make the world more beautiful for us than the children of any other wind that blows; for you come from the land of sunshine, and you can cause the flowers to blossom, and the little birds to sing.

In the Book of Job we have a picture of the South wind at its worst. It is a picture of a sirocco—the terrible sultry wind which comes from the burning desert, and silences and stills everything before it. The sky is like brass; not a leaf stirs; the birds hide in the thickest shades, and the flocks and herds take shelter in caves. The hot, dry breath of the air seems to burn and scorch to the very bone. And that is a picture too of what South-wind people may become. They may fritter away their lives till they come to nothingness and desolation. All the joy, and beauty, and life may depart from them.

But in the Song of Songs there is another picture—a picture of the South wind blowing upon a garden and filling the air with the scent of sweet spices. And that is a picture of the South wind at its best.

Boys and girls of the South wind, Jesus can make your lives fragrant. It is He alone who can save you from the dangers of your natures. He can make you strong and brave, just as He can smooth away the rough corners of the North-wind people. Some of the South-wind people have become the noblest of men and women. And what He has done before, He can do again. He can turn your softness into firmness, your weakness into strength, your flaws into beauty. Boys and girls of the South wind, won't you give Him a chance?

III.

Just Weights.

'Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the Lord thy God giveth thee.'—Dt 25¹³⁻¹⁶.

The work of exploring the ancient cities of Palestine or Babylon is most interesting. There may be nothing to show where the city stood but a large mound or mounds. The houses have fallen and crumbled to dust. The walls have fallen also. Only the large stones of the foundations are left in their place, covered with the ruins, and gradually buried in the dust and sand blown over them, and covered in time with grass and vegetation, or standing in bare heaps. But when the explorer comes with his spade and tools, and carefully opens up this mound, what wonderful things he finds. He can trace the city of thousands of years ago, and tell you where the walls stood, and where the streets, what kind of houses the people had, what race they belonged to, and how they lived. He finds in the houses of these people, so long dead, broken crockery, and he will tell you how it was made, and where. He finds tools of bronze or iron, and he can tell from these the time at which the city flourished. He may dig deeper still, and find tools or weapons of stone which show that still farther back an older race lived on the same spot, and died away, and was succeeded by the people whose remains were found above theirs. There are traces of their altars and high places, and he will tell you what their religion was, and who were their gods. You may imagine yourself going through the street of the living town, and seeing the workmen at work. Here was the potter's workshop, where he made his clay pots and bowls. Here was the carpenter, and here the worker in stone, and here the goldsmith.

Now those who have excavated can tell you a curious thing about this goldsmith. He was found to have had two drawers full of little stone weights. When these were examined, one lot was found to be too light, the other lot was too heavy. Why? Because the heavy weights were used in buying that he might get more than he ought to get, and the light weights were used in selling, that he might

give less than he should give.¹ I wonder if people suspected him of such tricks, but could not prove it? One might think that as his false weights have lain hidden for thousands of years, his sin would never be found out, yet there it is. This kind of dishonesty is very old. It was in use when the Book of Deuteronomy was written. It was necessary to put this law into it: 'Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the Lord thy God giveth thee.'

In these days we have inspectors of weights and measures, whose business it is to see that they are all exactly the same as a fixed standard, and anybody who uses false weights may be punished, so that when we ask for a pound, of tea or sugar, we can be sure that we shall always get the same quantity.

But it is not only the grocer who weighs things. We are all weighing and measuring things in one way or another. When we read some story of cruelty and wrong, like *Uncle Tom's Cabin*, and indignation rises in our hearts, we are weighing the people who did those things and finding them bad weight. In this way we weigh everybody we have to do with, when we meet some one we admire and would like to copy, or when we dislike some one else and call him mean and selfish.

Now, since we cannot help weighing and judging people, it is of the greatest importance that our weights should be right. The grocer's weights are kept right by a certain standard fixed by the Government. Who can fix the standard of what is right and wrong? Only God. And no one but God can judge anybody quite justly, for He alone knows all their motives and reasons, and how sometimes when they meant good it seemed to turn out wrong. When we weigh actions and people and judge whether they are right or wrong, we must try our weights by the standard; that is, we must consider how God sees them, and we must be very careful, since we cannot see into the heart, lest we should call good what God calls bad, or bad what He calls good. We must have a perfect and just weight, or as near it as we can get, in our ignorance of people's real motives.

¹ R. A. S. Macalister, *A History of Civilization in Palestine*, 44.

The second thing to remember is that we must not have two sets of weights. What is wrong is wrong, whether in ourselves or in others. It is so very easy to see excuses for ourselves. Our faults never seem quite so bad as theirs. We 'did not mean it,' or it was 'only this' or 'only that.' We are apt to weigh their sins with one weight and our own with another. But that will not do. Nor will it do to weigh ourselves with them, and say, 'Well, I am not so bad as that girl anyhow.' God's standard weight is always the same, and the same for everybody. Nor must we have two sets of weights for the people we like, and the people we dislike. You will find in reading the newspapers that people on one side in politics will refuse to believe any wrong of the leaders of their party, while everybody on the opposite side is suspected of all kinds of dishonest motives, and wrong purposes. You will find people belonging to one church who cannot believe in the real goodness of people belonging to any other. That is not right either. Goodness is goodness, and you must admit it wherever you see it, even in those you don't like, and badness is badness in your dearest friend. If you shut your eyes to that, do you know what you are doing? You are spoiling your standard weight.

When weights have been long in use they are apt to get lighter from wear, and they must be tested from time to time. In the same way our standards of right and wrong are apt to get spoiled. They change so gradually that we are not conscious of it, until we suddenly find ourselves doing something which would once have seemed impossible. The boy who steals his master's money would once have been indignant if he had been suspected of it. He began by doing something which was not quite straight, a mere trifle it seemed, and then another and another, each a little further away from the perfect measure, and before he realized it he was a criminal. You know boys and girls who can't 'play the game,' who will cheat at marbles, or start before the signal in a race, or crib a translation, or copy a sum. These are not little things. The boy or girl who is not straight and true even in play is beginning life with a false standard which will grow worse and worse until it will allow them to do anything. You know children who will tell just as much of a story as will give a wrong impression, or who will change the truth a little in the telling. They will soon tell lies, and when they grow up no

one will be able to trust their word or their sincerity. You cannot with safety go even a little bit out of the path of truth and honesty.

Here are two things to remember then—a perfect weight, and only one weight, for yourself as well as everybody else.

Said the boy as he read, 'I too will be bold,
I will fight for the truth and its glory!'
He went to the playground, and soon had told
A very cowardly story!

Said the girl as she read, 'That was grand, I
declare!

What a true, what a lovely, sweet soul!'
In half-an-hour she went up the stair,
Looking as black as a coal!

'The mean little wretch, I wish I could fling
This book at his head!' said another;
Then he went and did the same ugly thing
To his own little trusting brother!

Alas for him who sees a thing grand
And does not fit himself to it!
But the meanest act, on sea or on land,
Is to find a fault, and then do it!¹

IV.

Eighteen addresses to children by the Rev. Robert Harvie, M.A., have been published by Mr. Allenson under the title of *The King's Uniform* (1s. net). We quote one of them:

'A1.'

'Strength and beauty.'—Ps 96^o.

We are all interested just now in ships and shipping (besides the ships of our Navy), and one fact about these is instructive.

A large register is kept of all British and foreign ships, and in this book each ship is described in two ways.

The hull (*i.e.* its body or frame) is denoted by a letter. If it is in first-class condition, the letter is A. If it is not so good, some other letter is used.

The other things about a ship—its anchors and cables, its stores and furniture—are denoted by a number. If these are first rate, the number is 1.

¹ G. MacDonald, *Poetical Works*, ii. 181.

If they are inferior, it may be 2, or 3, or another number.

If, therefore, a ship is in the best condition—its hull perfect, and its supplies and fittings in excellent order—the ship is put in Class A1.

Now we have been speaking to-day about Christ. His character was perfect. It was not weakened by sinning, so His strength was the very greatest. His love was also perfect. His devotion to others was the highest. That is His beauty. We may therefore say of Jesus, with all reverence, that He alone, in all the world, is always put in Class A1.

Let me tell you here a story of the war. Two of our soldiers, badly wounded, lay beside a dying German. 'What would I not give for a drink,' said one Briton to the other. The German understood, for our word 'drink' is very like theirs—only they spell it with a 't.' The soldier who told the story said, 'The German kept saying "Here"—pointing to his side.' Our men thought he wanted lifting up, so after a while one of them managed to raise himself and give him a pull. Then he discovered that the man was lying on his water-bottle, and this he held to the dying man's lips. But the German refused it, saying, 'No, not me—I die—you drink.' He did die, and our men gave him a proper burial. They put up a sort of headstone, and they fastened to it a piece of paper on which was written the inscription 'A1.'

'Paper was scarce,' said the soldier, 'but we wanted to put up something.' These were brave men. If they had met a few hours before, they would have matched their strength against each other. But it is good for us to remember incidents like this, which prove that there is another side even to war—a side of it in which brave men of all nations rival each other in sympathy and courtesy and generosity.

Christ teaches us, both by His words and His example, to be brave and strong, though we are to use our strength only for the noblest ends.

He teaches us also to be gentle and kind and thoughtful for others. That is beauty of character. And that noblest strength and perfect beauty we see in Christ Himself, especially in the day of the Cross, when He gave Himself up to die for the sins of the whole world.

The soldiers' inscription over the grave in France means that the German's act was Christ-like. For that he stands, with Christ, in Class A1.

The Little Dark Church.

Mr. George Hare Leonard, Professor of Modern History in the University of Bristol, has published through the Student Christian Movement (93 Chancery Lane, W.C.) some papers which he read to students of his University last session, under the title of *They Also Serve* (8d. net). They have their motive in the War, but they are not the conventional effort at vindication or of consolation, now both so familiar. There is throughout a sense of things that must be conserved, though it may be hard to hold them in the rending of ties and the sundering of fellowships. But we shall best explain the book by quoting its sketch of the Little Dark Church.

'There is a little dark church in Munich. I do not know its name—perhaps I never knew it. It is not one of the sights of the city; I do not know that it finds any place in the little red books that the tourists carry with them as they go their conscientious rounds. It is in one of the big streets, but I am not sure that it shows any façade at all to the passer-by. You just turn aside out of the sunshine, and in at a door; and, if I remember rightly, down a step or two, and you are in the little, dark, nameless church, out of the noise of the city, out of the glare of the day.

'And there I found myself one August morning, standing awkwardly, as we English Protestants do in foreign churches, and yet feeling the peace and the healing of the little dark sanctuary, hidden away behind the houses and shops of the noisy street outside. But to-day all memories of what it was like—of nave, and aisle, and pillar, and altar, and roof—have disappeared. For me it is the little, unnamed, dark church, where for a moment on that happy, restless holiday there came a pause, and a hush, and an episode—the memory of which stirs and moves me still.

'After all, what is it of which I make so much? Only this—the swinging open of the door, letting in, for a moment, the light of the street; and out of the busy world, following us into the darkness, a boy! Only this—a slip of a lad of fifteen or sixteen in the little dark church, with a tradesman's basket on his arm! But there, in that homely place, he fell on his knees, with his basket on the floor at his side; and there, in the remembered presence of God—I felt that!—he said his

prayers! I thought of the errand boys I knew in England—well, we have other ways here, I know—and then I thought of myself, as I stood there in the shadow, and I knew, suddenly, that the little dark church was indeed the house of God, the gate of heaven.

‘In the old Pinacothek, in the little room where the early Flemish pictures hang, my heart had stretched back through the centuries to the old painter, with his love for the little ferns, and the flowers in the crannied wall, and the humblest of God’s creatures, that “stilly seizeth on the herb appointed for her food”; and now, in the little dark church, the barriers of country and religion and class, and all the pitiful things that keep men apart, were swept away, and I knew that our spirits touched—his and mine. “Behold, a ladder set up on the earth, and the top of it reached to heaven,” and we two waited together by the lowest of the stairs!’

‘They were not long prayers that he said. Soon he rose from his knees and was gone, with his basket on his arm, swinging open the door that let in the light from the sunny street, and in a moment I, too, was once more out of the little dark church, moving along the busy ways, amongst all the wonderful sights and sounds of Munich on that sunny summer day. I never saw him again; I shall never see him again. I do not know his name, I cannot even remember what he was like—indeed, I hardly saw his face—but there before me still is the kneeling figure of a working lad lost in prayer, with the tradesman’s basket by his side—a vision of a German boy in a little humble church, far away, waiting in the darkness and the stillness upon God!’

‘That is all my story, or that would be all my story, only to-day, with the world at war, I ask myself what has become of that boy whom I saw so many years ago in Munich at his prayers in the little dark church. Long since he became a man, I suppose, and now, if he lives, he must be fighting, I imagine, in one of the armies of the enemy, and it is our business, if we can, to shoot him down.

‘That is the tragedy of war. And as I think of him, I think, too, of the forty thousand German students in the trenches all bidden, as some of you have been reading, to be humble-minded and “to free themselves from hatred.” Perhaps you remember the very phrases about “splendid William Booth,” and Florence Nightingale, “the

saint, with her conquering love of humanity,” which sprang from the “highest English womanly kultur”; and Arnold Toynbee, Ruskin and Carlyle, “souls in whom the greatness and goodness of England were incorporate.” You remember how these students were urged to think of the beaten foe in France, of “souls and families cast down”; bidden to put themselves “in the place of these people in whose country is the enemy, who have suffered, and been sacrificed,” as they think, “in vain.”

‘We have heard so much of the flood of hate that it is well for us to remember that there is another current running amongst the men at the front who come from the universities of Germany. “It may be our duty to fight, it is never our duty to hate.” “Hatred disorganizes, love disciplines.” “Purification from hate is often easier on the field than at home;” but that there must be this purification, those who write for the students are clear. These are the messages sent to the trenches; and while men there are taught to recall “the better England,” the great nation with its “noble traditions” that can never die, our thoughts stretch forth—not without love even now—to the better Germany we have known—and know.

‘For some of these students were our own familiar friends. “We took sweet counsel together, and walked into the house of God in company.” Between us a cloud has come—grave “misunderstandings,” and in these late days of ordered outrage the division has gone deep indeed. But it is for us to remember always that the students and the general mass of men in Germany do not know—sometimes we wonder whether they will ever know—how they have been led astray and deceived by the leaders in whom they put so blind a trust, and whom they have been schooled so methodically to obey.

‘These men, so near to us, give their lives willingly for Germany, as we give ours for England, and if we fight well—we English and Germans—as in this strange tangle in which we are involved, we believe we must—love, as we have learnt it in the school of Christ, may falter, but can never fail. “Let death seize upon them!”—so the old savage words stand in the primitive psalm—but the curse that follows is wholly alien to our minds as we think of the awful duty that is ours. We shoot them down if we can, because, as we believe, there is no other way. And they—these students, whose

hearts we know, whose aspirations and whose highest hopes are the same as ours—shoot us down, taught “to kill from love of country, not from hatred of the foe.”

“Taught to *kill*!” I get the words down—not easily—but I want them for myself in black and white. I must see clearly what it all means—this “killing” and this “shooting down.” I cannot play with words and phrases now . . . this butchery! . . . this killing and this shooting down! I must get for myself this vision of the “great Ocean of Darkness and Death.”

“Words come back to me to-day, words used by one of our poets here when he was left face to face with the *ordinary* mysteries of life and death—the passionate cry of a disquieted soul:

“If this is as it ought to be,
My God, I leave it unto Thee!”

It is said, I know, by some thinkers at home and abroad that this welter of blood and death does indeed belong to the scheme of the universe. “God will see to it,” said Treitschke, “that war always recurs as a drastic medicine for the human race.” God will see to it that from time to time men go out to kill and shoot one another down! . . . I cannot recognize their God. I believe in the Father of all men, and in the “Ocean of Light and Love,” which is greater than the Ocean of Darkness and Death, and looking into the darkness I grow at last content to leave it all with One in whom is no darkness at all.

‘But God, in His turn, leaves it again with us. It is for us, if we know His will, to work out the salvation of the world, so labouring—and so living—that the nations shall not learn war any more.

‘Meanwhile, let us remember, there are worse things than blood and death. For us still, I believe, though the tide may run low, it is a spiritual struggle; and the life of the body is as nothing to the life of the soul. In the fine letter M. Sabatier wrote to the President of the International Society of Franciscan Studies at Assisi, he finds his country (*la France actuelle*) fulfilling her ideal and her destiny. War now is her *vocation*. “Et si elle doit mourir à la tâche, qu’importe, si elle a fait *son œuvre*?” And many in England

have heard the call, and if they die, can it matter so much if their work is done?

‘Our enemies, too, have their ideals, ideals—some of them—deadly, we believe, to the interests of all the world; but for the mass of men in Germany, mistaught, misled, and daily misinformed, it is a war in which they are ready to lay down their lives for the dear love of the Fatherland, which inspires them every one, and many certainly believe in a “world-mission” which we ought at least to try to *understand*. “Could we pray for victory,” they ask, “if it would bring ruin to other nations? . . . We give our lives for Germany in the certainty that the day of victory will be the day of salvation for humanity.” “A world-war at the time of a world-mission will leave behind a *world-task*. It is possible for a nation to be ruined by success. Our future and our effect on the world depend on the spirit in which you return, and on what we have become meanwhile in God’s school.” These are the words of hope and warning—read over and over again, we must believe, by many in the trenches who contend for a high if wholly mistaken ideal.

‘The men of the German universities, like ourselves, are in “God’s school.” We must fight as things are—let us see it clearly!—and shoot one another down; but I believe we students of the old friendship in some deep sense will understand one another through all the misunderstanding because of the things we have seen and heard together, and our hands have handled of the word of life; and putting away all wrath, and malice, and evil-speaking, fight, if it must be, and work, and *wait*, for the peace and healing of the new day that is, by God’s grace, to dawn not only on a new Germany, but on a new England, a new France, a new Europe, and a new world.

‘Thinking of the German students I have known here in England in the old days, when we came very near to one another, I have wandered in thought far away from the little dark church. But once again I see the doors swing open, and out of the sunny streets comes a boy with a tradesman’s basket on his arm. And once again I join him in his prayers.’

The Sacrament of Baptism in the New Testament.

BY THE REV. BERKELEY G. COLLINS, A.T.S., BLUNTISHAM.

II.

IV. THE FULFILMENT OF THE PROMISE.

'THERE is nothing in Christianity more primitive than the sacraments,' says Dr. Denney, 'and the sacraments, wherever they exist, are witnesses to the connexion between the death of Christ and the forgiveness of sins.'¹ And it is with the forgiveness of sins and the gift of the Spirit that Christian baptism is associated from the beginning. 'Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit' (Ac 2³⁸). The words 'unto the remission of sins' recall the preaching of John and his baptism. But the reference to the 'Name of Jesus Christ' implies something more than was contained in the earlier rite. Although it is implicit rather than explicit, there can be no doubt that an actual forgiveness, on the ground of the death and resurrection of Christ, was offered in these words. This is the first distinction between John's baptism and Christian baptism. John's baptism was associated with a forgiveness to be received, or, at least, to be effective, when the Kingdom of God arrived. Christian baptism was associated with a forgiveness already available because the Messiah had come and, in principle, had initiated the new order, of which fact the gift of the Spirit was the proof. But, as we have seen was the case in John's baptism, the association between the rite and forgiveness was more than formal. It may be too much to say, with Dr. Plummer, that baptism 'conferred'² forgiveness, but that it was most intimately related to forgiveness is clear. It is not an exaggeration to say that the primitive Church did not conceive of forgiveness apart from baptism. Forgiveness was through the Name of Jesus Christ, and it was baptism which initiated a believer into the power and efficacy of the Name. This is evident from such a passage as Ac 10⁴³ taken in connexion with v.⁴⁸, 'To him bear all the prophets witness that through his name, every one that believeth on him shall receive remission of sins. . . . And he commanded them to be

baptized in the name of Jesus Christ.' A still clearer instance of the association of baptism with forgiveness is to be found in the words of Ananias to Paul, 'Arise and be baptized, and wash away thy sins, calling on his name' (22¹⁶). There is a straight path from these words to the sacramentarianism of the sub-apostolic Church. Neither Barnabas nor Hermas has put the matter more simply. Baptism made the forgiveness an actuality. It 'washed away' the sins of the past. Other New Testament passages are of the same tenor. 'Such were some of you,' writes Paul to the Corinthians, 'but ye were washed, but ye were sanctified,' etc. (1 Co 6¹¹), and to the Ephesians he writes 'Christ also loved the Church, and gave himself for it, that he might sanctify it, having cleansed it by the washing of water with the word' (Eph 5^{25, 26}). Similarly the writer of Hebrews says, 'Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water' (10²²). In thus connecting baptism with the remission of sins the early Church was continuing the tradition of John the Baptist, except that it put into the rite its own gospel message.

But in the Acts of the Apostles, at least, it is not the connexion of baptism with the forgiveness of sins which is emphasized so much as its connexion with the Spirit. And here we have to deal with the most important fact that the Spirit is conceived in almost an animistic fashion. Its manifestations were physical. They could be discerned by the senses. It was in strange 'tongues,' and abnormal ecstasies, that Christians saw the chief evidence of the divine presence and power. These phenomena do not impress us as 'spiritual.' A modern historian would give a very different account of them from that which we possess in the New Testament. There was nothing ethical about them. They might, on occasion, even be divorced from faith in Christ (cp. 1 Co 12³). They were the result of profound emotional disturbances. A sympathetic writer would say with Beyschlag, 'It is easy to conceive that the solemn hour of baptism, in which a profession of repentance and faith formed the crucial feature, was, as a rule, a climax of the

¹ *Death of Christ*, 84.

² Hastings' *D.B.*, article 'Baptism.'

inner life, and that the new enthusiasm of that life appeared then in these prophetic manifestations which had become the common possession of Christianity.¹ But it is scarcely possible to dissociate them not only from the crude animism of earlier 'prophecy' (1 S 19²³ *et al.*), but from similar phenomena in the heathen cults. The early believers, however, regarded them as the immediate effects of the outpouring of the Spirit. They were the fulfilment, or the partial fulfilment, of the promise of John. And it is very significant that it was in them, and not primarily in the moral results of faith, that they recognized this fulfilment. *They were evidences that the divine power was already at work and that the kingdom was indeed at hand.* The 'powers of the age to come' were visibly present. The dawn was in the sky even if the sun was not above the horizon. The Apocalyptic character of these phenomena is abundantly clear from Peter's address on their first appearance. He connects them with one of the most eschatological passages in the Old Testament. 'This is that which hath been spoken by the prophet Joel. . . I will pour out my Spirit, and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath . . . before the day of the Lord come, that great and notable day' (Ac 2^{16ff.}). It is only when taken in connexion with the Apocalyptic hope that the stress laid on these manifestations can be understood. They were believed to be wrought by that same supernatural energy which would create the new heavens and earth, and transform the mortal into the immortal. The possession by the Spirit meant that this divine power was already entering the bodies and souls of believers. And it was in baptism that it was received.

V. PAUL AND THE SACRAMENTS.

There can be no question about the sacramentarianism of the Apostle Paul. It is now frankly recognized by scholars of all schools. 'I have rendered the word *pneumatikon* (πνευματικόν) here "supernatural" rather than "spiritual,"' writes Dr. Denney on 1 Co 10¹⁻⁴, 'because it suggests better the element of mystery, or rather of divineness, which all through this passage is connected with the Sacraments. Baptism is not a common washing, nor is the Supper common meat and drink; it is a divine cleansing, a divine nourishment, with

which we have to do in these rites; there is a mysterious power of God in them . . .'² So also Wrede, in his most brilliant but inadequate essay, says, 'His ideas of the sacred acts of baptism and the Lord's Supper, which moreover are not of his creation, were in no wise purely spiritual or symbolic. He certainly can and does find symbols in them, but it is equally certain that they are to him in their own nature real sacraments, that is, acts which are intrinsically operative, without the sensibilities and sentiments of the person coming into account.'³ The justice of these remarks will appear on a study of the passage referred to above, together with chap. 11^{27ff.} (especially v.³⁰). In the former Paul is dealing with the exaggerated dependence of the Corinthians on the sacraments, and his argument is that the fathers had similar privileges and yet fell in the wilderness. They had supernatural meat and drink even as the Corinthians had in the Supper; nevertheless, baptized though they were into Moses, and fed by manna, many perished through sin. In the latter passage, he attributes the sickness that prevailed in the community, and even the death of some, to an unworthy partaking of the sacred Bread. It is easy to see that he is concerned about the moral life of his converts and is anxious that they should not think of the sacraments as mere charms. But it is equally clear that he shared their belief as to the supernatural character of the sacraments. Findlay's comment on the last passage, 'the mere coincidence of such afflictions with the desecration of the Eucharist could not have justified Paul in making this statement; he must have been conscious of some special revelation to this effect,'⁴ is simply an attempt to blanch the obvious meaning out of it. There is no hint of a special revelation. The inference that the sickness and death were due to the abuse of the sacrament follows from the supernatural character attributed to it. And it has a bearing not only on the nature of the particular benefit supposed to be conveyed in the Supper, but on the baptismal gift also. For the Supper simply renews and strengthens that which was received in baptism.

Paul's teaching on baptism finds expression incidentally in the course of his great argument in the Epistle to the Romans, and in connexion with his doctrine of the 'mystical union' of the believer

² *Death of Christ*, 134 n.

³ *Paul*, 120.

⁴ *Expos. Gk. Test.*, in loc.

¹ *Th. N.T.* i. 320.

with Christ. To Paul, as to the whole primitive Church, the most vital and central fact of the new age initiated by the Resurrection of Jesus Christ was the common possession of the Spirit. The earliest circle had regarded it as the special endowment which the Lord had received at His baptism, and which had equipped Him for His Messianic vocation. It was this Spirit which the Risen Christ 'poured out' upon His followers. But reflexion led to a closer association of the Spirit with the Person of Christ than this, and one of the most fruitful doctrinal achievements of Paul was the identification of the Spirit with the living and reigning Christ.¹ He was not only 'declared' to be the Son of God by the Resurrection, He became by the Resurrection the 'life-giving Spirit' (1 Co 15⁴⁵). Once Paul said most directly, 'The Lord is the Spirit' (2 Co 3¹⁷). In Ro 8, 'the Spirit of God' and 'the Spirit of Christ' are synonymous terms. This identification of the Spirit with Christ led Paul to the emphasis on the ethical side of the Christian life which characterized his teaching. Not that he did not believe, with others, that the 'gift of tongues,' 'miracles,' and other 'hyper-physical' manifestations were the results of the Spirit, but he prized above these, as being more essentially divine, 'love, joy, peace, long-suffering, kindness, beneficence, fidelity, meekness, and self-control . . .' In common with the primitive Jewish Church, he associated the Spirit with baptism. That association was among the things he 'received.' He did not originate it, he accepted it as part of the common faith. But he enriched it by his identification of the Spirit with Christ. In baptism the believer, according to his doctrine, did not so much receive the 'gift of the Spirit' as become united to the Lord. This union, he conceives, is an absolute union. The believer becomes incorporate with Christ in such wise that he is, as it were, one person with Him. What has happened to the Lord has also happened to the Christian. The believer has been crucified with Christ, has been buried with Him, has risen with Him. So actual is the identification and incorporation of the believer with Christ, that he 'no longer lives' but Christ lives 'in him.' This is the result of Paul's equating the Spirit with the Lord. Baptism, therefore, as the medium through which the Spirit is communicated, is much more than a symbol of death and resurrection. In baptism the believer

¹ Moffatt, *Paulinism*, 36 ff.

actually enters into the death and resurrection.² He dies with Christ, and rises with Him. The language and argument of Ro 6 require an absolute identification of the baptized person with Christ. As in His death Christ died unto sin, so in baptism the believer dies unto sin. As Christ by His resurrection entered upon the heavenly life, so the believer enters upon the same Life on rising from the water. In the sixth chapter Paul insists upon the reality of this baptismal death in reference to sin; in the seventh, in reference to the Law. As death clears men of all claims, so neither sin nor the Law has any claim upon the baptized. He is dead and therefore free from both. On the other hand, the baptized person as risen from the dead shares the Life of the Risen Christ over whom neither sin *nor* death has any power. The indwelling Spirit of Christ is the Spirit of righteousness, but it is also the Spirit of immortality. It is a quickening Spirit which quickens the mortal body. Not only ethically, but physically, the believer is one with the Risen Christ. Not figuratively, but actually, he shares His resurrection life. The 'redemption of the body' is as much part of the Spirit's work as the redemption of the soul. And Paul makes it clear that this redemption is part of a universal quickening and redemption of creation. The immortalized believer will live in a new heaven and earth, which will be the old transfigured and redeemed, 'delivered from the bondage of corruption.' We are obviously here in the world of Apocalyptic; and, however deepened and heightened, essentially this doctrine of a hyper-physical operation of the Spirit, embracing the body as well as the soul, is the same as that received in the most primitive circles. Paul's exposition of this redemptive work of the Spirit throws light on the strange practice of the Corinthians of baptizing for the dead. This can only mean a vicarious baptism. It was evidently believed that it was efficacious in securing for the dead a share in the resurrection. And while we have no right to assume that Paul countenanced it, it is at least significant that he could use it as an argument for the resurrection without condemning it. In truth, it is an example of the extravagant value the Corinthians were disposed to place on the sacraments. It is an illegitimate extension of a doctrine they received from Paul himself, namely,

² See Denney on 'Rom.' in *loc.*, *Expos. Gk. Test.*; Du Bose, *Gospel acc. to St. Paul*, 180; Wrede, *Paul*, 121.

that the Spirit given in baptism was the Spirit of the new life, not ethical only but physical. It was the principle of Christ's own Resurrection life.¹

Strictly speaking, Paul's doctrine requires a present immortality as well as a present immunity from sin. The baptized believer has literally left behind him the whole of the present order which is subject to sin and death. And it is because this is evidently not actually true that his words are usually strained to yield only a mystical or ethical sense. But Paul himself has no apparent difficulty in the matter. He can in the same breath affirm that the body is dead, and urge believers to resist sin, that the redemption is perfect since we have risen with Christ, and yet confess that we are awaiting the redemption of the body. The explanation is to be found in the distinction between the accomplished fact and the outward realization of it. It is true we are dead with Christ and risen with Him, but this cannot be fully realized until the end of the world—which, of course, to Paul was close at hand. It is for this reason that 'the whole Pauline conception of salvation is characterized by suspense; a suspense which strains forwards towards the final release, the actual death. The earthly life is not the setting in which salvation becomes complete.'² But so close is the End to the Beginning that Paul can speak of that as actually perfect which in fact is yet to be fully realized. And this is probably the reason why his thought of the future of the body seems to waver between the transformation of the present body and a resurrection in a 'spiritual body'; and between a 'spiritual' body which is forming now within the mortal, and a body 'reserved in heaven.'

There is another point to notice. In common with others Paul associated the Spirit, or in his case Christ, with baptism. And yet there are strong reasons for thinking that he did so, not because his doctrine required this, but because it was part of the common tradition. He himself appears to have thought little of the external act of baptism, seeing that he could found a Church at Corinth and himself perform the rite only in the case of one or two persons. 'He preaches sacra-

ments, but does not feel himself to be a mystagogue; rather, he retains the simplicity in regard to forms of worship which belongs to the Jewish spirit.'³ And in truth there is no necessary connexion between Paul's doctrine of salvation and any sacrament. This is clear whether we have regard to his doctrine of justification by faith or to his doctrine of the Spirit. It is faith, not baptism, which appropriates Christ; and it is faith, not baptism, which justifies. And in estimating Paul's teaching on baptism it must never be forgotten that he is thinking of the baptism of believers who are baptized because they have apprehended Christ by faith and are reconciled to God by that fact. Apart from faith Paul would have seen no meaning whatever in baptism. In the same way his doctrine of the Spirit as the energy of a new moral life, producing as its chief fruits not 'tongues' and such phenomena, but ethical changes, cannot be associated with a mechanical reception of the Spirit. It also is received by faith, 'by the hearing of faith' as Paul expresses it (Gal 3²). Baptism, in short, is too small for what Paul puts into it. And his own attitude to the rite suggests that he was aware of it. The least that can be said on this subject is that the fact that baptism was administered only to believers made it possible for him to use the language he did about it; and if—though this is doubtful—he was unconscious of any inconsistency, it is for the same reason that he did not realize the greater contradiction between the predestinarianism he inherited from his Pharisaic antecedents, and the universal sweep of the reconciling work of Christ which was the resonant note of his gospel. The human mind can hold at one and the same time mutually exclusive conceptions of religion. Augustine and Luther, Paul's greatest interpreters, exhibit in different ways this same peculiarity. The 'Confessions' with its intense and solitary experiences of the immediacy of God, does not belong to the same world as the Augustinian doctrine of the absolute authority of the Church; and it is very hard to reconcile the 'Commentary on Galatians' with Luther's 'obstinate' adhesion to a high sacramental doctrine of the Eucharist.⁴ To Paul's own writings must be applied the liberating principle he himself so effectively championed, 'the letter killeth, but the spirit giveth life.'

¹ Cp. Ignatius' name for the Eucharist, 'the medicine of immortality'; and see *ad Smyr.* 7, 'They abstain from the Eucharist . . . and, for this cause, contradicting the gift of God, they die in their disputes. But much better would it be for them to receive it, that they might one day rise through it.'

² Wrede, *Paul*, 103.

³ Schweitzer, *Paul and his Interpreters*, 213.

⁴ Harnack, *Hist. Dogma*, v. 78, vii. 259.

Literature.

MR. BALFOUR'S GIFFORD LECTURES.

THE Gifford Lectures for 1914 at the University of Glasgow were delivered by the Right Hon. Arthur James Balfour, LL.D., D.C.L. They were spoken, not read; so that after their delivery they had to be written out, since one of the conditions laid down by Lord Gifford is that the lectures must be published. In spite of distractions, the distraction first of an impending and then of an actually and awfully existent war, Mr. Balfour has been able to write them out. They are published by Messrs. Hodder & Stoughton under the title of *Theism and Humanism* (10s. 6d. net).

Though written out, they are spoken lectures still. Some men can speak who cannot write, and some can write who cannot speak. Some men can both speak and write, but their speaking is one thing and their writing another. Mr. Balfour is a speaker. The surprise and charm of his writing is that it is speech, with all the inflexions of the living voice. Read his Giffords first by yourself and in silence; then read them aloud to another, and the discovery will be made.

Here is an example to experiment upon. Near the middle of the book Mr. Balfour gives us 'an autobiographical parenthesis.' It is his attitude in Cambridge 'in the middle sixties' to the claims put forth on behalf of John Stuart Mill's philosophy. Of Mill's admirers he takes Leslie Stephen as typical. Leslie Stephen 'holds, with unshaken confidence, that nothing deserves to be believed but that which in the last resort is proved by "experience"; that the strength of our beliefs should be exactly proportioned to the evidence which "experience" can supply, and that every one knows or can discover exactly what this evidence amounts to. Leslie Stephen refers to a well-known aphorism of Locke, who declared that "there is one unerring mark by which a man may know whether he is a lover of truth in earnest, viz. the not entertaining any proposition with greater assurance than the proofs it is built on will warrant." Upon which Leslie Stephen observes that the sentiment is a platitude, but, in view of the weakness of human nature, a useful platitude. Is it a platitude? Did Locke act up to it? Did Hume act up to it, or any other of Leslie Stephen's

philosophic progenitors? Does anybody act up to it? Does anybody sincerely try to act up to it?'

Read that passage both ways, first silently, then, aloud, and see if it is not so. This is a great speaker writing, and losing not a tone of the voice, scarcely a movement of the hand, in the process. And yet Mr. Balfour tells us that he has always found literary composition laborious and slow, from which we gather that the lectures were written out with his own hand in the solitude of the study.

The charm, then, which is notoriously Mr. Balfour's as a speaker, is the most arresting feature of his new book. There are clean-cut sentences which from other men would have claimed much rewriting, but here take their finished expression at once from the intellect of the speaker in emotional play with his audience. Such sentences as these: 'Few persons are prevented from thinking themselves right by the reflection that, if they be right, the rest of the world is wrong.' 'Change is never more than a redistribution of that which never changes.' 'Scratch an argument, and you find a cause.' And as are such sentences, so is the book.

It is deliberately and avowedly addressed to the 'plain man,' as he crowded the Bute Hall day after day. It assures him that the convictions upon which he builds his character and lives his daily life, convictions of the reality of a God who knows and cares and does things, are more reliable than the supposition, whatever name it bears, that the universe has nothing but matter with which to form its combinations of beauty and worth, and forms them therefore fortuitously. Mr. Balfour never proves the existence and enterprise of God. He still believes and still says that proof, such as the student of physical science demands, is not available. For all that, he is by no means content with a peradventure. We have the negative evidence of the breakdown of all other explanations of the universe but the theistic; we have the positive evidence of 'design,' not perhaps in nature, but in the moral life; and, above all, we have the overwhelming evidence of history and our own human heart. It is enough to satisfy us. Only a God who does things, and does them with a conscious purpose, is able in the first place to bring

life and consciousness into being, and in the second place to make sacrifice or any form of self-denial a reality and redeem it from ghastly futility.

THE RENAISSANCE.

While the book season in this country is more promising than for a time seemed likely or even possible, in America there is quite an unusual publishing activity. What does it mean? That America is making money? It means more than that. It means that the mind of America is being stirred to unusual range and depth, and books are demanded, especially religious and historical books, to satisfy the desire for fuller knowledge and firmer faith.

Among the American books which have been republished in this country is one with a long title written by Edward Maslin Hulme, Professor of History in the University of Idaho. Its title is *The Renaissance, the Protestant Revolution, and the Catholic Reformation in Continental Europe* (Allen & Unwin; 10s. net).

Without a word of preface or introduction, we are precipitated into the history of the Renaissance and a volume of nearly six hundred closely printed pages. But we are at home immediately. For Professor Hulme takes no knowledge on our part for granted. He writes the most transparent English without the least effort, and he makes everything clear as he proceeds. His business is simply to write history, not to discuss questions, whether political or religious, and he writes it for the uninstructed. At first the style suggests the desk of the lecturer; but that impression passes. The author has written his book to be read, but he has kept ever before his mind a definite class of readers. It is perhaps a pity, considering the readers he writes for, that he did not issue the work in three volumes, according to the three subjects named in the title. Here, however, we have the history of the three great movements in one handsome if somewhat ponderous volume; and there is nothing to hinder any reader from going right through it, so easy is the narrative and so inoffensive.

So inoffensive is it that one can scarcely tell whether Professor Hulme is a Protestant or a Roman Catholic. He does justice to Luther and he is considerate of Tetzeli. To Calvin alone is he

less kind than might have been expected of him. But it takes a Calvinist to appreciate Calvin, and Dr. Hulme is not a Calvinist.

As an example of the clearness of his descriptive narrative, let us quote his account of an indulgence:

'What is an indulgence? Every sin, so the Catholic Church holds, entails two consequences—guilt and punishment. Guilt is the stain upon the soul. It can be removed only by genuine contrition, the act of confession, and a sincere purpose to amend his ways in the future, on the part of the sinner, and by the absolution given by the priest in the sacrament of confession. After the guilt has thus been removed the punishment still remains. Punishment may be undergone by the penitent either in this world or in purgatory. Only when every stain, all guilt, is washed away from the soul, and all the punishment that has been incurred has been fulfilled, is it possible to enter the kingdom of heaven. When Christ underwent the sacrifice of the cross more merit resulted than was necessary to save those who had lived upon earth up to that time. This superabundant merit was increased by that which resulted from the life of Mary, the mother of Christ, and it is still further and constantly augmented by those saints whose lives have been such as to enable them to earn merit more than sufficient for their own salvation. This store of supererogatory merit is in the keeping of the Church. It can be dispensed, by means of indulgences, at the discretion of Christ's vicar upon earth, the Pope. There are two kinds of indulgences, partial and plenary. A partial indulgence is a remission of a part of the penance incurred up to that time by the penitent sinner; and a plenary indulgence is a remission of all the punishment that has thus far been incurred by the contrite offender. Indulgences were granted for prayers, pilgrimages, and other good works, and, later on, for money. Such is the theory of indulgences, a theory which as yet has not been authoritatively defined by the Church.'

THE LITERARY MAN'S NEW TESTAMENT.

A good and pleasant thing it is to see a purely literary man taking to the study of the Bible. Dr. W. L. Courtney has had encouragement to prepare *The Literary Man's New Testament*

(Chapman & Hall; 10s. 6d. net) that we may place it beside his Old Testament volume.

It is edited in the same way. The felicitous (but not absolutely accurate) Preface (for Mr. F. C. Conybeare does not 'expound,' he *explodes* the Christ-Myth theory) is followed by an interesting list of literature. Then come six essays to serve the literary man for what is called in the great commentaries 'Introduction.' These essays deal with the New Testament and Modern Criticism; the Language of the New Testament; Growth of a Creed; The Messiah of Eschatology; The Gospel according to Paul; Paul the Hellenist. After the essays we have the text. It is the Authorized Version arranged in paragraphs, the verses being noted in the margin, as in the Revised Version. The book closes with an Index.

The essays that make up the Introduction are admirably expressed. The author's meaning is never in doubt; his ear for the rhythm of prose is never at fault. They do not show signs of wide reading; but the reading has been well chosen; the books used are modern and scholarly. Much knowledge is no doubt imparted to the literary man, and in the most attractive and appetizing form; the theologian is deliberately disregarded.

It is altogether an interesting book. No doubt it would take a clumsier artist than Dr. W. L. Courtney to make the New Testament uninteresting. But it would be interesting even if it were not the New Testament. Almost any good ancient author treated in this way would attract us. The only criticism that there is room for is this: Why does Dr. Courtney arrange the books of the New Testament in chronological order? It has been done before, we know, but successfully only when done for study, not for reading. The Epistles are placed before the Gospels. Dr. Courtney gives his reasons, but they are not good enough. For the Gospels must be read before the Epistles; the Epistles are not intelligible if they are read first. It is true that the Epistles were for the most part written first. But they were written by men who were steeped in the facts and thoughts contained in the Gospels, men who could not have been what they were but for the Gospels, far less written an Epistle. The compilers of the Canon placed the Gospels first, for they worked on behalf of the general reader. We still believe that they had good guidance in doing so.

THE ENGLISH RITE.

By the issue of his volume on the Eastern Liturgies, Dr. F. E. Brightman took his place among the few really learned liturgiologists in the world. It is nineteen years since that volume appeared. The delay in the issue of the companion volume on the Western Liturgies was understood to be due to ill health. But now we see that there was another reason. Dr. Brightman has been tempted to turn aside, in order to prepare and publish a Synopsis of the Sources and Revisions of the Book of Common Prayer. That book is now in our hands. Its title is *The English Rite* (Rivingtons; 2 vols. 8vo, pp. ccxxx + 1068, 42s. net).

We say he has been tempted to turn aside from the preparation of his Western Liturgies, so greatly longed for, in order to issue this book. It may be, however, that he found it necessary to prepare this book in order to have the materials for the Western Liturgies in his hands in a complete and reliable form. It is true that this is not the first time that a comparison has been made between the various editions of the Prayer Book. In particular, there is Pickering's handsome and costly issue of the editions in separate folio volumes, and there is the convenient and inexpensive volume by Keeling, entitled *Liturgiae Britannicae*, which was also published by Pickering. But neither of those books fulfilled Dr. Brightman's ideal or fitted his purpose. One is too unwieldy, the other covers only part of the ground; and both omit the original sources, the most necessary and the most difficult part of Dr. Brightman's book.

There are four columns, occupying two pages at a time. The first column indicates the sources. These may be Latin and original (which are printed in full, in two sizes of what is called Dryden type); or they may be mediate, being taken from some of the great 'Uses,' when they are indicated by Gothic letters, E for Exeter, M for Mozarabic, Q for Quinones, R for Roman, S for Sarum, W for Westminster, and Y for York. Again, the sources may be German: they are then printed in Clarendon type. Thus we can see at a glance where the particular passage came from originally and through what intermediate channel it passed into the Book of Common Prayer. The other three columns contain the editions of 1549, 1552, and 1661, with their differences so marked in the printing that they cannot easily be missed.

This is a great service to have been rendered by one man to the study of liturgy. But this is not all the service which has been rendered by Dr. Brightman. Nor is it the most peculiar service. This service could have been rendered by any man who had the necessary conscientiousness and painstaking perseverance. But there are few if any who could have written the Introduction. Although it occupies 230 pages it is a marvel of condensed scholarship. It contains a history of the making of the Book of Common Prayer, from the earliest Diffusion and Development of the Roman Rite to the last Revision. Not only every chapter but every section of a chapter has its literature appended; and that literature, so unerringly selected and described, gives us some idea of the reading that had to be done and the judgments that had to be formed before this book could even be begun.

We say judgments had to be formed, and these were not always purely liturgical. To close this notice of a great book, a book sure enough to become one of the classics of the growing science of Liturgics, we may quote the judgment which Dr. Brightman gives of the circumstances under which was produced the Scottish Book of Common Prayer of 1637. 'In Scotland the Book of 1552 was in partial use from 1557 onwards; but after the reformation of 1560 it was gradually replaced by the *Book of Common Order*, which was substantially identical with the book—itsself largely identical with Calvin's *La forme des prières*—compiled by Knox and his fellows at Geneva, and was authorized by the General Assembly in 1564. After the restoration of a real episcopate in 1610, in place of the "tulchan" bishops instituted in 1572, projects for a new service-book began to be formed, and in 1616 the General Assembly assented to the adoption of a fixed uniform rite. But, except that "The forme and maner of ordaining ministers: and consecrating of arch-bishops and bishops used in the Church of Scotland," founded on the English Ordinal, but ignoring the diaconate, was printed in 1620, no definite result was reached till 1629, when the Scottish bishops negotiated with the King, and in consequence Charles desired Wm. Laud, bishop of London (1628-1633), to communicate with the bishops on the matter. Laud recommended the adoption of the English book, and induced the King to take the same view. But after some delay, in 1633 Charles yielded to the desire of the Scottish bishops for a service-book of their own, and directed

a committee of bishops to prepare it, following the English book "as near as can be," and to submit it to the censure of Laud, now archbishop of Canterbury (1633-1645), Wm. Juxon, bishop of London (1633-1660), and Matthew Wren, dean of Windsor (1628-1634). The work was carried out in the main by the bishops, John Maxwell of Ross and James Wedderburn of Dunblane. Laud had been reluctant to co-operate, but having consented he gave them "the best help he could," and the King interested himself in the details of their work. *The Booke of Common Prayer, and Administration of the Sacraments; And Other Parts of Divine Service for the Use of the Church of Scotland* was published early in 1637. Unhappily it rested only on the authority of the Crown and the bishops, without reference to the General Assembly or anybody else, and was enjoined by a royal proclamation dated 20th December 1636 and prefixed to the book. The results, as is well known, were disastrous.'

RELIGIOUS SOCIOLOGY.

The Elementary Forms of the Religious Life is the title of a book by Professor Émile Durkheim of the University of Paris, which has been translated into English by Mr. Joseph Ward Swain, M.A. (Allen & Unwin; 15s. net). It is further described as 'A Study in Religious Sociology.'

The book is a manual of Primitive Religion. But it is correctly called 'A Study in Sociology.' For the origin and development of religion, and all its rites, ceremonies, and beliefs, are traced, not to the need of the individual, but to the demands of the community. In short, Professor Durkheim does for religion what Professor Westermarck does for morality—he finds its explanation in the fact that man is a gregarious animal. No crowd, then no morality and no religion.

This position will be challenged. 'My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.' That is the desire of the individual, and that desire is echoed in innumerable individual hearts all the world over. To which Professor Durkheim would reply, that in a highly developed religion like that of the Israelites, the individual is strong enough to stand by himself; but his heart's cry is really the prayer of the community which he has for the moment appropriated to himself. It is a cry for protection or prosperity (in war

perhaps) first of all. And but for the need of the community the individual would not even know that he had a God to cry to.

Dr. Durkheim gathers his data mainly from the least civilized tribes of the earth. But he does not neglect altogether the higher forms of religion. The truth is that his way from lower to higher is very easy. The outward rites differ. They differ so greatly as often to make us shudder at the horrors perpetrated by the uncivilized in the name of religion. But the ideas underlying the rites and aimed at in them do not differ. And when Dr. Durkheim discusses such a fact as asceticism, he finds that with all outward incongruities there is an underlying likeness.

And that likeness is sociological. Surely, we say, the monk goes out into the desert as a solitary; if there is an *individual* on earth it is he. Not so. He is not alone even in his solitary cell. That which he is doing, he is doing for the sake of the whole community. 'It is a good thing that the ascetic ideal be incarnated eminently in certain persons, whose speciality, so to speak, it is to represent, almost with excess, this aspect of the ritual life; for they are like so many living models, inciting to effort. Such is the historic rôle of the great ascetics. When their deeds and acts are analyzed in detail, one asks himself what useful end they can have. He is struck by the fact that there is something excessive in the disdain they profess for all that ordinarily impassions men. But these exaggerations are necessary to sustain among the believers a sufficient disgust for an easy life and common pleasures. It is necessary that an élite put the end too high, if the crowd is not to put it too low. It is necessary that some exaggerate, if the average is to remain at a fitting level.

'But asceticism does not serve religious ends only. Here, as elsewhere, religious interests are only the symbolic form of social and moral interests. The ideal beings to whom the cults are addressed are not the only ones who demand of their followers a certain disdain for suffering: society itself is possible only at this price. Though exalting the strength of man, it is frequently rude to individuals; it necessarily demands perpetual sacrifices from them; it is constantly doing violence to our natural appetites, just because it raises us above ourselves. If we are going to fulfil our duties towards it, then we must be prepared to do violence to our instincts sometimes and to ascend the decline of nature

when it is necessary. So there is an asceticism which, being inherent in all social life, is destined to survive all the mythologies and all the dogmas: it is an integral part of all human culture. At bottom, this is the asceticism which is the reason for the existence of and the justification of that which has been taught by the religions of all times.'

The student of Religion may not agree with Dr. Durkheim, but if he attempts to do without this book it will be to his very great loss.

A TEXT-BOOK OF SOCIOLOGY.

Messrs. Macmillan have published a text-book of Sociology under the title of *Outlines of Sociology* (8s. 6d. net). The authors are Frank W. Blackmar, Ph.D., Professor of Sociology and Economics in the University of Kansas, and John Lewis Gillin, Ph.D., Associate Professor of Sociology in the University of Wisconsin.

Thus the authors are American; and so is the book. The conditions of society dealt with are American conditions; the illustrations are taken from American life. The book is therefore not suitable for class-work in Britain. But for private study it is all the more valuable that its arguments and illustrations are not those which we have heard often before, but are for the most part new, striking, and memorable. It is a work of most refreshing clearness and sanity. The authors believe in what is called 'the social mind,' but they do not believe in socialism. The social mind is 'a convenient term to express the mental unity of our social life. This unity is a very real thing; and even though the term "social mind" is open to many objections because of possible misunderstandings, it is certainly convenient to have such a term to describe the functional unity which arises from 'interaction between many minds.'

This social mind is not always necessary. For social life 'becomes automatic and does not need direction from the combined will of members of society. The socialists maintain, it is true, that this automatic action is a defect and that social organizations could be so perfected as to carry out minute details of the economic and social life—a system which would leave comparatively little for the individual to do of his own free will. And after all, it is to be doubted whether there would be any improvement of the present system of economic life, were the government to order the number of

bushels of corn, the amount of live stock, or the amount of wheat that could be raised in a given year, and were it to appoint certain groups of people to attend to the various crops. It is doubtful whether the government could, as an agent of the people, make the market any more exact or economical, by a formal attempt to regulate products and prices, than it is made under the voluntary activity of individuals who seek to obtain the largest return for the least sacrifice. Without any attempt to regulate them, therefore, society turns over the larger number of details to the unconscious co-operation of the individuals of a community. Systematically and consciously, however, the social mind occupies itself with the larger problems of the organization of society and devotes its energies to changing the trend of social movements—movements, for example, toward the economic and social emancipation of women, the regulation of the liquor traffic, the control of the trusts, the elimination of vice, and, finally, the movements toward a better understanding of the problems of immigration and eugenics, in order that we may control the quality of our population.'

This attitude is maintained consistently throughout the book, but there is never a word of polemics. At the end of every chapter is given a list of references to relevant literature and a series of questions on the subject of the chapter.

The new volume of the 'Bible Study Textbook Series' is good enough to give the series a name. It is a volume of *Old Testament History*, by Ismar J. Peritz, Ph.D., Professor of Biblical Languages and Literatures, and Willard Ives Professor of the English Bible, in Syracuse University (Abingdon Press; \$1.50 net).

The critical attitude of Dr. Peritz is very much that of Driver in his *Literature of the Old Testament*. That is to say, he is truly critical but conservative of all that science can conserve. And that is the best attitude for a teacher. To be half a century behind is to beat the air; to be even ten years in front is to be isolated and unfruitful. For the man who thinks himself in advance of his contemporaries is, with a few illustrious exceptions, simply off on a side track. Now the purpose of Professor Peritz is educational. His book is wholly directed to that end. He has no satisfaction in your reading his own book if it

does not prepare you to read the Bible. His purpose is to let you into the enjoyment of the best literature in the world by the only door ever open, the door of daily discipline. Yet the book itself is highly attractive and stimulating. Its sketch maps would have been better if they could have waited for Dr. G. A. Smith's *Atlas*. But they are as good as they could be without it.

The Secret of Human Power is an ambitious title (Allen & Unwin; 5s. net). Whether the book rises to it we cannot tell. For it is so clever, and so amusing in its erratic cleverness, that the central thought, if there is one, is lost in general amazement and admiration. The sketches in the first part, which are the author's own presumably, are just as humorously clever as the writing. After the first part they turn into diagrams, which need a little more attention for proper appreciation, but repay it. The atmosphere of the war is all around, but it is a clear atmosphere; we see the mischief and the mischief makers, and we see what their end will be. The author of the book is Mr. Haydn Brown.

To his 'Sanctuary Booklets' Mr. Allenson has added Bushnell's essay on *The Character of Jesus* (6d. net). It is an essay that even on such a subject will never become obsolete.

Good reading and encouragement, and all about a great enterprise, is *The Book and the Sword*, a popular illustrated report of the British and Foreign Bible Society for the year 1914-15 (Bible House).

The Rev. H. C. O. Lanchester, M.A., late Fellow of Pembroke College, Cambridge, has adapted Driver's edition of *The Books of Joel and Amos* to the Revised Version, and has added a few supplementary notes (Cambridge: At the University Press; 2s. 6d. net). Mr. Lanchester's notes are not to be neglected. One of them adds a new section to the Introduction to Joel on 'The Integrity of the Book.'

A Commentary on *The Anglican Proper Psalms* has been written by the Rev. C. H. Sellwood Godwin, M.A. (Cambridge: Deighton, Bell & Co.; 4s. 6d. net). It consists of Critical and Exegetical Notes on Obscure and Corrupt Passages in the

Hebrew Text in the Light of Modern Knowledge. Professor Sayce contributes an Introduction, in which he asks why the Hebrew text of the Psalms needs correcting. The Babylonian psalms and hymns are not corrupt.

'As I have recently pointed out in THE EXPOSITORY TIMES,' he says, 'we are now able to compare the text of these in the editions made for the library of Nineveh in the seventh century B.C. with the text of the same liturgical compositions as it appears in tablets written in Babylonia some two thousand years earlier. The variations are astonishingly few: beyond a few additions or alterations introduced in order to adapt the old poems to the conditions of a later age and government the differences are practically confined to the substitution of the later Assyrian suffixes for the fuller forms of the older Babylonian grammar. And the accuracy with which the ancient texts were copied and recopied applies equally to the Semitic versions of them and the Sumerian originals. The words in which they were composed were consecrated, and a mistake in their pronunciation invalidated their recitation. How is it, then, that the text of the Hebrew Psalms has not been handed down with a similar amount of accuracy?'

It is due to the Hebrew consonants being sometimes similar and being written without vowels. Perhaps also the older psalms were adapted to the uses of a later age. Mr. Godwin's work is conservative, and yet it pushes the exegesis of the Psalter a distinct step forward. The Notes are always original and nearly always illuminating.

The Holiness of Pascal is a daring topic for a series of public lectures. It is the topic chosen by the Rev. H. F. Stewart, B.D., Fellow and Dean of St. John's College, Cambridge, for the Hulsean Lectures of 1914-15 (Cambridge: At the University Press; 4s. net). There is material in Pascal, both plentiful and appropriate; but the *holiness* of Pascal! And Mr. Stewart *means* his holiness. He uses the word in its proper sense as descriptive of the life which (after his second conversion) Pascal led among men. Not that all the lectures are given to his life of holiness. The first lecture is purely biographical, the second controversial. It is the third and fourth lectures that bring the saint before us; the third telling us how he became a saint, and the fourth how he lived and

died in the rare reality of saintliness. And the point of all is that Pascal was no saint in fact until he was a saint in acceptance. He achieved not holiness; he received it. By his second conversion, which took place at midnight on November 23, 1654, he was 'accepted in the beloved,' and then realized his acceptance by a life of daily new obedience.

It was the Lord's high-priestly prayer on the eve of His Passion that kindled the fire of Pascal's love and faith and loosened his tongue. 'The knowledge of the Father whom the world has not known, the God not of the philosopher and the wise man but of Abraham, Isaac, and Jacob, and the knowledge of Jesus Christ who reveals Him, bringing eternal life—this is the sum of the message borne in upon Pascal as he cons the seventeenth chapter of St. John that sleepless night. It beats him down upon his knees in bitter grief for the sins which have kept him in darkness. "I have severed myself from Him: shunned Him, denied Him, crucified Him." It raises him to stand erect, conscious of his inherent dignity. "Greatness of the human soul." It sets free the springs of living waters which were sealed, and the fountains of his tears—tears of penitence and joy. It fills his heart with certainty, happiness, and peace; it thrills his deepest chords. "Certitude, Certitude. Feeling, Joy, Peace. Joy, joy, joy, tears of joy." Henceforth the Gospel, which has not now merely fallen on his ear but has reached his heart, shall be his only guide in the short passage through present troubles to eternal bliss. Earth and all save God are put away. "I will not forget thy word." The whole curve of the progress towards the freedom of the sons of God, with its alternations of rise and fall, is traced in this page of broken utterance. The joy is mixed with trembling, but certainty prevails. Not the cool certainty of the intellect convinced by argument, but the touch with reality, the sense of actual presence of God with the heart.'

Mr. Walter Wood has interviewed soldiers home from the War, wounded soldiers mostly, and got from their own lips the story of their experiences. These stories he has written down, taking care to add nothing of his own. He has even submitted the typescripts of their narratives to the soldiers themselves before putting them in type. In this way he is able to offer us a narrative of events

from the first day on which the British Expeditionary Force began to fight at Mons down to the great victory of Neuve Chapelle, in a series of chapters each of which is the record of some thrilling experience. The book is illustrated by impressive pictures, all true in effect, there is little doubt, however imaginary in detail. The title of the book is *Soldiers' Stories of the War* (Chapman & Hall; 6s. net).

The Bishop of Durham has written the Preface to a book on the call to missionary service, of which the author is Mrs. E. May Crawford, 'herself an honoured missionary, now reluctantly retiring with health broken in the work.' The title of the book is *Called* (Ch. Miss. Soc.; 2s. 6d.). It contains examples of God's call, as it has been heard by missionaries from Abraham to some of those who are yet alive. Besides these, there are three preliminary chapters, one on 'The Glory of God's Call,' one on 'The Call for Missionary Service,' and one on 'How to Distinguish God's Call.'

How *does* one distinguish God's call? In four ways, says Mrs. Crawford—through the Word, through one's inward convictions, through circumstances, and through the inworking of the Holy Spirit.

From the whole book Dr. Moule has received two impressions afresh. 'One is the "living, bright reality" of the contact, spirit with spirit, between "the only true God" and man. The other is the greatness and glory of the call to missionary service. Truly that service is, *in itself*, the noblest upon earth. The best service for each Christian man and woman, the best *for the individual*, is the service, highest or humblest, which the Master chooses. But as to types of service in themselves, the greatest calling is the missionary's. Thrice happy they who hear it, and who obey.'

Mr. Humphrey Milford of the Oxford University Press is the publisher in this country for the Columbia University. He has issued *The History of Tyre* (6s. 6d. net), by Wallace B. Fleming, Ph.D. It is one of the Columbia University Oriental Studies.

The book is not written with literary charm, but it contains all that is known about Tyre. And in spite of the absence of style one can read it without fatigue. It is good to find a book that

tells us all about anything. It saves the reading of so many other books. And it is especially good to find a book that can be relied upon. Dr. Fleming is a most unwearied investigator. No reference to this 'city in the sea' has escaped him, in ancient author or in modern. And all the sources are set forth accurately in footnotes. What a romantic story is that of Tyre. It has gone out of history now; but up to the time of its disappearance, its story vies in interest with that of Damascus or Jerusalem.

Mr. Stephen Graham has translated into English three conversations by Vladimir Solovyof on *War and Christianity from the Russian Point of View* (Constable; 4s. 6d. net).

Vladimir Solovyof, the author of this book, is 'Russia's greatest philosopher and one of the greatest of her poets, a serene and happy writer.' He was born in 1853, and died in 1901, that is, he flourished in Russia during the same years as Nietzsche lived in Germany. 'He was a seeker and also a seer, a thinker and also a singer. His life is not marked by irritability, and it did not culminate in mental and psychic collapse as did the life of Nietzsche. Probably life was easier for a man of genius in Russia than in Germany—there are wider spaces there, more freedom, more tenderness between man and man, less materialism, less selfishness, less to send one mad.' Thus Mr. Graham.

Solovyof issued *War and Christianity* in 1900, the year before his death. It was written to oppose the teaching and influence of Tolstoy; for in all his work and faith he was opposed to Tolstoy, considering Tolstoyism to be a sort of moral atrophy. We need not be told, therefore, where Solovyof is in the controversy as to the legitimacy of war. The conversations are extraordinarily clever. No points are made merely to be answered. And the persons are real and vivid, sitting there in flesh and blood and separately discernible before many pages are read.

The theological, and still more the ethical, questions raised by the War are discussed by the Rev. E. Griffith-Jones, B.A., D.D., Principal of the Yorkshire United Independent College, Bradford, in a series of addresses and essays gathered into a volume with the title *The Challenge of Christianity to a World at War* (Duckworth; 2s. 6d. net).

What is his solution? In one word, there is no solution. For the questions raised by the War touch, every one of them, the moral freedom of man, and it is impossible for us to explain man's moral freedom. But if they cannot be rationally answered, enough can be said to satisfy the mind of what Mr. Balfour calls 'the plain man.' We take certain things for granted. We cannot explain them, but we can and do live by them. And on that philosophy of common sense, Principal Griffith-Jones finds room enough for belief in the constant watchful care of a loving Heavenly Father. He never says, and would never allow, that war is part of God's providential government; but he is able to show with sufficient authority that that which is due to the wrath of man may work out the righteous will of God which is our sanctification. The note of the addresses and papers is sweet reasonableness. The foundation of their confidence is personal faith in a God who spared not His own Son. It is not God that is challenged by the War, it is materialism. For just at the time when a materialistic interpretation of the Universe seems to obtain its triumph in militarism, the soul of the individual finds its comfort and its majestic courage in the thought of a God who is not unmindful.

How to develop the powers of the mind and give the mind the dominion over the body is the problem which W. R. C. Latson, M.D., sets out to solve in *Secrets of Mental Supremacy* (Fowler; 2s. 6d. net). There is no royal road. All the exercises that are recommended demand discipline. For developing the power of 'auditory imagination,' for example, the following methods are recommended:

(1) 'Recall to mind the words and melody of some familiar song as rendered by a good singer, and imagine how it sounds. Hear the words, note the quality of the voice and accompaniment. Three or four songs, or three or four repetitions of the same song, are enough for once.'

(2) 'Call up in your memory one at a time the various sounds of the country and hear them in imagination—the hum of bees, the sound of the wind, the rustling leaves, the cries of the various birds, the lowing of cattle, and other noises peculiar to the life of the country.'

The influence of the mind on the body is well

recognized in our day. Have we recognized the influence on the body of the *soul*? That is the subject of a remarkable book by Annie Rix Militz entitled *The Renewal of the Body* (Fowler; 2s. 6d. net). The shape of the shoulders depends not on the burdens they carry, but on the spirit in which the burdens are carried. Even the heart is affected by the soul. 'Spiritual enlightenment makes the body translucent. The X-ray has shown that there is much difference between the bodies of human beings. The writer once saw by the X-ray the hearts of two young men as a dark object in the chest of each with a slight pulsating movement. But the heart of one of them showed very much more clearly than the other. He was devoted to Truth and very pure in mind, while the other was living an ordinary life in the world.'

Miracles do not occur, said Professor Huxley. Do they not? Mr. E. Howard Grey, D.D.S., has filled a volume of five hundred and thirty-two pages with the record of miracles that have taken place in our own day. His title is fairly comprehensive—*Visions, Previsions, and Miracles in Modern Times* (Fowler; 5s. net). But they are all miracles, that is to say, there is a supernatural agency understood to be at work in them all; they do not occur after the known laws of nature. Many of them are spiritualistic. As regards their evidence, Mr. Grey is not quite convincing always, or perhaps often, but he is sincerely desirous to persuade us of the truth of his miracles, and he has taken some trouble to find it.

A sympathetic and unexaggerated description of the subconscious and all akin phenomena will be found in *The Subconscious and the Superconscious Planes of Mind*, by William Walker Atkinson (Fowler; 2s. 6d. net). Much hysterical writing has been published on the new psychology recently; Mr. Atkinson will have nothing to do with it. He does not believe, for instance, that the study of the subconscious lends countenance to belief in reincarnation. One of the arguments for reincarnation is the evidence of memory of a past that the person never experienced. These experiences, Mr. Atkinson believes to be due to race memory. He gives this case by way of example: 'A young man visited a small place in England, and stopped at an old inn. The moment he entered the room he was overcome by the sense

of familiarity with the surroundings. He seemed to have a clear recollection of having been in the same room before—many years before. He stated his impressions to a friend who was with him, and finally said, "If I have ever been here before, I then wrote my name with a diamond on the lowest window-pane of that left-hand window." They approached the window, and there in the corner of the pane was a name scratched with a diamond, as the young man had stated. But it was not *his* name, but the name of his grandfather, accompanied by a date showing it to have been written there when the latter was a young man.

The Rev. Gavin Carlyle, M.A., has prepared a volume of *Selections from the Collected Writings of Edward Irving* (Gardner; 3s. 6d. net). No man knows Irving's writings better. We may depend upon it that the best things are here, however many good things have had to be left out. The selections are grouped under descriptive titles—The Book of Psalms, David and the Psalms, On Prayer, Prayer and Action, On Praise,—these first. Then come social questions—Matrimony, Duties of Parents to Children, Duty to Parents, Duty to the Poor. The last great section touches the Gospel and the Redeemer—The Temptations of Christ, Christ and the Human Soul, Evidence of Truth as to the Origin of Christianity, The Heralds of the Gospel, On Envy, On the Word of God, Liberty of Prophesying.

Edward Irving is in some ways like Edmund Spenser. He used language that belonged to an earlier age than his own, as Spenser did; and he used it with the same effect of sublimity and sincerity. He is the preacher's preacher, as Spenser is the poet's poet. We do not think that the ordinary layman reads Irving now, perhaps few preachers read him largely, but preachers will read this selection from his work and be mightily profited thereby.

Messrs. Harrap have undertaken the publication of a series of books to be known as the 'Great Nations' series. The title reminds one of Fisher Unwin's 'Story of the Nations.' But the two enterprises are different. The 'Story of the Nations' is history pure and simple; the 'Great Nations' includes all that belongs to a nation—Art, Architecture, Religion, History, Biography, Language and Literature. Both series are profusely and

admirably illustrated, but again Messrs. Harrap illustrate architecture and art quite as freely as politics or life.

The first volume to reach us is *Medieval Italy*, by Mr. H. B. Cotterill (7s. 6d. net). It covers a thousand years of history (305–1313). But, great as the period is, the treatment is fairly adequate, for the volume is one of 565 pages, and every page is well occupied.

This is the method of procedure. The thousand years are divided into five periods. Each period is introduced by a historical outline. Then the great matters falling within it are discussed with fulness in separate chapters. Thus, after the Historical Outline of the fifth period, come four chapters, one on Religious Movement, one on the Republics and Signories, one on Art, and one on Italian Language and Literature.

It is an immense range of subject for one man to cover, but Mr. Cotterill has covered it creditably. He has hit the right middle between the popularly oratorical and the dry annalistic style, and he has been able to keep his pages clear of all details that are uninteresting and unfruitful. Here and there a useful Note, as that on Mosaics or that on Coins, gives him the opportunity of gathering together matters which do instruct but are difficult to carry along with the historical or biographical narrative.

It will not be easy, we are not sure if it will be possible, for the ordinary reader to find a book which will enlighten for him the Dark Ages in Italy more satisfactorily than this book.

There are living American preachers who are better known in Britain than the Rev. Frederick A. Noble, D.D., LL.D. He will catch up most of them when his new book is read. Its title is *Spiritual Culture* (Hodder & Stoughton; 6s.). It may well be, and probably is, a volume of sermons; but the sermons are not so unsocial as usual. They do not lie in the book as unrelated units. They all have to do with spirituality and its cultivation, and they are arranged in a progressive order. You may read one by itself and be content, but you will be properly appreciative of one when you have read the whole. Take, for example, the 'Aids to Spiritual Culture.' They are High Aspirations, the Exercise of Faith, Prayer, Reading, Meditation, Service, the Right Use of Sorrow, the Reception of the Power of the Spirit, and Intimate Fellowship

with Christ. Read the chapter on Prayer alone and find it good for edification, but read it in its place in the series and find it better.

Professor Charles Foster Kent of Yale has done as much as any living man we can think of (Dr. Driver is dead) for the scientific study of the Old Testament. Besides other enterprises in which he has a part, he is the author of *The Student's Old Testament*, itself great enough to be one man's life-work and monument.

A new volume of 'The Student's Old Testament' has been issued. Its title is *The Songs, Hymns, and Prayers of the Old Testament* (Hodder & Stoughton; 12s. net). Only those who have seen one or more of the previous volumes can have or can be given any clear conception of the manner and wealth of matter which the volume contains. First there are fifty pages of an introduction, which discusses shortly the general characteristics of Hebrew Poetry and its different types, the structure and authorship of the Book of Lamentations, the origin and interpretation of the Song of Songs, Music and Song in the Temple Service, the literary and historical background of the Psalter and its structure and history. Then the Songs, Hymns, and Prayers are given in a new translation, which aims at reproducing the measured beat and the strophic rhythm of the original Hebrew, so that general students of literature, as well as special students of the Bible, may enjoy the matchless beauty both of the form and the thought of these Hebrew classics.

The Songs are divided into Tribal and National Songs, Songs of Lamentation, Songs of Love and Marriage. The Hymns are grouped under Kingly and Messianic Psalms, Hymns of Praise and Thanksgiving, and Hymns of Adoration and Trust. The Prayers are all found in the Psalter, for it must be remembered that in this volume Dr. Kent has to do with poetry only, and there seem to be no poetical prayers anywhere else.

One of the general things we are thankful for is this. Professor Kent believes the text of the Psalms as it stands is on the whole trustworthy. He has to make corrections and even conjectural emendations, but he has never been brought under the dominion of the conjectural mania. We quote his translation of the 23rd Psalm:

Jehovah is my shepherd, I shall not want,
He maketh me to lie down in grassy meadows,
He leadeth me to the waters of the resting
place,
He continually restoreth my life.

He guideth me in the paths of righteousness
for his name's sake;
Yea, though I walk through the valley of
gloom,
I fear no evil, for it is thou who art with me,
Thy rod and thy staff—they, indeed, comfort
me.

Thou spreadest a table before me in the
presence of mine enemies,
Thou hast anointed my head with oil; my cup
runneth over,
Surely goodness and mercy shall follow me all
the days of my life;
And I shall dwell in the house of Jehovah for
ever and ever.

Messrs. Killick & Fowler have issued *A Treasury of Many Thoughts*, as a Calendar for 1916. No out-of-the-way author has been read for the quotations; but Marcus Aurelius and Shakespeare and Ruskin and Tennyson are quoted freely.

We do not think that any attempt to rewrite the Pilgrim's Progress has ever yet been successful. And we cannot say that the attempt of Mr. H. G. Tunncliffe, B.A., is an exception. His idea is to simplify the language and select the scenes that the youngest may understand. And so he calls his book *A Child's Pilgrim's Progress* (Kelly; 1s. 6d. net). But the youngest understand already. There are some long words perhaps, but is it long words that ever block the way of the little ones? Do they not take the long as easily as the short if they are real and expressive? Perhaps the book will be to some the first step to the Pilgrim's Progress itself, and its attractively coloured pictures will help it to that accomplishment.

Dr. Samuel Daiches of the Jews' College in London, has written an account of the part Lord Kitchener took in the Survey of Palestine. The title of the book is *Lord Kitchener and his Work in Palestine* (Luzac; 2s. 6d. net). The book is

both opportune and important. It tells us the story of the least known portion of Lord Kitchener's busy life; and it quotes so freely from his reports as to give us much information about the Holy Land—the information, moreover, of a keen eye and clear head.

Professor G. Elliot Smith, M.A., M.D., has republished from the Memoirs and Proceedings of the Manchester Literary and Philosophical Society, his monograph *On the Significance of the Geographical Distribution of the Practice of Mummification* (Manchester, 36 George Street; 2s. 6d.). He believes that the practice of embalming the dead is an integral part of what has been called 'heliolithic culture.' To the same widespread culture belong many other phenomena and customs, such as megalithic monuments, the worship of the sun and the serpent, the custom of piercing the ears, tattooing, circumcision, the curious custom known as *couvade*, the practice of massage, and the stories of the Creation and the Flood. It is therefore as a contribution to the study of heliolithic culture that he offers this elaborate paper on embalming.

We know of no philosopher, ancient, mediæval, or modern, who has been so neglected as Bowne. Says Eucken: 'Bowne was a philosopher of America, and as such all America may be proud of him and of his memory.' But America is not proud of him. America does not know him. Neither America nor any other English-speaking country can be said to have discovered him. He died quite recently, and recognition will come with time; but it ought to have come before he died.

What is the cause of the disparagement?—for neglect is disparagement. It is due to his religiousness. That is a fatal flaw in a philosopher. Bowne came by the ways of philosophy to believe in the God of the Bible. He believed in the God of our Lord Jesus Christ. And the philosophers would not have him.

His philosophy is called Personalism. It is clearly and competently described by Mr. Ralph Tyler Flewelling in a volume entitled *Personalism and the Problems of Philosophy* (Methodist Book Concern; \$1 net).

The mingled horror and heroism of the War is illustrated almost on every page of *The Diary of a*

French Army Chaplain (Melrose; 3s. 6d. net). The chaplain is Abbé Félix Klein of the American Hospital in Paris. 'Just now I administered the last Sacraments to a Reservist badly wounded in the head, and that we had believed safe. The recovery was still so partial that a small indiscretion on his part suddenly put him back into a dangerous state, and now he is quite delirious. Reasonable and quite gentle about everything else, he is absolutely determined to rejoin his comrades as quickly as possible at the Front.

'I assure him, alas! that he shall soon depart, and besides, knowing him to be a firm Christian, I ask him if he will not, so as to fortify his soul against all dangers, receive Absolution, Communion, and the Sacrament for the Sick. He willingly consents, and, his fixed idea not gainsaid, he fulfils his religious duty with great calmness and lucidity. A few minutes later, as I sit beside his bed, he begins once more to talk to me about going; he even gets excited, and in an eager voice encourages the others on to battle. Then, again he says good-bye to me. Without any pretence I accept his adieus, and give him mine; after which I embrace him and leave, lest I should weep.'

Messrs. Nisbet have published an anonymous book on *The Lord's Prayer in Daily Life* (1s. 6d. net). One idea, applicable to daily life, is found in each petition and made urgent. Thus in 'Give us this day our daily bread,' the attention is turned to 'daily,' and the lesson is of daily trust in God's good providing.

Day by day the manna fell:
O, to learn this lesson well!
Still by constant mercy fed,
Give me, Lord, my daily bread.

The 'Lincoln Books' are to be issued by the Society of SS. Peter and Paul. The first two volumes are reprints from the works of Bishop Challoner. The first is called *The Fifteen Mysteries*, the second *The Lord's Prayer and the Angelic Salutation*. They are printed and bound attractively. For Christmas gifts Catholics will be sure to be drawn to them.

A valuable though unpretentious study of *Astronomical Allusions in Sacred Books of the East*

has been made by Mrs. Walter Maunder. It was made for a paper read before the Victoria Institute, and now published separately (1s.). The books ransacked for their astronomical allusions are the *Vendidad*, the *Bundahish*, 4 *Ezra*, the *Slavonic Enoch*, the *Ethiopic Enoch*, and the *Book of Jubilees*.

Mr. Arthur Machen, journalist, who believes that an imaginative article of his in the *Weekly Dispatch* was the sole source and origin of the story of the Angels of Mons, has reprinted that article, along with some others, under the title of *The Bowmen* (Simpkin; 1s. net). He has written an introduction, in which he expresses his contempt for those who believe such tales, and lays the blame for their credulity on 'the shoulders of the majority of the Church of England, who,' he says, 'pass their time in preaching, not the eternal mysteries, but a twopenny morality, in changing the Wine of Angels and the Bread of Heaven into ginger-beer and mixed biscuits.'

He also says this: 'I have long maintained that on the whole the average church, considered as a house of preaching, is a much more poisonous place than the average tavern.' Now all this may be effective though unrefined journalism, but is it true? How did Mr. Machen obtain his average?—we mean the average church, not the average tavern.

Under the title of *Meditation* (Simpkin; 5s. net), Mr. Arthur Lovell has published a book in which he asserts that Christ and Christianity have been utterly misunderstood for two thousand years, and sets forth their true meaning. The ideas that have been associated with Christ are Atonement and Divinity; and to Christianity has been added worship of the Virgin Mary. Now, he believes and asserts positively that not only was Mary an ordinary woman, but Jesus was an ordinary man. He was put to death in an ordinary way and with ordinary results. All that was found objectionable in Him was His teaching, which was grossly misunderstood. Thus: 'In the twenty-third chapter of Matthew, the Scribes and Pharisees are likened to whited sepulchres which are within full of dead men's bones and of all uncleanness. It is easy to picture what would happen in the mental condition of a mob in Jerusalem at that period of development. The first impulse would be to take the

words literally, that the Scribes and Pharisees had murdered a lot of people and kept their bones in their own houses for safety. This would be repeated to the priests by their emissaries, who mingled with the crowd in order to catch Jesus somehow or other. Then a more lurid version would be propagated by some one whose imagination would conjure a vision of bones piled up to the ceiling in the chief priest's residence. This story would be certain to spread like wildfire amongst the mob, and the priests would be terrified at the idea of a crowd rushing to demand where were the bones that they had hidden. The chief priest would then consider it a favourable opportunity of settling old scores by taking Jesus before the Roman Governor, and accusing him of inciting the people to rioting and disorder. Pilate, a shrewd and honest man of the world, saw through the game that was played by the priests, but was forced to comply with their wishes, through the threat—a very real source of danger to himself—of appealing to Rome on the ground that he would be neglecting his duties as a Roman magistrate, if he released such a dangerous prisoner.'

That is how the crucifixion of Jesus came about. Mr. Lovell is very emphatic in denunciation of the imagination of the Church, but he does a little imagining himself, we see, when the occasion needs it. The book is written to encourage us to think.

A small volume of evangelistic addresses by Mr. Northcote Deck, M.B., Ch.M., of the South Sea Evangelical Mission, has been published by Messrs. Morgan & Scott, under the title of *The Credentials of the Cross* (2s. 6d. net). From the beginning of the volume to the end of it the emphasis is laid on faith. It might be called an exposition of the place and power of faith in the Christian life. And truly we are much in need of such an exposition.

Messrs. Pickering & Inglis have added Mr. T. D. Bernard's Bampton Lecture of 1864 on *The Progress of Doctrine* to their 'Every Christian's Library' (1s. net).

The Religious Tract Society have issued their four *Annuals*.

First, *The Boy's Own Annual* (8s.), containing all the numbers for the year of *The Boy's Own Paper*. Needless to say, it is a war volume. In

the Index, words like Army, Artillery, Gun, Navy, Trenches occur frequently. Some of the best stories of the War have been captured for it. But it is not forgotten that boys, especially small boys, have other interests than reading the newspapers or even scouting. The five serial stories are by capable writers, Captain Charles Gilson, Paul Blake, A. L. Haydon, Jules Verne (*Kongre, the Wrecker*; or, *The Lighthouse at the End of the World*), and Harold Allan.

Next, *The Girl's Own Annual* (8s.) contains the year's issues of *The Girl's Own Paper* and *Woman's Magazine*. Its best feature, first to catch the eye and last to stay in the mind, is its illustrations. Every year sees improvement in the illustrating of serial fiction. The highest attainable has not yet been reached, but here the illustrations are finely finished as well as true to life. That difficult combination of the useful and the ornamental which it is proper for all well-conditioned women to desire, is presented with wonderful skill and resourcefulness in the pictures as well as in the papers. Among the numerous and captivating short sketches will be found the narrative of a visit to the home of Dr. Maria Montessori, the revolutionary in the training of children.

The third and fourth are *The Empire Annual for Boys* and *The Empire Annual for Girls* (3s. 6d. each). They are both edited by the Rev. A. R. Buckland, M.A., after the same manner. That is to say, both volumes contain short stories and short articles contributed by the accepted writers of the day. But the articles and the stories are not alike in both volumes. Here the ability of the editor has its opportunity. It is easy to have articles for girls on Lawn Tennis and the Village Nurse, and for boys on Alfred the Great and Travel in Egypt. But it is not so easy to have all the stories good and yet have the boys' stories good for boys and the girls' stories good for girls.

If the Theological Colleges of America continue their present policy of encouraging the systematic study of the Bible, they will make a scientific knowledge of it more general in America than it is in any other country. Every month some new scheme is published. This month there appears a small volume with the title *How to Study the Old Testament* (Scribners). It is prepared as a companion to President F. K. Sanders' *History of*

the Hebrews. Other books are also recommended for reading, but for this book it gives a synopsis and sets questions on every chapter. Let us convey some idea of the scheme of study by quoting

Lesson 50.

THE RELIGIOUSLY SIGNIFICANT HALF CENTURY
(750-700 B.C.)

Read

SHH (*Sanders' History*), 266-268.

Note carefully the following facts:

1. That four great prophets did their work within this half century.
2. That they insisted on expressing religion predominantly in terms of character.
3. That much of the biblical material recording the events and ideas of the age is first-hand material.
4. That the contact of the Hebrew people with all-conquering Assyria forced them to a new and infinitely broader conception of the world and of Jehovah as its supreme ruler.
5. That the chronology contains several insoluble problems.

Questions to be answered:

1. Who were the four great prophets of this period?
2. What change of emphasis in religion did they advocate?
3. What varied material descriptive of this period is found in 2 Kings?
4. What Assyrian records contribute to a thorough comprehension of the period politically?
5. What two great historical events are attested by both biblical and Assyrian records?

Optional Reading References:

See SHH, Appendix 2, page 344, section 268.

A simple and sensible introduction to an art that is supposed to need no introduction has been written by the Rev. T. J. Walker, M.A. Its title is *Preaching for Beginners* (Skeffingtons; 1s. 6d. net). Mr. Walker has the courage of his convictions, and one of his convictions is that there is no preaching like extempore preaching. And that is true when extempore preaching is good. Well, he says it may always be good, if we will take time and pains to make it good.

A number of simple direct evangelical booklets

have been published at 'Rosel,' Wimbledon, S.W., for the use of officers and others (1d. each). Their titles are (1) *The Greatest of all Mistakes*; (2) *Undoubtedly He is Coming Again*; (3) *The Supreme Moment of a Lifetime*; (4) *The Inevitable Separation*; (5) *Is Real Peace Possible*?

You Can—that is the title of 'A Collection of Brief Talks on the most Important Topic in the World—Your Success' (Simpkin; 2s. net). The talker is Mr. George Matthew Adams. Success is the making of money. But it should be made honestly. There are other things in the world besides money, though they do not count for success; so money should be made quickly and cleverly, but honestly. One way to get on is to 'kick to grow.' Let us quote that chapter; it will stand for the whole book:

KICK.

Kick to Grow.

But Kick ahead and not behind. Kick to get Something and to get Somewhere. Kick to a good purpose. For to rightly Kick is to be Somebody.

Kick to Grow.

France Kicked itself into the French Revolution and cleared the Political map of Europe for centuries to come; Wendell Phillips Kicked against human Slavery and helped free a Race; Disraeli Kicked against a great horde of Kickers and it landed him Prime Minister of England. History favours Kickers.

Kick to Grow.

Kick with a Smile on your Face and Determination in your Heart. For the Kicking Business fares badly with Bitterness and Revenge taking tickets at the Gate. Kick the hardest against your own Faults and Defects. Also, Kick against everything useless—Time wasting, cheap Gossip, aimless People—Habits that sap away your Power.

Kick to Grow.

Kick for recognition when you have real Worth to show. Kick for Knowledge. Kick for Principle. Kick for a place on which to stand squarely and honestly. But in all your Kicking, remember that the Kicking is the Means and not the End. And after you have Kicked your Kick—pass on, and achieve your Task.

Kick to Grow.

The Garden of Eden and the Fall of Man according to the Sumerians.

By THE REV. A. H. SAYCE, D.LITT., LL.D., D.D., PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD.

A VERY important volume has just been added to the publications of the University of Pennsylvania. This is Dr. Langdon's account of his discovery of the early Sumerian legend of Paradise and the Fall of Man which he found among the cuneiform tablets from Nippur of the Abrahamic age now in the Museum of Philadelphia.¹ The book contains a copy of the text, together with its transliteration and translation, an interesting introduction in which the legend is compared with the South Babylonian legend of Adamu on the same subject, and full indices. A portion of the tablet was discovered and copied by Dr. Langdon in 1912, and

¹ *The Sumerian Epic of Paradise, the Flood, and the Fall of Man*. By Stephen Langdon, University Museum, Philadelphia, 1915.

a paper upon it was read by him before the Society of Biblical Archaeology in the following year.

The legend is in Sumerian, and there is no Semitic translation to assist the decipherer. Only those who know what this means, and how abominably bad, moreover, is the cursive cuneiform script of the Khammurabi period, can fully appreciate the learning and scholarship which have surmounted the difficulties of translation and made the long story intelligible. Much, of course, still remains to be done; the intricacies of the Sumerian language are still imperfectly known, and there are many words and sentences the exact signification of which must at present remain doubtful. Indeed, I am afraid that the ordinary reader will regard the

whole legend as it appears in the translation as nothing but a nightmare of incoherencies and will wonder whether the old Sumerian scribes had any idea of what we mean by sense and reason.

This is in large measure due to Dr. Langdon not having divested himself of his original belief that the legend had to do with the Deluge. The fragment of the tablet he had copied, and which he showed to me at Oxford, referred to the land being covered by water as well as to a boat, and it was therefore natural that we should have thought we had a Sumerian version of the Deluge before us. Now that the whole tablet has been substantially recovered, it is evident that it contains nothing of the sort. Along with the Deluge must go the explanation of the name of the hero as the equivalent of the Semitic Noah. The explanation which was due to a suggestion of my own, has been practically withdrawn by Dr. Langdon, and in this he is unquestionably right. Tagtug, as the name is provisionally (but certainly wrongly) transcribed, is a gardener who appears only in the latter part of the story, and may possibly be mentioned in a list of deities published by the British Museum (in *Cuneiform Texts*, xxv. 27, iii. 4, where the pronunciation of the name is stated to be *Ziz*).

The legend begins with an account of the creation of the Sumerian Paradise in the land of Dilmun, which Dr. Langdon is certainly correct in placing to the south-east of Babylonia. Its situation was thus the same as that of the Biblical Garden of Eden which was similarly at the eastern end of the Babylonian plain, where it was washed by the ocean-river. But the ocean-river was salt; hence the soil of Dilmun had to be inundated or 'washed' by the four rivers which flowed into—or, as the Sumerians said, out of—the ocean-river, the modern Persian Gulf, before it could be transformed into a garden, and become a *gan*, or 'enclosure,' for mankind. Hence Ea or Kien and the mother-goddess undertook to irrigate it, and accordingly 'Nin-kharsag inundated the fields,' which 'received the waters of Ea.' This is in strict accordance with the Biblical statement which tells us (Gn 2⁵⁻⁶) how, before Paradise became fit for human habitation, it was watered by means of the *ēdh*, or 'inundation.' *Edh* is the Babylonian *ēdu*, the technical term borrowed from the Sumerian *ēdê*, which signified 'the inundation' of Ea, and included both the tidal wash of the Persian

Gulf, and more especially the annual inundation of the ground by the rivers which flowed into the Gulf. It was to this annual inundation that the Babylonian delta owed its fertility, and the salt pool of Dilmun became a well of pure water. For nine months long the inundation was spread over the land, as is still the case in Southern Babylonia wherever the canals are kept in order, and everything was thus made ready for the creation of a garden, and the appearance of a gardener. It was this part of the tablet, divorced from its context, which led Dr. Langdon and myself to believe that there was a reference to the Flood, though we ought to have noticed that nothing was said about rain.

The mother-goddess now comes forward to begot vegetation, which (or something like it) must be the signification of the word *ya-lum*, a compound of *ya*, 'juice,' at the end of the second column. It appropriately covered 'the river-bank.' The passage which follows is with our present imperfect knowledge of Sumerian extremely difficult to interpret. The goddess's 'angel,' we are told, summoned certain 'divine anointed ones, and 'she did not repudiate'—so I should translate the Sumerian word, 'the saintly sons of men.' But we are not told where either of the two came from, unless 'the sons of men' are included in the *ya-lum* begotten by the goddess, and the following lines in which mention is made of 'my king' who 'sets his foot' upon a river-boat, yield at present but little sense. If I am right in my interpretation of the second column of the Reverse, 'my king' would be the god Ea. The line which Dr. Langdon translates with a query, 'Doubly he caulked the ship; torches he lighted,' I should render: 'he lighted the censer, he purified with fire,' and in the following line we should read: 'Ea inundated the fields.'

After the creation of vegetation, Tagtug, 'the gardener,' appears upon the scene. The ideograph of divinity attached to his name would seem to indicate that he was one of 'the divine anointed ones.' Ea now sits as king in the temple of Dilmun, and receives from Tagtug the fruits of the garden (cf. Gn 2¹⁵). Meanwhile the mother-goddess causes various plants to grow, assigning 'destinies' to each class of them, six classes being good for food, a seventh class only being poisonous (see Gn 2^{16, 17}). Here it seems to me that Dr. Langdon has overlooked what the sense demands

should be the subjects of the verbs. In Rev 2² it must be: 'My king (*i.e.* Ea who had already seated himself as king in the temple) said of the woody plants,' and in line 34 the subject is, not 'my king' as supplied by Dr. Langdon, but the erring mortal, whoever he was, who ate the poisonous plant and thereby brought death into the world.¹ That he should have done so was really the fault of Ea, as in the legend of Adamu: Ea had bidden the man eat of it, not knowing, apparently, that the goddess had put a ban upon the plant in her heart. 'The vision of life when he dies he shall not see,' she exclaims, while the spirits of the underworld sit down to weep, and the goddess goes to the god Ellil in anger to ask how Ea could thus have led man astray. As a result man ceases to be immortal and divine, and becomes a twofold being, man and wife, each the common offspring of the mother-goddess. Ellil now intervenes, and seven deities are appointed to provide man with the necessities of existence, for, it would seem, the lotos-eating life of Paradise is no longer to be his. The first of them presides over agriculture, the second over Magan or Northern Arabia, with its population of nomad herdsmen, the following five look after the health and needs of the individual, while the seventh is to be lord of Dilmun.

In his introduction Dr. Langdon has poured out of his abundant stores of learning a wealth of material from both Sumerian and classical sources which illustrates the legend he has discovered.

¹ It should be noticed that in the Biblical account of Paradise the name of the man is not given. He is always 'the man,' except in Gn 3²¹, which seems to be a marginal gloss.

As he points out, this latter is the legend of Nippur or Northern Babylonia in contradistinction to the story of Adamu, which was the Southern Babylonian attempt to explain how death entered the world. Dr. Langdon still reads the latter name as 'Adapa,' but the Hittite legend of Adamu and Sargon, written in the literary Assyrian of Boghaz-Keui, which I am publishing in the *Proceedings of the Society of Biblical Archaeology*, has now verified my transcription of it. The introduction is full of valuable facts and suggestions, though naturally on several points there will be differences of opinion among scholars. What my own view is of the antediluvian genealogies of Genesis and their relation to the list of Berossos will be seen from what I have written on the subject in THE EXPOSITORY TIMES some years ago (June 1911, pp. 429-430). Dr. Langdon has apparently not noticed that both in Genesis and in Berossos the first two names are later additions to the original lists which began with Enos and its synonym Amelon, and that Cain or Cainan with its Babylonian synonym Ammenon, 'the artizan,' was necessarily the representative of the civilized population of Babylonia. This population was agricultural as well as industrial in opposition to the nomad Sutu, whose representative was known under the varying forms of Abel and Jabal. Nor can I see any reason for doubting Professor Hommel's explanation of the name Amempsinos as Amel-Sin, 'the man of the moon-god,' since Amempsinos is the correspondent of Methuselah and Methusael in the Biblical lists, and these are certainly the Babylonian Mutu-sa-arkhi, 'the man of the moon-god' and Mutu-sa-ili, 'the man of the god.'

Contributions and Comments.

Psalms cxvi. 1.

'I WILL lift up mine eyes unto the hills, from whence cometh my help.'

This verse has long been a *crux interpretum*. The difficulty is that the second clause is not relative but interrogative. Delitzsch in his commentary (Eng. tr., 1889) says: 'To render "from whence my help cometh" (Luther) is inadmissible. וּמֵהָ is an interrogative particle, as it is also in Jos

2⁴ ["but I wist not whence they were"], where the question is an indirect one'; and he renders: 'I lift up mine eyes unto the mountains: Whence will my help come?' The LXX have the same rendering, and so also the R.V. But this is surely a direct question, not indirect.

Professor Briggs, in the 'International Critical Commentary,' accordingly pronounces the phrase to be a direct question: 'Whence cometh my help?' Dr. Cheyne (*The Book of Psalms*, 1904) quotes

Giesebrecht: 'If the clause contain a question, the Hebrew is of the choicest, but the context does not render this view very probable. . . . If we fall back on the view that the clause is a relative one, we cannot acquit our poet of writing in a rather corrupt style' (*Z.A.T.W.* 1881, p. 284). He accordingly alters the Hebrew text.

It is well known, however, that in Hebrew an indirect question is of the same form as the direct, as in the example cited by Delitzsch above: 'I know not, whence are they?' A better example is Gn 8⁸, which runs literally: 'He sent forth a dove from him to see, Are the waters abated?' Moreover, the verb on which the indirect question depends may be omitted, as in Jer 6¹⁶: 'Ask for the old paths, where is the good way,' where the LXX have for the second clause ἴδετε πόλις ἐστὶν ἡ δόδος ἀγαθή. Similarly, in 1 S 21⁹ (8) for the *oratio recta* of the Hebrew, 'and is there not here under thine hand spear or sword?' the Greek text has the indirect question, ἴδε εἰ ἐστὶν ἐν ταῦθα . . . κ.τ.λ.

The literal translation of Ps 121¹ is, therefore: 'I will lift up mine eyes unto the hills *in order to see* from whence my help will come.' Indeed, the lifting up of the eyes to the hills is itself equivalent to looking about to see.

T. H. WEIR.

Glasgow University.

Hebrews ii. 9.

IN gratitude for Dr. Garvie's papers may I suggest that his contention, that the words δόξῃ καὶ τιμῇ ἐστεφανωμένοι must on grounds of grammar be taken as describing our Lord as *He approached the Cross*, is further borne out by the fact that both the tenor of the 8th Psalm and the force of the verb עָרַךְ point to equipment for a task rather than to reward, and that the vexed words χάριτι Θεοῦ are rendered intelligible by those which precede when taken to refer to our Saviour's preparation for His Passion.

It was the 'glory and honour' of the Vanquisher of sin stooping to take on Him the world's

burden, acknowledged at His Baptism and Transfiguration by the Father's voice, that gave to His tasting of death the virtue of a grace of God, a Divine boon, for every man. 'We see Jesus encompassed by the force and worth of His own victory over sin, that so He may with an outgoing of Divine love and efficacy taste death's bitterness, and destroy its sting on behalf of every man.'

G. H. WHITAKER.

Souldern Rectory, Oxon.

Thomas, T'ōmah, and T'hōm.

WITH reference to the articles in THE EXPOSITORY TIMES for September and October on the character of St. Thomas, it may be worth noting that the real name of the Apostle is unknown. 'Thomas' was not then a personal name, as it has since become. It is simply Aramaic for 'twin,' like the Greek word Didymus, also applied to him. Who his twin brother or sister was, we do not know. But it has often been pointed out that even the name 'twin' is suggestive of his character. For there was a dual nature within him, believing and unbelieving. The conflict between them has been fancifully likened to the strife—pre-natal and post-natal—between Jacob and Esau. And the name suggests other thoughts too. In the *Onomastica Sacra*, the fourth-century list of Biblical names and their supposed derivation edited by Eusebius and St. Jerome, a curious origin is ascribed to the Apostle's name. Its Aramaic form T'ōmah is confused with the Hebrew T'hōm, which occurs in Gn 1² for the Deep, the Abyss. [That word is itself really a proper name, perhaps. It never has the definite article, and may be identical with T'āmat, the Babylonian Spirit of the Deep.] The similarity of the two words is suggestive of what happened in the spiritual experience of St. Thomas. Over the darkness of his Abyss of Doubt the Spirit was brooding. God said, 'Let there be light! And there was light.'

H. F. B. COMPSTON.

King's and Queen's Colleges, London.

Entre Nous.

Bishop Gore.

Mr. Leopold B. Hill is the publisher of a series of bijou books containing short selections from the writings of great authors. One of them has come into our hands. It contains *The Golden Sayings of the Right Rev. Bishop Gore* (6d. net). The Bishop of Oxford comes well out of the ordeal. Take this:

'Power; intelligence; love; power from God, intelligence of God and His purposes, love to God in Himself and in His creatures—these make up the content of spirituality.'

William K. Fleming.

Is there anything in this?

IF ONLY . . .

He moved amid a world of little men,
 Herods and Pilates, scribes, and fisherfolk ;
 Some worshipped whatsoe'er He wrought or spoke,
 Others devised a devilry of pain,
 And made Him of the greatest of earth's Slain.
 But this we know not—why His dying woke
 Life from the dead and myriads to His yoke :—
 Save that some rumoured He had ris'n again—

Paul said so, keen of wit, though saturate
 With vision—and we half believe in Paul . . .
 But if, before His hurrying days were done,
 Christ had but met some Plato, laureate
 With deathless bays—Buddha, self-reft of all,—
 Or a world-dominant Napoleon ! . . .

It is one of the sonnets in Mr. W. K. Fleming's
Dreams and Realities (Macdonald ; 3s. 6d. net).
 It is a good example of the satirical criticism of
 modern life to which most of the sonnets are
 dedicated. But here is another with more serious-
 ness and more music in it :

THE VOICE OF SIMPLE THINGS.

Oh ! well is thee, if thou hast never known
 More knowledge than the hills hold secretly,
 A subtler music than the brooding sea
 Makes for the vocal folds, in undertone
 Of love and sorrow. If thou live alone
 For such pure scholarship, oh ! well is thee !—
 Nay, but the world has sung her songs for me,
 And round my feet her poisonous blossoms
 sown.—

Ah ! then bethink thee of the path that climbs
 From ledge to ledge of these green precipices ;
 Child-faiths shall waken with the sheep-bells'
 chimes,
 Courage and ruth at the salt winds' caress :
 Seek not enchantments as at other times,
 But set thy face toward the wilderness !

A Book of English Poetry.

Mr. George Beaumont, M.A., has made a
 selection of English poetry, beginning with John
 Barbour and ending with Thomas Hardy. The
 title is *A Book of English Poetry* (Jack ; 3s. 6d. net).
 A few years ago there appeared a notable
 collection of English poetry, Quiller-Couch's

Oxford Book of English Verse. It seemed
 sufficient for the rest of a lifetime. But Mr.
 Beaumont's book quite surpasses it in two direc-
 tions. It is larger and it is cheaper. A quarto of
 580 double-column pages, it is published at 3s. 6d.
 net. The binding is rather tame, but the paper is
 light and good.

Of course bigness is not necessarily either beauty
 or worth. Yet it is one of the advantages of the
 book. For its great size is due, not to the
 inclusion of poems of doubtful merit, but to the
 inclusion of poems of considerable length. Take
 Milton as an example. Mr. Beaumont has been
 able to include the Hymn on the Morning of
 Christ's Nativity, L'Allegro, Il Penseroso, part of
 Comus, Lycidas, a considerable part of *Paradise
 Lost*, some of *Paradise Regained*, and certain
 sonnets.

We shall quote two of the later poems as
 probably least familiar. The first is by J. Drink-
 water, the second is by Ronald Ross.

DOMINION.

I went beneath the sunny sky
 When all things bowed to June's desire,
 The pansy with its steadfast eye,
 The blue shells on the lupin spire,

The swelling fruit along the boughs,
 The grass grown heady in the rain,
 Dark roses fitted for the brows
 Of queens great kings have sung in vain ;

My little cat with tiger bars,
 Bright claws all hidden in content ;
 Swift birds that flashed like darkling stars
 Across the cloudy continent ;

The wiry-coated fellow curled
 Stump-tailed upon the sunny flags ;
 The bees that sacked a coloured world
 Of treasure for their honey-bags.

And all these things seemed very glad,
 The sun, the flowers, the birds on wing,
 The jolly beasts, the furry-clad
 Fat bees, the fruit, and everything.

But gladder than them all was I,
 Who, being man, might gather up
 The joy of all beneath the sky,
 And add their treasure to my cup,

And travel every shining way,
 And laugh with God in God's delight,
 Create a world for every day,
 And store a dream for every night.

THE INDIAN MOTHER.

Full fed with thoughts and knowledges sublime,
 And thundering oracles of the gods, that make
 Man's mind the flower of action and of time,
 I was one day where beggars come to take
 Doles ere they die. An Indian mother there,
 Young, but so wretched that her staring eyes
 Shone like the winter wolf's with ravening glare
 Of hunger, struck me. For to much surprise
 A three-year child well nourish'd at her breast,
 Wither'd with famine, still she fed and press'd—
 For she was dying. 'I am too poor,' she
 said,
 'To feed him otherwise'; and with a kiss
 Fell back and died. And the soul answered,
 'In spite of all the gods and prophets—this!'

Lord Brassey.

Earl Brassey, like many other men of action, has been a great reader, and he has all his life been in the habit of marking or writing out passages that appealed to him most powerfully. Of these passages he has made and published a selection under the title of *Faith and Work* (Longmans; 2s. 6d. net). The volume ought to obtain a large circulation, for its contents are good and it is printed on fine paper and is altogether quite attractive. We obtain an interesting insight into Lord Brassey's reading. His favourite authors have been Stopford Brooke, Phillips Brooks, Carlyle, Jowett, Newman, and Tennyson. There are only three quotations from Browning against nine from Tennyson, which shows that Earl Brassey belongs to the older generation; the proportion would be reversed by Earl Brassey's son. Let us give the solitary quotation from Mrs. Browning. It illustrates the text about God being the giver of every good and perfect gift:

How sure it is
 That if we say a true word, instantly
 We feel 'tis God's—not ours.

And let us give another. It is one of five from Christina Rossetti, and illustrates the words, 'As thy days, so shall thy strength be.'

Day that hath no tinge of night,
 Night that hath no tinge of day,
 These at last will come to sight
 Not to fade away.

This is twilight that we know,
 Scarcely night and scarcely day;
 This hath been from long ago
 Shed around man's way:

Step by step to utter night,
 Step by step to perfect day,
 To the left hand or the right
 Leading all away.

This is twilight: be it so;
 Suited to our strength our day:
 Let us follow on to know
 Patient by the way.

A. Stodart Walker.

Dr. Walker is the author of *Verses of Consolation*, written in war time (Maclehose; 1s. 6d. net). The first is the best, but the following is most characteristic:

IN A SLUM.

I never heard him speak a kindly word,
 My tears were answered with a savage oath;
 He drank what we could very ill afford;
 He was a bully and a drunkard both.

He broke my body as he broke my soul,
 I shivered when I heard his stumbling feet;
 At times the very household 'sticks' he stole,
 To pawn and pay for women in the street.

I stitched and laboured for his children's bread,
 Fourpence a shirt the sweated wage I earned,
 Save when the doctor forced me to my bed,
 Where thrice a mother's travail I had learned.

The day he left me for the barrack square,
 He swore we women were no earthly use
 For anything but filling men with care;
 His parting words were words of foul abuse.

And now they tell me of a hero's death,
 How one to twelve he held the Huns at bay,
 And won the Cross, yet with his passing breath
 He bade the chaplain 'take his face away.'

Inside the pubs the neighbours speak his praise,
 The man who brought the world about our slum,
 Or by the open door they stand and gaze,
 And wonder why his slattern wife is dumb.

The preacher dwells the ways of God upon,
 Surpassing man's design and woman's wit;
 Oh God, I can't be sorry he is gone,
 But going I am glad he did his bit.

Mu'tamid.

There must be a market for 'The Wisdom of the East,' for Mr. Murray sends out volume after volume, and is undeterred even by the cruelties of the War, cruel to literature as to men. The new volume contains *The Poems of Mu'tamid, King of Seville*, rendered into English verse by Dulcie Lawrence Smith (rs. net). This short poem on Counsel will give some notion of the quality of Mu'tamid's muse and the accomplishment of his translator.

COUNSEL.

Friend, I would have you with a sharper wit
 Be censor of the world, and if there be
 One gift, of all wherewith she makes so free,
 That shall endure, I fain would know of it.

Neglect her proffered hand; and if her eye
 Be set against you, then, indifferent still,
 Take leave of her and wander as you will
 Under the clean stars and the unsecret sky.

Poems of To-day.

Messrs. Sidgwick & Jackson have published for the English Association a small anthology of *Poems of To-day*. 'The book has been compiled in order that boys and girls, already perhaps familiar with the great classics of the English speech, may also know something of the newer poetry of their own day. Most of the writers are living, and the rest are still vivid memories among us, while one of the youngest, almost as these words are written, has gone singing to lay down his life for his country's cause.'

The selection is done by one who knows modern poetry well. No fewer than forty-seven poets are represented; and scarcely ever is a mistake made in selecting from them. Of course we all have favourites which are not here; but these are the best for boys and girls. Let us be content with one, and let it be by Patrick R. Chalmers:

ROUNABOUTS AND SWINGS.

It was early last September nigh to Framlin'am
 on-Sea,
 An' 'twas Fair-day come to-morrow, an' the time
 was after tea,
 An' I met a painted caravan adown a dusty lane,
 A Pharaoh with his waggons comin' jolt an'
 creak an' strain;
 A cheery cove an' sunburnt, bold o' eye and
 wrinkled up,
 An' beside him on the splashboard sat a
 brindled tarrier pup,
 An' a lurcher wise as Solomon an' lean as
 fiddle-strings
 Was joggin' in the dust along 'is roundabouts
 and swings.

'Goo'-day,' said 'e; 'Goo'-day,' said I; 'an' 'ow
 d'you find things go,
 An' what's the chance o' millions when you runs
 a travellin' show?'
 'I find,' said 'e, 'things very much as 'ow I've
 always found,
 For mostly they goes up and down or else goes
 round and round.'
 Said 'e, 'The job's the very spit o' what it
 always were,
 It's bread and bacon mostly when the dog don't
 catch a 'are;
 But lookin' at it broad, an' while it ain't no
 merchant king's,
 What's lost upon the roundabouts we pulls up
 on the swings!'

'Goo' luck,' said 'e; 'Goo' luck,' said I; 'you've
 put it past a doubt;
 An' keep that lurcher on the road, the game-
 keepers is out';
 'E thumped upon the footboard an' 'e lumbered
 on again
 To meet a gold-dust sunset down the owl-light
 in the lane;
 An' the moon she climbed the 'azels, while a
 nightjar seemed to spin
 That Pharaoh's wisdom o'er again, 'is sooth of
 lose-and-win;
 For 'up an' down an' round,' said 'e, 'goes all
 appointed things,
 An' losses on the roundabouts means profits on
 the swings!'

Bruce Malaher.

There is no effort at fine effect whether of idea or of expression in the poetry of Mr. Malaher. All is on the level of universal human experience. And so all finds response at once. Here, out of *A Legend from Wicklow* (Stoneham; 2s. 6d. net), is a poem on the Cuckoo, as sweet and fitting as words can accomplish.

THE CUCKOO.

Haunting, haunting melody
Coming o'er the hills to me,
Wafted on the evening breeze
Voices calling in the trees
Cuckoo, cuckoo.

Sweeter music never could
Echo through the leafy wood
Than that singing, low and clear
Calling distant, calling near,
Cuckoo, cuckoo.

How I love to hear you sing,
Little harbinger of Spring,
Memories are stirred again
By your friendly soft refrain
Cuckoo, cuckoo.

Anatole France.

Mr. John Lane has issued another volume of his attractive edition of the works of Anatole France in English. Its title is *Crainquebille, Putois, Riquet, and other Profitable Tales* (6s.). Its excellent translation has been made by Winifred Stephens. One of the 'profitable tales' is called 'The Ocean Christ.' Are we able to profit by it? This is the tale.

THE OCEAN CHRIST.

That year many of the fishers of Saint-Valéry had been drowned at sea. Their bodies were found on the beach cast up by the waves with the wreckage of their boats; and for nine days, up the steep road leading to the church were to be seen coffins borne by hand and followed by widows, who were weeping beneath their great black-hooded cloaks, like women in the Bible.

Thus were the skipper Jean Lenoël and his son Désiré laid in the great nave, beneath the vaulted roof from which they had once hung a ship in full rigging as an offering to Our Lady. They were righteous men and God-fearing. Monsieur Guillaume Truphème, priest of Saint-Valéry, having pronounced the Absolution, said in a tearful voice:

'Never were laid in consecrated ground there to await the judgment of God better men and better Christians than Jean Lenoël and his son Désiré.'

And while barques and their skippers perished near the coast, in the high seas great vessels foundered. Not a day passed that the ocean did not bring in some flotsam of wreck. 'Now one morning some children who were steering a boat saw a figure lying on the sea. It was a figure of Jesus Christ, life-size, carved in wood, painted in natural colouring, and looking as if it were very old. The Good Lord was floating upon the sea with arms outstretched. The children towed the figure ashore and brought it up into Saint-Valéry. The head was encircled with a crown of thorns. The feet and hands were pierced. But the nails were missing as well as the cross. The arms were still outstretched ready for sacrifice and blessing, just as He appeared to Joseph of Arimathea and the holy women when they were burying Him.

The children gave it to Monsieur le Curé Truphème, who said to them:

'This image of the Saviour is of ancient workmanship. He who made it must have died long ago. Although to-day in the shops of Amiens and Paris excellent statues are sold for a hundred francs and more, we must admit that the earlier sculptors were not without merit. But what delights me most is the thought that if Jesus Christ be thus come with open arms to Saint-Valéry, it is in order to bless the parish, which has been so cruelly tried, and in order to announce that He has compassion on the poor folk who go a-fishing at the risk of their lives. He is the God who walked upon the sea and blessed the nets of Cephas.'

And Monsieur le Curé Truphème, having had the Christ placed in the church on the cloth of the high altar, went off to order from the carpenter Lemerre a beautiful cross in heart of oak.

When it was made, the Saviour was nailed to it with brand new nails, and it was erected in the nave above the churchwarden's pew.

Then it was noticed that His eyes were filled with mercy and seemed to glisten with tears of heavenly pity.

One of the churchwardens, who was present at the putting up of the crucifix, fancied he saw tears streaming down the divine face. The next morning when Monsieur le Curé with a choir-boy entered the church to say his mass, he was astonished to

find the cross above the churchwarden's pew empty and the Christ lying upon the altar.

As soon as he had celebrated the Divine Sacrifice he had the carpenter called and asked him why he had taken the Christ down from His cross. But the carpenter replied that he had not touched it. Then, after having questioned the beadle and the sidesmen, Monsieur Truphème made certain that no one had entered the church since the crucifix had been placed over the churchwarden's pew.

Thereupon he felt that these things were miraculous, and he meditated upon them discreetly. The following Sunday in his exhortation he spoke of them to his parishioners, and he called upon them to contribute by their gifts to the erection of a new cross more beautiful than the first and more worthy to bear the Redeemer of the world.

The poor fishers of Saint-Valéry gave as much money as they could and the widows brought their wedding-rings. Wherefore Monsieur Truphème was able to go at once to Abbeville and to order a cross of ebony, highly polished and surmounted by a scroll with the inscription I.N.R.I. in letters of gold. Two months later it was erected in the place of the former, and the Christ was nailed to it between the lance and the sponge.

But Jesus left this cross as He had left the other; and as soon as night fell He went and stretched Himself upon the altar.

Monsieur le Curé, when he found Him there in the morning, fell on his knees and prayed for a long while. The fame of this miracle spread throughout the neighbourhood, and the ladies of Amiens made a collection for the Christ of Saint-Valéry. Monsieur Truphème received money and jewels from Paris, and the wife of the Minister of Marine, Madame Hyde de Neuville, sent him a heart of diamonds. Of all these treasures, in the space of two years, a goldsmith of La Rue St. Sulpice, fashioned a cross of gold and precious stones which was set up with great pomp in the church of Saint-Valéry on the second Sunday after Easter in the year 18—. But He who had not refused the cross of sorrow, fled from this cross of gold and again stretched Himself upon the white linen of the altar.

For fear of offending Him, He was left there this time; and He had lain upon the altar for more than two years, when Pierre, son of Pierre Caillou, came to tell Monsieur le Curé Truphème that he had found the true cross of Our Lord on the beach.

Pierre was an innocent; and, because he had not sense enough to earn a livelihood, people gave him bread out of charity, he was liked because he never did any harm. But he wandered in his talk and no one listened to him.

Nevertheless Monsieur Truphème, who had never ceased meditating on the Ocean Christ, was struck by what the poor imbecile had just said. With the beadle and two sidesmen he went to the spot, where the child said he had seen the cross, and there he found two planks studded with nails, which had long been washed by the sea and which did indeed form a cross.

They were the remains of some old shipwreck. On one of these boards could still be read two letters painted in black, a J and an L; and there was no doubt that this was a fragment of Jean Lenoël's barque, he who with his son Désiré had been lost at sea five years before.

At the sight of this, the beadle and the sidesmen began to laugh at the innocent who had taken the broken planks of a boat for the cross of Jesus Christ. But Monsieur le Curé Truphème checked their merriment. He had meditated much and prayed long since the Ocean Christ had arrived among the fisherfolk, and the mystery of infinite charity began to dawn upon him. He knelt down upon the sand, repeated the prayer for the faithful departed, and then told the beadle and the sidesmen to carry the flotsam on their shoulders and to place it in the church. When this had been done he raised the Christ from the altar, placed it on the planks of the boat and himself nailed it to them, with the nails that the ocean had corroded.

By the priest's command, the very next day this cross took the place of the cross of gold and precious stones over the churchwarden's pew. The Ocean Christ has never left it. He has chosen to remain nailed to the planks on which men died invoking His name and that of His Mother. There, with parted lips, august and afflicted He seems to say:

'My cross is made of all men's woes, for I am in truth the God of the poor and the heavy-laden.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE are few men who 'seek truth and ensue it' with more sincerity than Professor H. B. SWETE of Cambridge. His books take the place of first authority on their subject as soon as they are published. It is not that Professor SWETE is a scholar. There are other scholars. It is not that he is a Christian scholar. There are other Christian scholars, not a few. It is that he examines every item of evidence and refuses to go where the evidence does not direct him. There are very few indeed of whom that can be said so unreservedly. When, therefore, Professor SWETE gives us a lead on so obscure a subject as prayer for the dead, while we are not bound to follow him, we are bound to consider very carefully what he has to say.

Dr. SWETE has published a book with the title of *The Holy Catholic Church* (Macmillan; 3s. 6d. net). It contains a discussion of two of the articles of the Creed, the Holy Catholic Church and the Communion of Saints. It is in seeking to interpret the meaning of the Communion of Saints, and give it all its comprehensiveness, that he tells us what is 'of faith' regarding prayer for the dead.

The subject has two sides. The one side is prayer of the dead for us. The other is prayer by us for the dead. He begins with prayer of the dead for us.

There is no reference to it in the Old Testament. And in the New there is only one indirect reference. It occurs in the Apocalypse (6th). 'The prophet of the Apocalypse sees the souls of the martyrs interceding with God for the speedy punishment of the persecutors of the Church.' Its absence from the New Testament is the more significant that prayer by the departed for their brethren on earth was believed to be a reality by the Jews of the Maccabæan age. 'In 2 Maccabees, Onias is seen with outstretched hands invoking blessings on the Jewish nation; and the prophet Jeremiah is represented as a "lover of the brethren, who prayeth much for the people of the Holy City."'

If, then, Scripture is to be the measure of our belief, we have no encouragement to count upon the prayers of our friends who have departed this life. Now the Early Church did not reject the authority of Scripture, but its interpretation was often elastic. It is no surprise, therefore, to find Origen saying without hesitation, 'Not only does the Great High Priest pray for those who pray sincerely, but they have also the prayers of the Angels, who rejoice over one sinner that repenteth . . . and of the souls of the Saints who have fallen asleep.' And again, 'It will not be wrong to say that all departed saints, retaining their love for those who are still alive, care for their salvation,

and help them by their prayers and intercessions.' After Origen, Dr. SWETE names Cyprian and Jerome, and then says: 'No belief which was not actually an article of the faith was more general or more deeply cherished in ancient Christendom.'

Does Professor SWETE believe that the dead pray for the living? Apparently he does. He has given us the evidence. It may not be enough for us. It seems to be enough for him. He begins the next paragraph with the words: 'But if departed saints pray for the living, can the living reciprocate their prayers? Are we at liberty to remember the dead before God, as the dead, we believe, remember the living? Can there be between us the fellowship of reciprocal prayer?'

This brings us to the other side of the subject. Are we encouraged to pray for the dead? The Biblical evidence is slight. In the Old Testament there is nothing. In the Apocrypha there is one passage. 'According to 2 Maccabees, Judas Maccabaeus provided for the offering of sacrifices for the good estate of the souls of certain Jews who had fallen in battle fighting for their country, but in life had been guilty of idolatrous practices. "Therein," the writer contends, "Judas did right well and honourably, in that he took thought for a resurrection; for if he had not expected that those who had fallen would rise again, it would have been superfluous and idle to pray for the dead."' "

What about the New Testament? 'The New Testament,' says Professor SWETE, 'contains but one petition for a departed saint, but it is a prayer for his acceptance in the day of Christ, and not for his well-being in the intermediate life.' The reference is to 2 Ti 1¹⁸. This is to take it for granted that Onesiphorus, who is there spoken of, was dead when the Epistle was written. That is not certain. But to Dr. SWETE both the passages in which Onesiphorus is mentioned in this Epistle (1¹⁸ 4¹⁹) 'seem to presuppose his death.'

In the sub-apostolic writings there is absolute silence on prayer for the dead. Right on to the end of the second century there is not even an ambiguous reference. It is in the Catacombs at Rome that we begin to find what Dr. SWETE calls 'simple, unproved outpourings of Christian hearts.' 'One epitaph entreats any of the brethren who read it to ask God to "take to Himself this pure and innocent soul." "Remember dear Agatha," another begs, "that Almighty God may keep her for ever." Others run: "Jesus, Lord, remember our child." "God refresh thy spirit"; "in peace be thy spirit."' After that, both in the West and in the East, the evidence is ample.

Once more, then, we have no encouragement from Scripture to pray for the dead. But if the voice of the Church is to be heard, we have encouragement enough. Between the two we have to make our choice. The present conflict is carrying our thoughts to the subject every day. Nourished on the tradition of the Church, we are easily able to pray for our dead and find comfort for ourselves as we pray. If without some Scripture leading we feel that we dare not, the comfort will come in other ways. When a young man was called suddenly home, as so many young men are being called, Dr. Alexander WHYTE, Principal of the New College in Edinburgh, sent a telegram to his father and mother: 'The souls of believers are at their death made perfect in holiness, and do immediately pass into glory.' It was a quotation from the Shorter Catechism, familiar to Dr. WHYTE and to the parents. It was enough.

The most acute controversy of our time is the eschatological. It has to do with the Second Advent and the End of the World. Jesus said to Caiaphas and the Council, 'Ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven' (Mk 14⁶²). To His disciples He said—and He used the emphatic 'Verily I say unto you' to introduce it—'There be some here of them that stand by,

which shall in no wise taste of death, till they see the kingdom of God come with power' (Mk 9¹).

What did He mean when He said these things? There have been those who, pressed with the difficulty of them, have denied that He said them. But the evidence for them is just as good as it is for the most undisturbing things He ever said. It is at least as good as is the evidence for 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

What did He mean, then, when He said, 'There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power'? Did He mean that the world would come to an end within a generation? What did He mean when He said, 'Ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven'? Did He mean that, whenever the end came, it would come in a catastrophe?

These are the two elements of difficulty. Jesus seems to say that the end of the world is to be soon, and He seems to say that it is to be sudden. We know that it did not come soon. We believe that it will not come suddenly. To use the words of Mr. A. E. J. RAWLINSON, formerly Tutor of Keble College, and now Student of Christ Church, Oxford, we now believe that the Kingdom of God is 'a spiritual and moral condition of mankind, to be gradually brought about by human effort.'

No graver question has ever confronted the Christian Church. When the controversy about the Higher Criticism of the Old Testament was at its height, that which had most influence with those who stood by tradition was the belief that Christ had committed Himself to definite conclusions, such as the Davidic authorship of the 110th Psalm. That argument is here in tenfold force. It is here in such force that even a responsible scholar like Mr. RAWLINSON is compelled to ask: 'Was our Lord a true prophet? Did He

mislead His Church? Or was He even Himself so far misled as to entertain an expectation about the future which was not to be literally fulfilled?'

Mr. RAWLINSON has published a volume of essays and given it the title of *Dogma, Fact and Experience* (Macmillan; 2s. 6d. net). In one of these essays he asks these questions. Has he an answer? Yes, he has an answer. He is diffident enough about it. He says it is rather an attempt to think out the lines of a possible answer. But there is some prospect of relief in it.

Mr. RAWLINSON has no hesitation in saying that we have moved away from the eschatological outlook. 'The apocalyptic picture of the End,' he says, 'has lost for us its literalness, and it is only by a liberal use of the principle of mental reserve that we can bring ourselves to sing such hymns as, "Lo, he comes with clouds descending," or "Great God, what do I see and hear?"' What we feel is that in singing these hymns we are not in the region of fact but of symbol. But then, when we ask ourselves what the symbols stand for, we have extreme difficulty in answering.

Is it possible that they stand for something which is beyond our power to conceive? Is it possible that some pictorial representation is the best that can be done for us? We have no power to conceive the beginning of things, so we have to be content with what is called a 'Creation myth.' Is it possible that we have just as little ability to understand the End? Must we be satisfied with an 'Eschatological myth'? Certainly the Myth is not without its value. The presentation of truth under mythological forms, as STEWART says in his *Myths of Plato*, is analogous to 'some great Ritual at which thinkers may assist, and feel that there are mysteries which the scientific understanding cannot fathom.'

What, then, would a myth tell us as to the manner of the End? Mr. RAWLINSON says it would tell us two things.

First, it would tell us 'that this world's story is not a meaningless *progressus ad infinitum*; that it is destined to have its culmination in some great justifying Divine Event, which will involve the final triumph of the Christ: that the clue to its mystery is not to be discovered in any merely immanent process of natural evolution, but in a salvation coming down out of heaven from God: that God is in truth the supreme Actor in history, and that the deepest truth of religion is to be found in the conception of an Advent wherein He comes to man: that He is the Eternal Judge of man and of his doings, before whose dread Tribunal all things lie naked and open without possibility of evasion or concealment.'

Besides that, it would remind us of the transitoriness of the existing order of things. It would prevent us from presuming on security and permanence, a presumption which 'a calm world and a long peace' is wont to beget in us. For our generation at least that particular dream has been in dramatic and terrible fashion dispelled. 'We have witnessed as it were the opening of an apocalyptic seal and the letting loose of War, Famine, and Pestilence upon the world. We have been confronted by the spectacle of "dying men, flowing blood, and burning cities." We have seen God's judgments in the earth, and we have learnt to realize what is meant by "standing in jeopardy every hour." The lesson has been written in blood across the battlefields of Europe. "Here have we no continuing city, but we seek after that which is to come."'

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.'

But it is not in what Christ said about the manner of the End that the real difficulty lies, it is in what He said about the time of it. He said

that the Kingdom of God should immediately appear. His words carry that meaning. The disciples understood them in that way. But who, Mr. RAWLINSON asks, 'looking upon the world as it is to-day after nineteen centuries of Christendom, will venture to assert that the Kingdom of God has come?'

It has not come even yet. What did Christ mean when He said that it would come within a generation? Mr. RAWLINSON refers first to the answer which Professor A. G. HOGG has given in his little book on *Christ's Message of the Kingdom*. 'Christ, says Professor HOGG, dared to entertain the magnificent hope that, in spite of all appearances to the contrary, the consummation of the Kingdom might really be brought to pass in His own lifetime, and He hoped this in virtue of His unexampled faith in the limitless power of God. That hope, in the sequel, was unrealized. But it need not have been so. God willed then, and God wills still, to bring in the Kingdom; but the realization of His purpose is made to depend upon the attitude of man, whose co-operation He seeks. Had men had faith as a grain of mustard seed, then truly mountains should have removed, and the Kingdom would even then have come. But just as it is said in the Gospel that our Lord at Nazareth "could do no mighty work" by reason of the "unbelief" of the people there, so, it is suggested, the Kingdom of God waits for its consummation upon the faith of men, and is delayed by man's faithlessness even until now.'

Mr. RAWLINSON accepts the suggestion, 'so far as it goes.' But it does not carry all the way. It means, clearly enough, that the coming of the Kingdom depends upon man as well as upon God. And that is true. But it appears to mean more than that. It means that Christ expected more of man than man has been able or willing to give. God gave all that was expected of Him. Man gave less, so much less that the end which ought to have come in one generation has not come in all these centuries.

Well, there is no doubt that man has been a disappointment to Christ. He has been a disappointment to himself. But Mr. RAWLINSON doubts if Christ was so entirely mistaken in him. 'When the Son of man is come,' He said, 'shall he find faith on the earth?' The words imply that He shall not. And yet He is to come. He is to come even though iniquity should abound and the love of many should wax cold. Clearly man has been a disappointment, but just as clearly the disappointment in man is not the only reason for the delay in the coming of the Kingdom.

What is Mr. RAWLINSON's own solution? Mr. RAWLINSON finds the difficulty softened, if not solved, in the fact that 'Christ executeth the office of a Prophet.'

What is a prophet? We no longer need to labour the point that he was not simply a sooth-sayer. We know now that essentially the prophet in Israel was a forth-teller rather than a fore-teller. He expressed the mind of God, and he very often spoke of the future; but when he spoke of the future and of things that were to happen in it, he was not disturbed if those things did not come to pass as he expected. For in all true prophecy the important thing is not when the event spoken of will come to pass, the important thing is that it shall come to pass and shall not fail.

Jeremiah prophesied that the judgment against Jerusalem would come out of the North. He referred to the Scythians, who were then on their way. But the Scythians never came. They passed down to Egypt by the coast road through the land of the Philistines, and were bought off by the Egyptians. It is likely enough that this failure on the part of Jeremiah to predict the time of the judgment which was to befall the city did him much discredit in the eyes of the unthinking. But it did not induce himself or his editor to suppress the prophecy.

Ezekiel uttered a group of prophecies against

Tyre. He announced its immediate downfall and annihilation; he sang a dirge over its former splendour; and he proclaimed the punishment of its king for his arrogance. Yet Tyre did not fall. After besieging it for thirteen years Nebuchadnezzar failed to take it and was obliged to raise the siege. But Ezekiel did not suppress his prophecies. He was probably undisturbed by their failure. He knew the fact, he left the time and manner of fulfilment to God.

Now this indifference to time is especially evident when the subject of prophecy is the coming of the Kingdom of God. Isaiah looked for the manifestation, in a more or less immediate future, of an ideal Prince of David's line, endued with attributes bordering on the Divine. 'No such anticipation was literally fulfilled. So also the glorious forecasts of an ideal redeemed community which the victorious career of Cyrus called forth from the so-called "Deutero"-Isaiah found no adequate fulfilment in the "day of small things" which ensued. Zechariah and Haggai regarded the disturbed state of the Persian Empire at the time of the accession of Darius as heralding the advent of the New Age. The author of the Book of Daniel looked for the inauguration of the Kingdom of the saints of the Most High to take place within "half a week" or "a time, times and an half" (*i.e.* three and a half years) of the date at which the book was written. There is reason to think that many of the religious party of the "Hasidim" or "pious ones" were disposed to identify Simon Maccabaeus, or a little later—for a time at least—John Hyrcanus, with the long-expected Messiah. Each successive generation in Israel appears, in short, to have held that the era of fulfilment was at hand; and it is probable that in each succeeding generation the prophetically-minded would have echoed the words of Ezekiel, who declared, in opposition to those who asserted that "The vision that he seeth is for many days to come, and he prophesieth of times that are far off," "Thus saith the Lord God. . . . The days are at hand, and the effect of every vision."

Jésus is a Prophet. His great interest is the coming of the Kingdom. He knows that it will come. The day and the hour He does not know. Times and seasons the Father has set in His own power. Like the prophets before Him, His certainty assumes the form of immediacy. He announces its coming, just as the prophets did, within that generation. That is Mr. RAWLINSON'S solution.

He has a modern instance. He says: 'Probably what is in some ways the most powerful religious influence in recent years upon the younger generation of the educated classes of both sexes has been that of the World's Student Christian Federation, an organization which originally came into existence in connexion with a recruiting campaign on behalf of Christian Missions. The movement adopted as a kind of watchword the phrase, "The Evangelization of the World in this Generation." That mankind as a whole will actually be evangelized within a generation is extremely improbable. Regarded as a prediction the words would be calculated to mislead. Regarded, however, as a prophetic or apocalyptic vision, they embody a deeper truth than the most accurate of forecasts could have conveyed; for they bring the goal within the horizon. They exhibit the ideal, not as something dim and remote and shadowy, but as something vivid and close at hand, full of present inspiration and power.'

Is there a passage in all the Bible more difficult to interpret than Mk 14³⁰? There are passages that seem to be more difficult. On the surface this passage is easy enough. But when we try to enter into it? And yet that passage contains the whole theory of prayer. The words are: 'Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.' It is the prayer of Jesus in Gethsemane.

Mr. Ronald KNOX, Fellow and Chaplain of

Trinity College, Oxford, has tried to interpret the passage. His interpretation will be found in a small volume, published by the Society of SS. Peter and Paul, with the title of *Bread or Stone*. The interpretation was given in four Conferences. Each Conference was occupied with one part of the prayer: the first with 'Abba, Father'; the second with 'all things are possible unto thee'; the third with 'remove this cup from me'; and the fourth with 'howbeit not what I will, but what thou wilt.' The Conferences, says Mr. KNOX, were on Imperative Prayer. It is his word for prayer that is direct petition. It is a clumsy word, but we are in need of it.

'Abba, Father.' Who speaks? It is the Son of God. In a few sharp sentences Mr. KNOX expresses his understanding of that title. 'It is the Son of God who speaks: the express image of His Person, the heir to all the worlds, existing in His own right, yet drawing His existence from that Fount of Godhead which belongs to the Father alone.'

But He speaks also as Man, as one of ourselves. What do we mean when *we* call God 'Father'? 'First, doubtless, that He called us into being. Now, don't let us go off throwing our hats up into the air over that. He called us into being, for His own good pleasure, without consulting us, without giving us the option of not being. Our ancestors used to be grateful to their fathers for the gift of life: not so the degenerate of the modern drama: "What right had you," he says to his father, "to bring me into existence, to make me heir to all the frailties of the flesh, to expose me to all the buffets of circumstance, without asking my leave?" And it is a terrible responsibility:—that a man and a woman should conjure up between them a third human personality, into which God will breathe a living soul, a soul that will struggle, will sin, will love, will suffer, will, perhaps, go to Hell. Now, God is your Father in the sense that He is responsible both for your body and for your soul; He is the source of all life; He

created the damned souls. He is our Father in that sense.'

He created the damned souls. Why are they damned, then? Is it because He is not good? He did it all for a whim, perhaps? Or perhaps He created us and took no more interest in us? Created us and left us with Nature, the unkindly nurse? Or perhaps we are only parts of some mighty machine, necessary to its working but without any end for ourselves? What if God, willing to show His power—just His power . . . ?

Mr. KNOX will have none of these answers. If God exists at all He is good. We cannot think of Him otherwise. If He made us, He accepts the responsibility of having done so. If He has given us the need of something for our own sakes, and not merely for the perfection of some huge machine, He is sure to meet our need. 'He could not have been so cruel as to make us want eternal life, if He were not prepared to give us eternal life. He could not have made a Heaven to reward us and a Hell to punish us, if He did not give sufficient grace to every one of us to attain the one, if we will, and escape the other. All that there is in the world which is evil must be either the result of human sin, or the means of human perfection.'

'When ye pray, say, Father.' For He is a Father. At least He has the goodness of a Father. That is the first demand that is made upon us—to believe in the goodness of God. We meet that demand when we pray, and say, 'Our Father, which art in heaven.' We do not say, 'Our-Father-which-art-in-heaven.' We take the first two words by themselves. They are the acknowledgment we make of the goodness of God.

The second part of the prayer is: 'All things are possible unto thee.' It is the most unreserved expression of the omnipotence of God? Do we believe in the omnipotence of God? This is the next demand that is made upon us. We say, 'Abba, Father,' and express our belief in God's

goodness. Can we also say 'all things are possible unto thee' and express our belief in His omnipotence?

If it is difficult, in face of the ills of life, to believe in the goodness of God,—and Mr. KNOX admits it is 'a really staggering demand' that is made upon us when we are told to say 'Father,'—more difficult is it at the present time to believe in His omnipotence. Yet we might believe in either if the other were away. The real difficulty is to believe in both. We could believe in God's power if we had not to believe in His goodness; still more easily could we believe in His goodness if we had not to believe in His power. The test of our faith is that when we pray we have to say not only 'Father,' but 'all things are possible unto thee.'

'All things are possible unto thee.' Then God could have killed the germs that gave birth to that pestilence. God could have arranged, so that the earthquake should not happen. God could have so ordered the course of nature, that the wind which spread the fire should have come from such a quarter as to quench it. For omnipotence means, not merely that everything which is done in the world is done by God, but that it is done of His free choice, without any external compulsion whatever.

But He does not interfere with the free will of man? If He does not, it is not because He cannot, but because He wills not to interfere. And when He wills not to interfere with the freedom of our will, except by the use of His grace, even then He controls the results of our actions. He approached Judas with His prevenient grace. Judas would not have it. Then He could have smitten him with a sudden madness. That would not have saved Judas' soul, but it would have prevented the Crucifixion. Why did He not do so? Because He did not will the prevention of the Crucifixion. It is true that nothing could be more alien from the will of

God than that the Jews should crucify Jesus. But nothing could be more completely in harmony with God's will than that Jesus should be crucified by the Jews.

'And therefore,' says Mr. KNOX, 'when people object to our saying that the European war was a judgement of God upon our sins, on the ground that it arose from the sinful will of, say, the German Emperor, and God, who wills no evil, therefore had nothing to do with it, we know what to answer. We know that however much the human responsibility for the war be responsibility for a foul crime, God could have prevented, if He had willed to prevent, that crime being carried into execution: He could have struck the German Emperor dead, as He struck Arius the heretic dead, at the moment when his plans seemed to be prospering; He could have annihilated the army before Liége, as he annihilated the army of Sennacherib; He did not, therefore He willed it—willed that the crime should be allowed to reap its own bitter fruits.'

Has the individual, then, to suffer merely to save the mass? Not so. 'He did not allow Barabbas to go free *merely* because the salvation of the world depended on it: He foresaw that, if he would but use his opportunity, the reprieve would be the best thing for Barabbas. He did not allow St. Thomas of Canterbury to be martyred *merely* because He saw it would lead to the exaltation of His Church: He allowed the martyrdom because that was the way in which He saw fit that St. Thomas should glorify God. And when He allowed a European War to break out, He did not do it for one single purpose, regardless of the consequences: He foresaw every corollary it would involve; He foresaw how each soldier would fall, what effect that loss would have, or ought to have, upon those who loved Him, how every single human soul living in the world would be affected by the upheaval; He foresaw all that, and, as at the Creation of the world, He pronounced it very good.'

The third part of the prayer is: 'Remove this cup from me.' It is a very difficult part. 'Is Jesus praying that the Redemption of the world should happen in some other way? But He must know that that cannot be. Can it be, then, that He is praying the Redemption of the world may not happen at all—Jesus Christ praying that you and I and the whole human race may go to Hell? Or, if He did not mean that, why did He pray for it? And, if He did pray for it, how was it that God did not grant it? God, who has promised to grant the petitions of those who ask in His Son's Name? Did Jesus ask without sufficient faith? Or was He asking for something which was not good for Him? How could Incarnate God do either? And what does it mean, in any case, when Jesus Christ speaks of praying to the Father? Since He is, all the time, the Eternal Son, dwelling in the bosom of the Father, and without Him nothing is done that is done by the power of God, why cannot He confer the blessing Himself, instead of asking His Father to confer it? And how can God pray? And so your brain goes on ringing with echo after echo of intellectual debate, and there's the clock striking, and it's time your meditation finished—and what fruit have you, what worship from you has found its way behind the curtains of the Tabernacle?'

Go back to the beginning. The perfection of Jesus was the perfection of His will. Now when the will is in perfect accord with the mind of God, every wish that is formed in the heart is instantaneously translated into an aspiration towards God. 'Jesus in His agony saw, and foresaw, all the sins and all the ingratitude of the whole world. He saw the heart of Judas black with treachery, He saw His chosen disciples already sleeping at the hour of crisis, and ready to desert Him at the hour of peril: He saw the fanatical hatred of the Jews; the cynical hardness of Pilate, the frivolous injustice of Herod: He saw down the long avenues of the unborn future, wars and crimes and foul passions, hypocrisy, oppression, and wrong: He saw the schisms that would tear the

body of His Church, the heresies that would lead wanderers away from His fold: He saw Tyburn, and Louvain, and the streets of London at midnight—all mirrored in the prophetic Chalice of Gethsemane. He saw it, and all His desires, thwarted by human wills, for human salvation and perfection, turned to prayer in the crucible of His burning Heart, and went up in agony to God.'

But the prayer was never granted. Mr. KNOX denies that. 'Never' is no word to use of the goodness and the power of God. It was granted in one way at once. 'As the desires turned into prayer, so the prayer turned into grace—a flowing tide of grace that surged up, eddy after eddy, into the hearts of a Judas, a Caiaphas, a Pilate, broke itself against the hard rock of their stony wills, and fell back, but with force undiminished: with force undiminished entered the coward soul of Peter, forced him to his knees, and converted him into the stablisher of his brethren, washed away the sins of the penitent thief, and bore him into Paradise.'

The last part of the prayer is: 'Howbeit not what I will, but what thou wilt.'

Now there is no conflict here between the will of Jesus and the will of the Father. Jesus did not will the Crucifixion. He did not will that Judas should betray, Caiaphas conspire against, and Pilate misjudge Him—nor did the Father. God never wills what is evil. The Father did will the Passion, did will that Jesus should receive the kiss, stand before the tribunal, tread the way of the Cross, without complaining—so did Jesus. Jesus always willed what was good. It is not a conflict between the will of Jesus and the will of God, from which the latter emerges successful; it is the will of Jesus passing beyond itself, being universalized into the will of God.

Jesus speaks in His humanity. He addresses the Father as a servant. For His human will, though perfect as our will is not, was particular as ours is. It embraced one object at a time. 'The will of God is like a great chord of music; the human will is an instrument which can only play one note at a time; our business is to see that the note it plays is the right note, the note which will contribute its proper share to that symphony of aspiration which would rise, if we were perfect, from the orchestra of humanity into the ears of God.'

The School of Prayer.

BY THE REV. R. H. COATS, M.A., B.D., BIRMINGHAM.

AFFLICTION, of one kind or another, is the principal school of prayer. When we read the familiar 107th Psalm, we are struck by the words of a four times recurring phrase, '*Then* cried they unto the Lord.' What were the occasions of this resort to God? Always, an experience of trouble or distress. The traveller in the desert who has lost his way, the prisoner in the dungeon sighing for relief, the sick man stretched upon a bed of pain, the sailor staggering amid the terrors of the storm—these are the persons who betake themselves to prayer. According to the experience and observation of the Psalmist, when men are hard pressed and at their wits' end, when their souls draw nigh to

the gates of death, being bound in affliction and in iron, *then* they cry unto the Lord in their trouble, and He saveth them out of their distresses.

Strangely enough, the immediately preceding Psalm, the 106th, finds the same truth illustrated in the experience, not of individuals but of nations. The history of Israel shows an invariable round of ever-recurring changes. The mercy of God bestows prosperity upon His people; that prosperity leads to false confidence, security, and neglect of God; swift on the heels of security comes pride; pride and rebellion beget disaster; and *then*, in the hour of calamity and need, the contrite nation calls

on the living God. Prophets, champions, saviours are forthwith sent. 'Many times did he deliver them . . . when he heard their cry.' Relief is given, prosperity returns; but alas! the wheel returns upon its round again. God is forgotten, as He was before.

The Old Testament here probes deep into the secrets of the human heart. Man does not, as a rule, pray when he is prosperous. The sleek, the satisfied, the full of bread, do not feel the necessity for prayer. They possess what they want; they have their reward. Are they not rich and in need of nothing? Only when heart and flesh do faint and fail, and all life's billows threaten to submerge man, and he knows failure and sorrow and vexation, does he begin to lift up supplicating hands to the Power which he believes to be higher than himself. 'Is any of you *afflicted*, let him pray.' The cry from the depths seeks a Helper in the heights. In all ages and all climes, the people who pray are they who have had losses, whose pride is humbled, whose plans miscarry, whose earthly props fail them, whose sky-built hopes come crumbling to the ground.

It is true that this consciousness of need may not be the *only*, or even the highest, motive urging men to prayer. Montaigne, for example, with that whimsical perverseness which so often characterizes him, stoutly opposes the generality of men in this respect. '*Contrary to others*,' he writes, 'I finde myself more given to devotion in prosperous than in adverse fortune; according to Xenophon's rule, if not according to his reason. And I rather looke on heaven with a chearefulle eye, to thank it, than to begge anything of it.' And indeed, there is something egoistic and self-centred in our resorting to God only in distress. It is to make Him a means rather than an end, a Helper called in to snatch our feet out of the fowler's snare, rather than One who is Himself the soul's chief Friend and the Giver of all good. But if it be not the loftiest, the sense of need is at any rate the first and the most natural, stimulus to prayer, one that the Father is pleased to honour. 'Call upon me *in the day of trouble*, and I will deliver thee, and thou shalt glorify me.' Prayer will be turned to richer and fuller uses by and by; it is enough if it be resorted to, in the first instance, from a feeling of alarm. We are told, in the Book of Genesis, that men '*began* to call upon the name of the Lord,' in the days of Enosh, the fourth from Adam.

What may have led to this first glimmering of religious worship in the dawn of human history, we do not know; but we may be sure it was some poignant experience of life's sorrow and weakness and insufficiency, for does not the word Enosh mean, 'man in his human frailty'? Enosh is thus a spiritual archetype and representative of the whole human race. He is the praying, worshipping, needy man of every generation. He is the man who is conscious of a want which earth cannot satisfy, and who for that reason 'begins to call upon the name of the Lord.'

It is an interesting circumstance that Enosh finds his modern counterpart in no less a person than Robinson Crusoe. For long did that dauntless and resourceful representative of humanity hold his own, upon that lonely island, against the forces of nature which threatened to overpower him. But at last an earthquake, fever, and other ills reduced him to the extremity of misery and exhaustion, and *then* the language of devotion rose spontaneously to his lips. 'These reflections,' he says, 'oppressed me for the second or third day of my distemper; and in the violence, as well of the fever as of the dreadful reproaches of my conscience, extorted some words from me, like praying to God, though I cannot say they were either a prayer attended with desires or with hopes; it was rather the voice of mere fright and distress. . . . This was the first time that I could say, in the true sense of the words, that I prayed in all my life; for now I prayed with a sense of my condition.'

We sometimes offer the petition, 'Lord, teach us to pray.' Do we always realize what we mean by it? Surely such a request implies, not merely, 'Lord, teach me a form of prayer, so that I may bring with me words when I draw nigh to God'; but rather, 'Lord, teach me the secret of prayerfulness itself, the art of praying, and the desire to pray.' If such be our intention, like James and John we know not what we ask. The baptism is harder, the cup more bitter, than we wot of. We are saying, in effect, 'Send me trouble, humiliation, disappointment, and distress, something that will awaken within me a sense of need, and "stab my spirit broad awake."' And yet, from the religious point of view, this consciousness of need, however it may be roused, is our chief spiritual asset, that which alone can ensure our progress in all grace. What the Divine Spirit does with this sense of

need, when once it is created, this 'masterful negation and collapse of all that makes us man,' is to train, ennoble, spiritualize, and enlarge it, until it aspires to be satisfied with nothing short of the infinite and glorious fulness of God Himself.

The Father's aim in the schooling of His children is to bring them to the point where they will learn to say, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'

Literature.

RUSSIA.

MESSRS. WILLIAMS & NORGATE must be the envy of the publishing trade, they publish their books at once so handsomely and so cheaply. Who else could issue an octavo volume of 432 pages, with a coloured frontispiece, twelve photogravure plates, twenty-eight illustrations in the text, and eight maps, for seven shillings and sixpence? The book is *A Thousand Years of Russian History* (7s. 6d. net). Its author is Mrs. Sonia E. Howe, a Russian who married an English clergyman, and, if she thinks in Russian still, writes in English. She writes a History of Russia, not presuming on our ignorance or her own recollection, but after study and due preparation. She writes in the spirit of a lover of her country who is not blind to her country's faults. The faults are all on the side of repression. She cries for more liberty as Newman cried for more light. But she is able to show that the liberty she cries for is coming. It is a long story of heroic sacrifice, yet the sacrifice is not in vain. The war has brought to light forces that have been at work. And whatever else these forces make for when the war is over they will certainly make for freedom.

How keen is Mrs. Howe's interest in nationality! It is more than an interest, it is a passion. She speaks of the Finns: 'After the war broke out and the German Government prevented the Empress-Dowager from returning to Russia *via* Berlin, her Majesty passed through Finland on her way to Petrograd. True to her traditional liking for Finland, the Empress showed herself to the people as she had done in the days gone by, when with her late husband the Emperor Alexander III. she had spent many happy days in that country. Her gracious manner, her demand to hear the National Anthem, which had been forbidden for years, and her command to have only

Finnish and not Russian police to accompany her, aroused popular enthusiasm.

'The latent loyalty of the Finns awoke, and crowds volunteered for service in the Russian army. A gracious telegram sent by the Tzar to thank the Finnish people for its manifestation of loyalty raised great hopes that a new era had begun; but up to the present not one of the restrictions and illegal measures have been removed—in fact, matters have grown worse. The press is muzzled, many of the best citizens have been exiled to Siberia by administrative order—*i.e.* without trial. Many others have simply vanished—only the Russian police knows their whereabouts.

'When the manifesto promising autonomy to Poland was issued, the people of Finland hoped that for them too the day of restoration was dawning; but in this they were disappointed.

'Those who love Finland and who know how terribly dark the hour is through which that land is passing, ask with heavy hearts, "Watchman—what of the night?"'

THE ANTIQUITY OF MAN.

The only discussion of the antiquity of man in which there is any profit at present, is the anthropological. The opportunity for theology will return, but it must wait for more materials. There are vital matters for theology in it. Whether Archbishop Ussher was right or wrong in his chronology is not one of them. But whether or not God has 'made of one blood all nations for to dwell on the face of the earth' *is*. For thereby hangs our hope of the final Kingdom of God, the most exalted and unselfish hope we are able to entertain.

Dr. Arthur Keith, who has written a book on *The Antiquity of Man* (Williams & Norgate; 10s.

6d. net), is an anatomist rather than an anthropologist. But this book is the book we want for all that. The anthropologist is in difficulties. His subject has gone beyond his control. It has to be broken up into parts, and either he must master a part or be nothing. Perhaps the most important part of anthropological research for our purpose, the part from which we are likely to obtain most workable information, is anatomy. The word must be used in its largest sense, the sense in which Dr. Keith uses it. We find in his book pretty nearly all that we used to expect from the anthropologist, but we find it checked at every stage of investigation, and in every statement of fact, by the methods of an exact and particular science.

Without the oratorical expansiveness of a Lyell or the graceful polish of an Avebury, Dr. Keith has a fine frank gift of composition. There is no suspicion of a desire to make an impression, but there is a satisfactory feeling that everything is said just as it ought to be said. Even the reader's self-respect is regarded. The uninstructed Englishman is not led into the bogs of an unintelligible scientific dialect, but neither are all the mountains laid low and the valleys exalted that he may have a smooth and undisturbed journey to the end. The book has to be mastered, and it is in its mastery, though a quite possible achievement even for a theologian, that we recognize its greatness.

Does Dr. Keith come to any definite conclusion as to the antiquity of man? This is his conclusion: 'When we speak of the antiquity of man most of us have in mind not the date at which the human lineage separated from that of the great anthropoids, but the period at which the brain of man had reached a human level or standard. We may take the lower limits of the brain capacity in modern living races, say 1000 c.c., as a working standard. If it is arbitrary it is also convenient. If, then, we propose to estimate the antiquity of man from the appearance of human types with average brain capacities of 1000 c.c. or more, we must still regard man as an ancient form, with a past immeasurably longer than is usually believed. From what we know, and from what we must infer, of the ancestry of Eoanthropus, of Neanderthal man, and of modern man, we have reasonable grounds for presuming that man had reached the human standard in size of brain by the commence-

ment of the Pliocene period. From fig. 189 it will be seen that the Pleistocene and Pliocene periods are estimated to cover a period of about one million years. That period, on the grounds defined above, represents the antiquity of man.'

INDIAN THOUGHT.

Is there a greater difficulty confronting the missionary to old civilizations like those of China, Japan, or India, than the difficulty of nationality? To Nationality is attached that instinct called patriotism, the power of which has been so amazingly brought home to us since the war began. The Hindu says that the Christian missionary comes deliberately to destroy his nationality, and the missionary has much difficulty in denying the charge.

In his volume on *Indian Thought* (Fisher Unwin; 10s. 6d. net), Mr. R. W. Frazer does not take it upon him to answer for the missionary, but he makes the difficulty very manifest. In the end of the book he gives some account of the efforts of Dayananda to stay the entrance of Christianity into India, and shows that at the heart of his bitter dislike was an absorbing patriotism. But all through the book, as with his matchless knowledge of the Hindus of the South particularly he tells the story of the beginning and progress of Indian thought, Mr. Frazer makes us see how terrible a problem it is that the Christian missionary has to solve in a land like this. Surely the reading of this book will still the impatient cry for conversions; but it will also stimulate the desire for them, and it will strengthen the hands of those who have taken upon them the great task of making disciples of these ancient and ambitious nations. Mr. Frazer carries his learning lightly. He is a reliable companion in the exploration of that most difficult jungle, the teaching of the Vedas and the Upanishads.

MAETERLINCK.

Mr. Macdonald Clark is a hero-worshipper, and he has found his hero. Through the three hundred octavo pages of his book on *Maurice Maeterlinck, Poet and Philosopher* (Allen & Unwin; 7s. 6d. net), he maintains a high-pitched eulogy. It may have been easy for him in his enthusiasm to write such a book, it is not so easy for us to read it.

Can a poet be the philosopher we are here expected to bow to? Can a philosopher be the poet we are commanded to adore? It is right for a biographer to be sympathetic; it is wrong for him to be indiscriminating.

And yet Mr. Clark has brought to light aspects of the work and character of Maeterlinck which others have overlooked. They are not always agreeable aspects. His notion of a God whom we need not worship is sometimes repellent and sometimes ridiculous. But other features, especially those so-called mystical features, of Maeterlinck's work which have captivated the imagination of so many persons in this country are analyzed, and we are able to see how much of the fascination is due to consummate art, and how much to a true feeling for the unseen. It seems, if we may trust Mr. Clark as interpreter, that it is indecision and doubtfulness, the very absence of belief in the Unseen and Eternal, that has given Maeterlinck most of his charm. He cries for assurance, but he dreads death. He dreads death because he has no hope of that which comes after it. That cry and that dread are ever present and ever alluring to the reader.

He is not a fighter. He is a dreamer. Leave out 'the dread of something after death, that undiscovered country from whose bourn no traveller returns,' and he can do his part with the best of us, as he is doing it now. But 'that shadow feared of man' is ever with him in his writing. 'I have been with troops of all nationalities on the eve of battle,' said Archibald Forbes, the war correspondent. 'They are all in a funk, not of battle but of the next world, except the Turks. Till you gentlemen in black abolish hell, your men will never fight as the Turks do.' Maurice Maeterlinck has abolished hell for himself, and yet . . .

JOHN HUSS.

The Rev. David S. Schaff, D.D., Professor of Church History in the Western Theological Seminary, is not so well known in this country as his father Philip. He will become better known now. For he has given himself to the study of Huss, and has published not only a biography of that great Bohemian, but also a translation of his treatise on the Church. He has no desire certainly to make himself famous. Absorbed in his subject, his one aim is to bring his hero before

us that we may appreciate his true greatness and understand somewhat the singular service which he rendered to the cause of Christ in his day.

The title of the biography is *John Huss—His Life, Teachings and Death—After Five Hundred Years* (Allen & Unwin; 10s. net). 'After five hundred years,' for the five-hundredth anniversary of the death of Huss fell in the sixth day of July 1915. [Why does Dr. Schaff spell the name Huss? The reformer himself spelt it Hus—Jan Hus—and so is it spelt in Bohemia to this day. He gives his reasons. He says that Huss is more familiar to our eyes and agreeable to our general usage in spelling. So he simply turns it into an English name, as is done also with the city of Prag itself. In THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, J. T. Müller uses the form Hus, but allows us to adopt the English spelling for the followers, Hussites.]

To return. Dr. Schaff tells us that his 'biography is intended not only to set forth the teachings and activity of John Huss and the circumstances of his death, but also to show the perpetuation of his influence upon the centuries that have elapsed since he suffered at the stake.' That intention has been carried out, to the great enrichment and interest of the book.

But what gift of historical writing has Professor Schaff? We shall answer by quoting the description of one scene, typical of a Christianity which, thank God, is of the past.

'A week before Huss's arrival in Constance, John XXIII. had entered the city in great style, riding on a white palfrey covered with a red cloth and accompanied by nine cardinals and sixteen hundred mounted horsemen, the bridles of his horse being held by the count of Montferrat and an Orsini. The city magistrates furnished the bishop's palace, where the pope lodged, with four large casks of French wine, four of Elsass, and eight of native wines, and the citizens of Constance made him a gift of a large drinking-cup made of silver gilded with gold. The city attracted people of every rank bent on all sorts of business. Such a scene on so grand a scale had not been witnessed in the West before. It was a golden occasion for social and mercantile intercourse, for pride and display as well as a religious event concerning the well-being of Latin Christendom. In comparison with this assembly, the synod at Clermont, 1095, the fourth Lateran, 1215, and the councils held

in Lyons, 1245 and 1274, were provincial synods. Here all Catholic nations were represented by delegations from Bohemia to Scotland. The chief scholarship of the age as well as the leading prelates were there. The normal population of the city, which was under six thousand, was enormously swollen by the flood of strangers, whose number is put at from fifty thousand to one hundred and fifty thousand by Richental, a resident of the city who, twenty years after the council adjourned, wrote down a graphic account of what he had seen. He had the interest of a modern reporter, went everywhere, into alley and palace, from house to house, taking down notes. His busy pen preserved the names of all the visiting dignitaries, civil and religious, together with their retainers. There were thirty thousand beds for strangers. Five hundred are said to have been drowned in the lake during the progress of the council. Bakers, grooms, goldsmiths, scribes, money-changers, merchantmen, and sutlers of every sort, even to traffickers from the Orient, flocked together to minister to the needs and tastes of princes and prelates. According to the tables of Richental there were in attendance 33 cardinals, 5 patriarchs, 47 archbishops, 145 bishops, 93 titular bishops, 217 doctors of theology, 361 doctors of both laws, and 171 doctors of medicine. Thirty-seven universities were represented. There were 83 envoys representing kings and princes, 38 dukes, 173 counts, 71 barons, more than 1500 knights, and also 142 writers of bulls, 1700 buglers, fiddlers, and other players on musical instruments. In addition, the chronicler informs us, there were 700 women of the street who openly practised their trade in rented rooms, while the number who practised it secretly was not recorded.

For two reasons Huss is held in reverence as a forerunner of the Reformation—one, his assertion of the authority of the Scripture; the other, his definition of the Church. His book on *The Church* has been translated into English by Professor Schaff (Allen & Unwin; 10s. net). It has been translated well. And it has been furnished with Notes and an Introduction. The Notes are not many but they are to the point; the Introduction is a real contribution to the doctrine of the Church as well as a most useful entrance into the *De Ecclesia* of John Huss.

MAMMON OR GOD.

The Personal Life of Josiah Wedgwood has been written by his great-granddaughter, Julia Wedgwood (Macmillan; 12s. net). Miss Wedgwood died before the book was published. It has been edited by Mr. C. H. Herford, Professor of English Literature in the University of Manchester, who has written a short biography of Julia Wedgwood herself, as well as an introduction to her biography of the great potter. And we may say at once that the twenty pages of Professor Herford's biography of Julia Wedgwood are as acceptable as the whole biography of Josiah. For the matter is fresh and piquant and it is set forth with much literary skill.

For all that, there are things in Miss Wedgwood's biography of her great-grandfather that have never been made known till now, and they are things to make one think. As the pottery business grew, certain questions arose. The money that was in it seemed to be without limit, but there was always the fear of competition and imitation. Now the question which for many a day worried this poor rich man was how to circumvent his rivals and imitators and yet maintain a conscience void of offence before God and man. He did not succeed always. After some hesitation Miss Wedgwood resolved to tell the story of Voyez. Voyez was a clever potter, but a thoroughly immoral man. For gross immorality he was sentenced to imprisonment and whipping. He came out of prison after a year, and then Wedgwood wrote this letter to his partner:

'When I mention'd the affair of V—— to you, I had been thinking upon the subject in something like the follow^g train.

'I have got the start of my Bretheren in the article of Vases farther than I ever did in anything else, and it is by much the most profitable branch I ever launched into, 'tis a pity to lose it soon—there is no danger—true, not of losing the business, but the prices may be lower'd by a competition, and if the imitations are tolerable, the demand from us may be diminish'd, for all our buyers are not, though many of them are, qualified to discern nice differences in forms, and ornament. What then do our competitors stand in most need of to enable them to rival us most effectually? Some Person to instruct them to compose good forms, and to ornam^t them with tolerable propriety. Voyez can do this much more effectually than all

the Potters in the Country put together, and without much Personal labour, as the ornamentals may be bought or modelled by others. The next question was how to prevent this, without employing him ourselves, which I had fully resolved against. Suppose he had his wages for doing nothing at all, 'tis only sinking six and thirty shillings per week, to prevent this competition from taking place of two years to come, by his means at least. The selling a single V: say a Medallion, less per week through such competition would be a greater loss to us than paying him his wages for nothing! does not this fact strike you! Suppose we should lose the sale of 20 or twice that No. per week and lower the price of others! 'tis possible, and instead of sinking 36s. per week we may lose the getting of so many pounds, aye twice that sum! . . .

'I know he is vicious, and everything that is bad, and all my feelings are up in Arms against even so much as naming him. But to live in this world, as matters, and things are constituted, it is sometimes necessary to make a truce with these sensations, whilst we manage a Rascal, our evil stars have thrown in our way, to prevent repeated injuries which he might otherwise do us.

'I just mention these things to you as they have floated in my brain. I like none of the plans, neither to employ him, pay him for doing nothing, nor yet to discharge him. As I have now explained myself more fully to you than I did before, I should be glad of your advice, but I do not like to write upon these subjects for fear of their being made public. Pray burn this Scrawl when you have read it.'

Well might Miss Wedgwood hesitate to publish that letter. But it will do only good now. For Josiah Wedgwood's reputation will not go under because of one episode. He suffered sufficiently for that sin—Voyez was a thorn in his side for many years. And it is a warning to rich as well as to enterprising poor men, that except they do uprightly they shall all likewise suffer.

Very pleasant is it to read afterwards that under a similar but keener temptation the good triumphed over the evil.

MYSTICISM.

For the second time the Right Rev. Charles F. D'Arcy, D.D., Bishop of Down, has been chosen

Donnellan Lecturer in the University of Dublin. He published the first course of lectures under the title of 'Idealism and Theology'; the second course is called *God and Freedom in Human Experience* (Arnold; 10s. 6d. net).

God, Freedom, Experience — they are great words. A whole system of theology might gather round them. But Dr. D'Arcy does not use them independently. His object is a definite one, and he has defined it beforehand. It is his conviction that we are 'on the eve of a new statement in theology, with the help of that transfiguration of Idealism which, he believes, will take place when the principles set free by M. Bergson have had their due influence upon philosophic thought.' He would accordingly make use of the progress toward a spiritual interpretation of experience and of the world, which philosophy has lately been making, to carry theology out of the bondage to form and fashion into that liberty even of thought which is the promised inheritance of the children of God.

The Bishop of Down is one of the clearest thinkers of our day. His chapter on Mysticism will be a pleasant surprise to those who have been seeking and not finding an entrance into that subject. He calls mysticism 'the effort to know spiritual realities by immediate experience.' He distinguishes it from religion in general, against Dr. Inge, who 'seems to claim for it the whole volume of Christian experience.' And then he compares the three stages of mysticism with the three stages of conversion, in this way:

'Dean Inge, in his examination of the older mysticism, points out that there is a practical agreement amongst the great authorities as to the way by which the Divine vision is to be attained. Three stages are indicated. The first is marked by self-discipline and purgation: the soul must overcome the feelings and desires which belong to the life of the body and the senses. In some cases this stage is marked by extreme asceticism. Secondly, there is the stage of illumination, in which all the faculties are concentrated upon God. Thirdly, there is the rarely attained stage of contemplation, or unity, in which man comes face to face with God.

'It is important to observe that these three stages correspond exactly with the elements in the experience of conversion through which multitudes of simple men and women have passed in

recent times under the influence of the modern Evangelical movement. First, there is conviction of sin—the discovery of the sinful condition of the soul in its natural state. Secondly, there is the turning away from sin and the turning to Christ—the act of faith by which the soul lays hold upon God. Thirdly, there is the peace which comes from the realization of the Divine Love. In many cases this experience is followed by a real and very definite change of life.’

Professor Theodore Gerald Soares, Ph.D., D.D., Head of the Department of Practical Theology in the University of Chicago, and the editor of a volume of Chicago University Sermons elsewhere noticed, has written a book on *The Social Institutions and Ideals of the Bible* (\$1.50). It belongs to that handsome and promising ‘Bible Study Text-book’ series, issued by the Abingdon Press in New York. The volume has evidently been written directly for the series in which it appears. It is a textbook. The student is ever in mind. References are many and well verified; questions are set on every chapter; and a list of books is given at the end. The ideals and institutions are traced right through the Bible, and a process of evolution is discovered, not in the Old Testament only, but also and equally in the New. Professor Soares does not say that St. Paul’s ideals are more advanced than the ideals of our Lord; but he does say that he carried Christ’s ideals into a practice of which there is no hint in the Gospels.

Dr. Francis L. Strickland, Professor of Philosophy in the University of West Virginia, has published a volume of *Studies in the Philosophy of Religion*, which he calls *Foundations of Christian Belief* (Abingdon Press; \$1.50 net). After bringing Christianity and Philosophy together, he takes the great Christian doctrines one by one and makes them go through a course of cross-examination by the enlightened reason. He is well aware of the fact that faith sees further than science can verify, but he holds that even the findings of the furthest faith ought to commend themselves to the intellect.

The examination is carried out with sympathy, but the result is not always satisfactory. Dr. Strickland comes to the conversion of St. Paul. He accepts the objective reality of it. It ‘rises to

a level far higher than that of mere illusion or hallucination. It was, in a rational sense, objectively real.’ But he cannot accept the objective reality of the voice. St. Paul says that the words were spoken to him in the Hebrew tongue; yet Dr. Strickland cannot believe that he really heard them.

It is the practised teacher of the Bible who can prepare *A Scheme of Teaching for the Church’s Year*. Such a teacher is Constance Nankivell. She never neglects the illustration. She never makes the illustration do duty for the lesson. Her book is published by Mr. Allenson (2s. 6d. net).

Of making many dictionaries there is no end. Here is a Dictionary of Essex! Its title is *Essex: A Dictionary of the County, mainly Ecclesiological* (Bell; 5s. net). Its author is Mr. G. Worley. Well, we cannot all be born in Essex. To those who have had that good fortune this is surely a book of interest. The surprise is that to those who have not it discovers itself as full of interest—architectural, archæological, and even Scriptural interest, in a quite appreciable and pleasurable degree.

Mr. A. C. Guthkelch, M.A., Senior Lecturer in English in King’s College, London, has now issued the second volume of his edition of *The Miscellaneous Works of Joseph Addison* (Bell; 7s. 6d. net). Its contents are partly English, and partly Latin. The English works are: ‘An Essay on Virgil’s Georgics (1697)’; ‘Remarks on Italy (1705)’; ‘The Present State of the War (1708)’; ‘The Trial of Count Tariff (1713)’; ‘Dialogues upon Ancient Medals (1721)’; ‘Of the Christian Religion (1721)’; ‘A Discourse on Ancient and Modern Learning (1739)’.

The Latin works are: ‘Nova Philosophia Veteri Praeferenda (1693)’; ‘Dissertatio de Insignioribus Romanorum Poetis (1718)’.

Of all these treatises the best available text is to be found in this edition, for Mr. Guthkelch has spared no pains to obtain it. He is the scholar and enthusiast who gets his name associated for ever with a great author, as Masson with Milton, or Grierson with Donne.

The Architecture of Ancient Egypt, by Edward Bell, M.A., F.S.A. (G. Bell & Sons; 6s. net). This is the kind of book by the publication of

which the house of George Bell & Sons has made itself famous. It is the work of a specialist; it is written in untechnical but thoroughly scientific language; it is illustrated with apparent disregard to cost; and yet it is published at a price which brings it within the reach of every serious student. We may add that as a volume it is a delight to handle, that also being characteristic of this publishing house. We shall not attempt to criticise the volume. It is beyond the criticism of all but those who are most intimately acquainted both with architecture and with Egypt. It is enough to say that it is written and arranged for the Student, and that it contains an appendix giving a long article by Dr. Lepsius on 'Some Forms of Egyptian Art and their Evolution.'

The Rev. Herbert Thurston, S.J., has written a book on *The War and the Prophets* (Burns & Oates; 2s. 6d. net). We have read a good deal of war literature since the war began, but nothing that has afforded us more pleasure or done us more good. Mr. Thurston gives himself to one thing and settles it. He gathers all the prophecies that have been made about the war, examines them one by one, and proves with unmistakable conclusiveness that there is nothing in them. Yet he is a Jesuit, and does not deny the gift of prophecy or the power of working any other miracle in our own day. He has no bias against war prophecies. He simply finds that they cannot stand the light of day.

In addition to prophecies directly referring to the war, Mr. Thurston discusses the Mottoes of St. Malachy. St. Malachy was an Irish Cistercian monk, who became Archbishop of Armagh. He lived in the twelfth century. In 1595 Dom Arnold Wion, a Benedictine monk, published in Venice a book called *Lignum Vitae, Ornamentum et Decus Ecclesiae*. In that book he printed a hundred and eleven 'mottoes,' of which, he said, St. Malachy was the author. These mottoes were applied to the popes. The 'mottoes' have been accepted throughout the Roman Catholic world, and are treated as of serious value even in the recently published *Catholic Encyclopædia*. Mr. Thurston shows that while they fit the popes up to Dom Wion's own day, after that not one in six can be by any ingenuity made to fit. Sometimes the misfit is nearly scandalous. Thus the motto for Urban VI. is *de inferno pregnante* ('out of the

womb of hell'); for Innocent XI., *bellua insatiabilis* ('insatiable monster'); for Benedict XIV., *animal rurale* ('a country beast').

From the Cambridge University Press there are issued two lectures on *The Relative Strength of Nurture and Nature* (2s. net). They belong to the series delivered at the Galton Laboratory for National Eugenics in the University of London. The first lecture is by Miss Ethel M. Elderton, Galton Research Fellow; the other by Professor Karl Pearson. The question involved in the title is keenly disputed. Professor Arthur Thomson says, 'The adult mind is as much made as born.' Professor Karl Pearson replies that the stream of evidence rushes strongly the other way. 'It is not better conditions of life,' says Miss Elderton, 'that will produce better men; we must have men born better and they will make the conditions better.' This is not so good for the use of the preacher as Professor Arthur Thomson's way. But it has at least a religious analogy in the New Birth.

A notable volume of sermons is announced. It contains sermons preached before the students of the University of Aberdeen by professors in theological colleges in Scotland. Very similar, and certainly the most notable volume of sermons issued this season yet, is *University of Chicago Sermons*, published in this country at the Cambridge University Press (\$1.50 net). It contains eighteen sermons by eighteen of the Chicago professors, including a professor of Sociology, a professor of Philosophy, and a professor of Education. An introductory essay, on 'The Need of Power in American Preaching,' is contributed by the editor, Professor Theodore Gerald Soares. Power is due, not to delivery, though delivery has to do with it, but to the possession of a message. Of the varieties of preaching which have no power in them because they have no message, Professor Soares names: (1) An unconvincing evangelicalism—mere platitudes about redemptive doctrines without clear relation to human life; (2) a solemn pietism—conventional appeals for consecration and separation from the world; (3) a weak sentimentalism—pathetic stories, far-fetched religious experiences, general unreality to the healthy-minded; (4) a dry intellectualism—mere discussion of subjects, the sort of thing that can be done better in a magazine; (5) a belated controversialism—fighting over old

battles, tilting at windmills; (6) a shallow sensationalism—catching the crowd by the methods of the vaudeville and the yellow press, anything for notoriety; (7) a bumptious egotism—the minister carried away by the self-importance of his leadership, thrusting his views, his hobbies, his methods, himself, and even his family, upon public attention; (8) a shallow socialism—the use of the pulpit for the presentation of particular economic theories and partisan views with no great human appeal.’

For the first time in the long history of the Lyman Beecher lectureship on Preaching, the trustees have had the courage to appoint a layman to deliver the lectures. The venture has prospered quite beyond expectation. Mr. George Wharton Pepper, having often wished he could get out of the pew and put the preacher into it, seized his opportunity, and delivered six sermons to a congregation of preachers, young and old. The volume as published is called *A Voice from the Crowd* (Oxford University Press; 6s. 6d. net).

‘I suppose,’ he says, ‘that a man in the church-going crowd ought to be grateful for this unlooked-for opportunity to express his views on preaching. I confess that I have felt moved at times to rise in my place and volunteer a few comments upon the sermon. Prudence, however, has restrained me. The lawyer is trained to sit silent while the other man is having his say. His patience is apt to be rewarded, for his turn comes by-and-by. The advocate learns by experience that it is best not to interrupt. I remember a case of importance in which a great lawyer was making his argument. His adversary made constant interruptions which, to my surprise, the speaker did not resent. Finally the court became impatient and the presiding judge rebuked the adversary and told him to await his turn. “Pray do not repress him,” said the speaker, “his interruptions give me great satisfaction. If he sat silent, I should fear that I was missing my mark. When he wriggles I know that I have reached his vitals.” Perhaps my self-control in the past is ascribable to fear that an interruption would indicate that I had been touched. At all events, I can have my say now without incriminating myself, and I am glad that I have husbanded my little supply of ammunition.’

His style, you observe, is lively enough, but quite clear of all offensiveness. So is everything he says. And yet he says many useful and even searching

things. Perhaps the most searching of all are the things he says about the preacher himself. Does the preacher realize that his own person and life have so much to do with it? This man is a lover of preaching and of preachers, but he gets no good from the finest sermon if he has the least suspicion of the preacher of it.

The Rev. John Adams, B.D., has written his war book. Its title is *The Great Sacrifice* (T. & T. Clark; 1s. net). This is the title of the famous *Graphic* picture, which is reproduced on the cover. The sub-title is ‘The Altar-Fire of War.’ It is dedicated ‘To our Empire’s Deathless Dead, Heroes all!’

Mr. Adams writes as a theologian. Like Milton, he desires to

assert Eternal Providence
And justify the ways of God to men.

He writes especially as an Old Testament theologian. And it is an arresting fact that the war and the Old Testament go more readily together than the war and the New Testament. Mr. Adams is far from forgetting Christ. But he draws his images from the Old Testament, and he takes very easily the Old Testament point of view.

We would specially recognize the chapter on ‘The Divine Attitude in Prayer.’ It is truly of the Old Covenant, but it is the Old Covenant as it is revealed in the New.

The story of *Sir Galahad* has been told once more by the Rev. James Burns, M.A. (Clarke & Co.; 1s. net). It has been told with felt ethical as well as evident artistic effect.

The great events in the Life of our Lord have been chosen for exposition by the Rev. T. S. Cairncross, B.D. After giving his interpretation of them to his own congregation, he offers it to the wide world, under the title of *The Appeal of Jesus* (Clarke & Co.; 2s. 6d. net). Has the book a good reason for its issue? It has. Mr. Cairncross is not eminent as an interpreter of Scripture, nor as a translator of it into modern thought. His gift is artistic. His knowledge of Christ’s life is obtained by the use of the imagination, and he presents its scenes as a series of pictures. The appeal of Jesus is therefore to the ‘inner eye,’ which Wordsworth says is ‘the bliss of solitude.’ But it will be our

fault if it does not pass from the eye to the emotions and the will.

Simon Peter's Ordination Day is the title which the Rev. John A. Patten, M.A., has given to a volume of 'Studies in the Twenty-First Chapter of St. John's Gospel' (Clarke & Co.; 2s. 6d. net). As is the title, so are the Studies. There is to be no nodding in the pulpit, and no dreaming in the pew. When the dangerous moment arrives (it is supposed to be somewhere about the end of 'secondly') the preacher has an anecdote or short poem at his hand, and the anecdote is apt, the poem enlightening. Another man might 'expound' this chapter otherwise; not many men will make its contents more entertaining.

Are there, even in 'the picture gallery of the Old Testament,' any men or women whose character we outline more clearly, or whose career we follow more watchfully, than the twelve apostles of our Lord? The Rev. James Golder Burns, B.D., has found them good for twelve sermons (and 'the Master' supremely good for a thirteenth); and he publishes the sermons under the title of *The Chosen Twelve* (Clarke & Co.; 2s. 6d. net).

What does he make of Thomas? 'Thomas,' he says, 'was not a doubter; he was a victim of moods of melancholy.' And what of Judas? The fall of Judas was due to three causes which, unfortunately, came together after he was called by Christ—his aloofness, his disappointment, and his love of money.

Mr. H. Jeffs, the capable editor of the *Christian World Pulpit*, seems to be also a capable biographer. He has written the biography of Jonathan Brierley, the essayist. Its title is *J. B.*, and it has as sub-title, *J. Brierley: His Life and Work* (Clarke & Co.; 3s. 6d. net). There are few occupations on earth that are easier to enter upon and harder to succeed in than that of essay writing. 'J. B.' was one of the successes. In all future collections of 'British Essayists,' he will have a place.

'J. B.' was a master of the art of quotation. To that mastery he owed much of his charm. What was his method? He carried notebooks with him, just as Lord Avebury did; and he entered the quotation on the spot. 'A score,' says Mr. Jeffs, 'a score of note-books of his quotations were among the material placed at my disposal by his

son. They are little penny black-covered books, three inches by two, such as would go in a waistcoat pocket. It is astonishing how much, in his blinding handwriting, with his contraction devices, "J. B." gets into every one of these books, which are numbered in order on the covers. They cover the period pretty well from the Neuchâtel years to nearly the end.'

Here is a page or two:

'One authentic instance recorded in the case of a man brought out for execution in India in which the change of colour (of hair) so rapid that it was perceptible to the eye.'

'Kissing is not innate.'

'Mr. H. Wedgwood explains kneeling and up-lifted hands in prayer by the attitude of suppliant captives, who offer hands to be bound by the victor.'

'Louis XVI., when surrounded by a fierce mob, said, "Am I afraid? Feel my pulse."'

'Monkeys, some seem to laugh or to approach to it, and even to smile.' (Darwin.)

'*Expression of the Emotions*. In cauda venenum.'

'Old negro during a Charleston earthquake.

"Good Lawd, come and help us! Oh, come now! And come yo'self, Lawd, 'tain't no time for boys."'

The change that has come over the doctrine of the Holy Spirit, and it is a mighty change, is brought within the range of popular literature by a book entitled *The Holy Spirit in Thought and Experience*, which has been written by the Rev. T. Rees, M.A., Principal of the Independent College, Bangor (Duckworth; 2s. 6d. net). The change is due chiefly to a saner study of the Old Testament and the entrance of Psychology into the region of doctrine. The study of the Old Testament has now offered its ripest fruit; the study of Psychology is still in the green leaf. Much therefore may yet be done. But so much has been done already that the difference between the old and the new books on the Holy Spirit is the difference between astrology and astronomy. Principal Rees deplores the limits of his space, but he has used the space at command with skill and scholarly firmness.

Three small and attractive books on the inner life are issued by Messrs. L. N. Fowler. Two are due to Mrs. James Allen (Lily L. Allen)—*In the Garden of Silence* and *One Life, One Law, One Love*—and one to her husband—*The Shining*

Gateway (1s. net each). The husband has the firmer hand. He may not reach so far, but he gives more confidence.

It is astonishing that any person can go steadily through the Gospels and repeat their story without finding it necessary to say any more about Christ than that He was an able and excellent man. This Mary Austin does in the book which she calls *The Man Jesus* (Harpers; 5s. net). It is a pleasantly written book, smooth and comfortable, and abounding in admiration; and the publishers have produced it most attractively. Never has the author any difficulty in explaining the unusual incidents in the life and work of our Lord. Christ did heal the paralytic who 'was borne of four.' How? 'It was no new thing for one man, by some process not yet fully understood, to reach across to another and so stir up the centres of his being as to set back the whole course of nature and effect a profound reorganization of the physical forces. That such a thing can be done is a common and ancient piece of human knowledge.'

But what about the raising of Jairus' daughter? She was not dead. 'The child's condition was such that the rumour of her death touched with hysteria the ill-balanced Oriental household. To an impostor such an opportunity would have been irresistible. Dead certainly; and now behold a miracle! But the man from Nazareth, quietly reassuring, passed through the crowds of excited domestics to the inner chamber. "She is not dead," said he, "but sleeping." Having taken her by the hand and roused her, he bade them in a perfectly common-sense manner give her something to eat and say no more about it.'

Is His own Resurrection more difficult? Not a whit. He did not rise. He did not rise, because He was not really dead. 'The women of Galilee, who had watched the crucifixion from afar off, followed and marked where it was laid. It lay wrapped in a cloth pungent with aromatic and preservative drugs, with no confining coffin, and about it played the cool airs of the garden. One must consider also the condition of the body, how that it was not broken, and that it had at most the marks of scourging, the nail-holes in the hands and feet, and possibly a spear-prick in the side.'

Dr. C. F. Burney has brought together, from various sources, various writings of the late Pro-

fessor S. R. Driver on the Psalter, and has given the book the title of *Studies in the Psalms* (Hodder & Stoughton; 6s.). Every sentence which Driver wrote is worth preserving. There has been no more correct or conscientious scholar in our time. He confined himself strictly to his own department. It covered all that is to be understood by the word 'Old Testament.' Within that sphere of study, we think he was at his best in a sermon upon some text taken from the Psalter. There are five such sermons here. In them the most modern word of scholarship is used to give point to the most ancient message of comfort in the Lord.

Professor Hugh Black has added another to his small volumes of essays and called it *The Open Door* (Hodder & Stoughton; 2s. 6d.). 'The purpose of this book,' he says, 'is to suggest a certain attitude towards the world and life. The common figure of speech, "The Open Door," chosen for the title, indicates this general attitude. It expresses the spirit of hope with which we may face the future in every region of human endeavour.' The situation created is always expectant; the expectation is rarely disappointed. The Laws of the Open Door (which is the title of the second chapter) are Faith and Fitness. It is 'Faith' that creates the expectation, but it is 'Fitness' that contains the author's message. 'Faith needs to be informed by fact, and inspired by knowledge. It needs to be corrected and tested by experience, even when it looks for new experience.' This test is Fitness.

Innumerable books have been written on the Teaching of Jesus, but few of them do more than tell us that He taught this and He taught that. They do not face the contradictions in it and seek their underlying reconciliation. That, however, is done by Dr. Charles S. Gardner, Professor of Homiletics and Sociology in the Southern Baptist Theological Seminary, in his book on *The Ethics of Jesus and Social Progress* (Hodder & Stoughton; 6s. net).

There are, for example, the two ideals of self-realization and self-denial. Christ taught both. He taught self-realization implicitly. He taught self-sacrifice so openly and so often that men have called it the whole of His teaching. Professor Gardner says that what He taught was that self-realization comes by self-sacrifice for others. And

this, he shows, is in accordance with Science and with human experience.

The book makes progress in the study of the mind of Christ, as well as in the study of human society.

Messrs. T. C. & E. C. Jack have undertaken the publication of a new series of books. They call it 'Through the Eye.' Two volumes are issued together. The one is a volume on *Evolution*, by J. A. S. Watson, B.Sc.; the other is on *The Civilization of the Ancient Egyptians*, by A. Bothwell Gosse (5s. net each). Both volumes are lavishly illustrated. This is their feature. The puzzling thing is to account for the profusion of illustration and its excellence at the price. And the writing is fit to accompany the illustrating. The authors have evidently mastered their subjects. This is a very different style of writing from the old 'popular' style.

A preacher with a message was the late Rev. Robert Catterall, Vicar of St. Augustine's, High-bury New Park. To the delivery of it he gave his whole strength, and was a force for the fulfilment of the prayer, 'Thy Kingdom come.' One can feel this even in the reading of these *Gospel Messages for the Times* (Jarrold). There is strength and substance in them. But we may well believe that the printed page has suppressed in some degree the thrill of the living voice.

An extraordinarily fresh and fructifying volume of theology has been published by Messrs. Longmans under the commonplace title of *Belief and Practice* (6s. net). The author is Mr. Will Spens, M.A., Fellow and Tutor of Corpus Christi College, Cambridge. Mr. Spens was first listened to in conversation; then those who heard him recommended a course of lectures; and now the lectures form this book.

There are four topics, but they are not kept separate: First, the place of theology in present-day thinking and life; next, the new attitude to the doctrine of the Incarnation; then two illustrative examples of modern theological discussion and practice, prayer for the dead and the sacramental conception of the Eucharist; finally, the place in our life to-day of the Institutional Church.

Mr. Spens is no heretic. His orthodoxy is as undeniable as his originality. He sees with his

own eyes, but he does not claim that no one ever saw before him. What he writes looks like the inevitable because of its sanity and historical sympathy, and it is not easy to explain our interest in it. But the book must be read.

The title *Conduct and the Supernatural* (Longmans; 7s. 6d. net), which Mr. Lionel Spencer Thornton has given to his Norrisian Prize Essay, is not a good title in itself and it does not describe the book. More descriptive would have been the title chosen 'by those in authority' as the subject of the Essay: 'Christian Ethical Ideals and Modern Reactions from Them.' For the book is divided into two parts. One part proves the failure of Natural Ethics, the other establishes the success of Christian Ethics. The first chapter is introductory. Friedrich Nietzsche and John Davidson fill the second chapter, John Davidson, as is his due, having only seven pages of it. Mr. Bernard Shaw and Mr. H. G. Wells share between them the third chapter. The fourth chapter is a résumé. And so the first part ends. It is, in our belief, much the best part of the book.

For no sooner has Mr. Thornton begun to develop his argument for the sole adequacy of Christian Ethics than we discover that there is one particular aspect of Christian Ethics which he is enamoured of, and as we proceed we discover that he has resolved to make the second half of his book something like a plea for the practice of it. It is celibacy. Now celibacy is not the ideal of the Old Testament, nor is it the ideal of the New, though Mr. Thornton makes a half-hearted attempt to show that it is in accordance with the mind of Christ. And we believe that his principle, which is that *some* men and women should be celibate for the purpose of keeping a high standard of self-denial before the minds of the rest, is contrary to the teaching of our Lord. If a thing is good it is good for all Christian followers alike—that is a first principle of the teaching of Christ. The passage which Mr. Thornton quotes, about 'eunuchs for the kingdom of heaven's sake' (Mt 19¹²), is no exception. Even the word 'asceticism' has not obtained its ill fame undeservedly. Mr. Thornton quotes Schopenhauer's remark that 'Protestantism killed one of the vital nerves of Christianity in combating the value of celibacy.' Did Schopenhauer ever realize what celibacy had cost Christianity? It was just because it had proved itself to

be not a vital nerve but a pestilent parasite on Christianity that the Reformed Churches would have no more to do with it.

But that one advocacy is not the book. The first part is a strong and most timely exposure of the pretence of naturalism to furnish us with an ethic that will work. And the second part does undoubtedly bring before us the fact that self-denial is the very first principle of practical Christianity. The very plea for celibacy is an insistence upon the necessity that lies on every one of us to take up our cross daily and follow Jesus. Did we ever need the lesson more? Here it is impressed upon us with the culture and courtesy of the finest scholarship.

Mr. G. A. Johnston, M.A., Lecturer in Moral Philosophy in the University of Glasgow, has written *An Introduction to Ethics for Training Colleges* (Macmillan; 3s. net). It will do for other colleges, and for private students. It is the clearest Introduction to Ethics that we have seen and the easiest to 'get up.'

The Rev. William Temple, M.A., was the Bishop Paddock Lecturer for 1914-1915. He lectured on *Church and Nation* (Macmillan; 2s. 6d. net). That is not Church and State. He has much to say about the Church and much about the State, but only as instruments. His subject is nationality and what can be done with it in the prospect of that Kingdom of God which is, or is to be, world-embracing. Church and State may be in alliance. Mr. Temple looks upon it as a very proper thing that they should be. But they need not be. It is the business of the State to manage the affairs of the nation; it is the business of the Church to bring the nation into the Kingdom of God. If the State will give the Church freedom to go about its work, that is all perhaps that can at present be expected of it. But the Church, whatever its attitude to the State, must recognize the fact of nationality.

Those who are disturbed by the controversy over the historical existence of our Lord, will be convinced and content if only they will read a small but masterly book on the subject which has been written in terse captivating English by the Rev. W. S. Urquhart, D.Phil., Professor of Philosophy in the Scottish Churches College, Calcutta.

The title is *The Historical and the Eternal Christ* (Edinburgh: Macniven & Wallace).

From Dr. Lyman Abbott's book, *The Other Room*, Mr. Melrose has taken one chapter, that comforting and convincing chapter on *How shall we Think of our Dead?* and he has issued it as a booklet for our comfort in this time of distress (6d. net).

The Rev. James W. Thirtle, LL.D., D.D., has published a critical and expository interpretation of *The Lord's Prayer* (Morgan & Scott; 5s. net). Every aspect in which the Lord's Prayer has been or can be regarded seems to be discussed; and every word of every phrase of the Prayer itself is carefully compelled to yield its meaning. Dr. Thirtle lays just and necessary emphasis on the fact that, while the Lord's Prayer is a Christian prayer, it was given to Jews. These Jews would be Christians yet; this Prayer would help them; but meantime they were Jews with the ideas of prayer which only Jews had. What were those ideas? Dr. Thirtle finds them in modern Jewish habits of devotion. For he accepts the Jews' own statement that they have learned nothing in the matter of prayer from Christianity.

Now this idea gives more than freshness to Dr. Thirtle's book. It gives a new attitude to the whole Prayer, and a new interpretation of some of its parts. Take the petition: 'Give us this day our daily bread.' How, Dr. Thirtle asks, would that prayer be expressed in Hebrew? He expresses it in Hebrew. And he concludes that the prayer is, 'Give us this day the bread of our sustenance.' The new Greek word (*epiousios*) he believes to be formed from the participle of the verb *to be* or *sustain*. In the Aramaic of our Lord's utterance there would be two nouns, which the Greek translator would render by a noun and an adjective, just as 'the courts of my holiness' in Hebrew is in English 'my holy courts.' But there was no Greek adjective to correspond; so he invented one; and out of 'the bread of our sustenance' he produced 'our sustaining bread.'

It is a great disappointment to find a man, who seems to be a Hebrew scholar and to have studied Isaiah speaking as if the whole book could be the work of a single author. Are we never to make any progress in the study of the Old Testament?

The Rev. J. P. Wiles, M.A., in his *Half-Hours with Isaiah* (Morgan & Scott; 3s. 6d. net), does not give reasons for retaining the single authorship, he is content to use strong language of those who differ from him. This attitude vitiates the second half of the book, and makes its special pleading occasionally obvious. But the first part contains an interpretation of Isaiah which is worth consulting.

The Rev. Edward Shillito, M.A., has republished some articles contributed by him to THE EXPOSITORY TIMES and other journals, under the title of *Through the War to the Kingdom* (Morgan & Scott; 2s. net). Some of the articles have not been published before. All are earnest, evangelical, and encouraging. Much emphasis is laid on prayers. For *that* it never occurs to the author to make apology. It is of greater force for the winning of the war than a satisfactory supply of munitions.

Messrs. Morgan & Scott have also issued a volume of sermons by the Rev. Charles Brown, D.D., with this title: *The War and the Faith* (2s. 6d. net); and *A Book of Prayers with Selected Bible Readings for the Home Circle*, arranged by the Rev. Canon R. B. Girdlestone, M.A. (2s. net).

As a concrete illustration of the growth in Israel of the idea of Holiness, Evelyn W. Hippiusley has written and published a small book on *The Temple and the Doctrine of Holiness* (Mowbray). It is an accomplished scholar's work, as reliable as it is readable.

We all hope, and many of us believe, that the time is not far off when Palestine will be under Christian control. Then will begin a new and more glorious era of exploration as well as new life and hope for the inhabitants of the land. What has been done already? The story of the work of the Palestine Exploration Fund has been told by Col. Sir C. M. Watson, K.C.M.G., C.B., M.A. The book, of which the title is *Fifty Years' Work in the Holy Land*, is published by the Committee of the Palestine Exploration Fund, at 2 Hinde Street, London, W. (3s. 6d.). Could it have been a tale of little meaning or interest? Scarcely. In the hands of Sir C. M. Watson it is a thrilling narrative, not outdone in fervour by any book of romantic adventure. And yet it is Science, the

facts well sifted, the conclusions drawn with caution and reserve.

The *Biblical Nature Studies* of the Rev. Andrew W. Archibald, D.D. (Boston: Pilgrim Press; \$1), are no doubt sermons, for there is a text, only half-hidden, in each of them. The inspiration of each sermon is the Cross of Christ, but the building material is found in the wonderful works of God. One sermon makes use of the green grass, one of the autumn leaves, one of the white mountains, and so on. Every sermon is pleasantly illustrated from English literature.

To accompany his *Short Old Testament History*, the Rev. A. R. Whitham, M.A., has written *A Short New Testament History* (Rivingtons; 2s. 6d.).

The Rev. Henry Phipps Denison, B.A., Prebendary of Wells, offers *Some Spiritual Lessons of the War* in five sermons (Robert Scott; 1s. 6d. net). The most fertilizing lesson will probably be found in the sermon on 'The Experience of History,' the fourth in order. There it is shown with admirable clearness that the very idea with which Germany entered the war, the idea of establishing a world-empire, is contradictory to Christianity. The only world-empire is Christ's. Every attempt that has ever been made to found a world-empire has failed—the Assyrian, the Macedonian, the Roman, the Corsican. So the German effort is doomed to failure by its very conception.

Mr. A. C. Benson's new volume *Escape and Other Essays* (Smith, Elder & Co.; 6s. net) is not all occupied with the war, but the war is as pervasive as a perfume throughout it. As a perfume; for Mr. Benson sees the new life that it has given to the nation, the belief in sacrifice, the deeds of duty, which will be inspiration and encouragement to unborn millions.

He sees the dark side also. He opens his book with a terrible contrast between the sight of the peaceful villagers among the fens round Cambridge, where he takes his daily walk, and the sight of a young British officer sitting on the station platform. 'Just before the train went off an officer got into my carriage, and, as we started, said to me, "That's a sad business there—it is a young officer who was taken prisoner by the Germans—one of our best men; he escaped, and after enduring

awful hardships he got into our lines, was wounded, and sent home to hospital; but the shock and the anxiety preyed on his mind, and he has become, they fear, hopelessly insane—he is being sent to a sanatorium, but I fear there is very little chance of his recovery; he is wounded in the head as well as the foot. He is a wealthy man, devoted to soldiering, and he is just engaged to a charming girl. . . .”

In spite of that Mr. Benson finds great encouragement, not in war, but in the individual and national character which it has brought to light. Even as we read the essays on Charm, Sunset, Dreams, Schooldays, and the rest, we are in the atmosphere of the great struggle. But it is good for our harassed nerves, and even for our sad hearts, to read such essays as these.

The S.P.C.K. has issued a little book of aspirations and prayers at Holy Communion, under the title of *Made Like Unto Him* (1s.). The author is Beatrice Ethel Warren. The same Society has published *The Mystery of Life*, by J. Edward Mercer, D.D., and *The Historical Jesus*, by the Rev. T. J. Thorburn, D.D. (6d. net each). Their ‘Study Circle Guides’ (3d. each) include *The Early Life of Christ*, *The Epistles to the Thessalonians*, *The Study of the Eucharistic Liturgy* (by the Rev. B. T. D. Smith, M.A.), and *Evolution and the Incarnation* (by the Rev. Felix Asher, B.D.).

The Rev. J. H. B. Masterman, M.A., Canon of Coventry, is a contributor of ‘Studies for the Christian Year’ to the *Church Family Newspaper*. Those on the *Sunday Epistles*, he has republished under that title (S.P.C.K.; 2s. net). Each lesson is explained in such a way that it should be easy for any man to make a sermon out of the explanation.

The Archbishop of Canterbury has published the sermons which he has delivered on the War, under the title of *Quit You Like Men* (S.P.C.K.; 1s. net). They were preached on great occasions, and they were not unworthy of the occasions. On the Primate’s preaching, as on that of less conspicuous preachers, the War has had a manifest influence.

Dr. F. R. Montgomery Hitchcock has written a book on *The Present Controversy on the Gospel Miracles* (S.P.C.K.; 3s. net). His object is to bring the controversy within the reach of the ordinary believer. What are the points? What modification has taken place in our ideas of a miracle, or in our conception of Christ’s person? What progress has been made in the recognition of the Supernatural? These are the questions which Dr. Montgomery Hitchcock answers. He is very fair. He may be trusted. The ordinary believer in Christ will have his faith strengthened by the reading of the book.

Two volumes of the series ‘Ten Minutes with the Bible’ have just been published. One is *All Saints’ Tide and Saints’ Days*, the other *The Gospel according to St. John and Epistles* (Stock; 1s. 6d. net each).

The body and the things that minister to its appetites are described by Mrs. Mary Wood-Allen, M.D., under the figure of a house and its guests, elaborately wrought out through three hundred pages. The title is *Marvels of our Bodily Dwelling* (Vir. Pub. Co.; 4s. 11d. net). The figure with all its elaboration works smoothly in the capable and experienced hands of Dr. Wood-Allen.

The Sacrament of Baptism in the New Testament.

BY THE REV. BERKELEY G. COLLINS, A.T.S., BLUNTISHAM.

III.

VI. SPIRITUALISTIC CHRISTIANITY—(a) LETTER TO THE HEBREWS.

THE profound spiritual and ethical instincts of Paul had compelled him to protest against the extravagant sacramentarianism of his Corinthian

converts. Towards the end of the first century another voice was raised on the same side. The author of Hebrews did not formally challenge the prevailing doctrine of baptism. He speaks of baptism as any contemporary might have done, as associated with the forgiveness of sins, as,

together with faith, conditioning access into the presence of God (10²²). But, on the other hand, he refers to 'the teaching of baptisms' as belonging to those rudimentary doctrines which Christians should leave behind as they advance in knowledge (6²). In view of the deliberate polemic against ceremonies as being only 'shadows' of divine realities, which is the burden of the Epistle, and the fact—which is becoming more and more evident—that it is not directed against any possible lapse into Jewish 'legalism,' but against a syncretism of Jewish and Christian beliefs with elements drawn from pagan cults, it is impossible not to feel that the writer is consciously opposing an undue dependence on the rite. There is truly no room for any sacramentarianism in his philosophy of the Christian religion. If the critical exegesis of 13^{9ff.} may be accepted as correct, he was not only fully aware of this, but deliberately strove to deliver the doctrine of the Eucharist from the taint of sacramentarianism.¹ According to this exegesis he was dealing with a tendency to interpret the Communion as a sacramental eating of the Body of Christ and as a sacrificial meal after the fashion of the heathen cults. He insists that there is no such realistic eating of the Body and no sacrificial meal in Christianity. There is the One sacrifice made once for all by Christ, and the only sacrifice left for man is the perpetual offering of praise. This attitude toward the Eucharist suggests that the disparagement of baptism noted above is not merely apparent. There is throughout the Epistle a conscious polemic on behalf of a purely spiritualistic interpretation of Christianity.

(b) THE JOHANNINE WRITINGS.

In his first Epistle John says of our Lord—'This is he that came by water and blood . . . not with the water only, but with the water and the blood' (1 Jn 5⁶). He has in view those who asserted that the Christ took possession of the body of Jesus at the Baptism and deserted it before the Crucifixion. Repudiating this Christology, as he does, he agrees with his opponents in attributing a special significance to the Baptism. The comment of Du Bose on the passage, however true it may be of the historic event, does not explicate the thought of the writer. 'The coming in the water of baptism is only an initial coming; it is the act of self-devotion, and of the divine consecration or

anointing with which our sonship begins. It is the putting on of the armour, between which and the putting it off there is no little to be done. The baptism of Jesus was no meaningless form or unreality to Him. It drove Him into the wilderness to prepare through agony of temptation for what He had taken upon Himself or what God had put upon Him. He undertook in water what He was to execute in blood.'² John's thought, as the context shows and as the Fourth Gospel expressly states, is that the Spirit descended on Jesus at His baptism. This was the significance attributed by tradition to the baptism, and John has retained it in spite of the difficulty there is in reconciling it with the Logos Christology. But Dr. Denney is doubtless right in his suggestion that John's motive is to show that Christian baptism is not a form, but a power. For him as for the Church at large the Spirit was indissolubly associated with baptism. The emphatic statement, 'Except a man be born of water and the Spirit he cannot enter into the kingdom of God' (3⁵), which is the Johannine version of Mt 18³, can refer only to the rite. It has been sometimes suggested that chap. 4², 'Jesus Himself baptized not, but His disciples,' is intended as a disparagement of water baptism. But, whatever value the statement may have as an indication of our Lord's own attitude to baptism, it must be read in connexion with the statement in chap. 7³⁹ that until Jesus was glorified the Spirit could not be given. As the gift of the Spirit normally coincided with baptism, in the view of the Evangelist, there could have been no Christian baptism during the earthly life of our Lord. In all this John is simply reproducing the ordinary belief of the Church, and it is important to bear in mind the warning—'Here, as in the case of St. Paul, baptism must be taken in the whole circumstances and conditions in which it was familiar to the evangelist. It was not the baptism of unconscious infants, but that of penitent and confessing believers.'³ That John's emphasis is on the spiritual and not on the ritual side is shown in the fact that the water is referred to only once, and then the Spirit is mentioned alone (3⁶⁻⁸); and the figure of the serpent in the wilderness and the use John makes of it in v.¹⁴ indicates clearly enough that he has in view only believing converts to the gospel. But,

² *The Gospel in the Gospels*, 194.

³ Denney, 'Regeneration' (*D.C.G.* ii. 488b).

¹ See Moffatt, *Introd. Lit. N.T.*, pp. 450-455.

though John so far reflects the current doctrine of the Church on baptism, there are strong grounds for the belief that he sought to combat the growing importance of the sacraments.¹ It was not baptism, it was the Eucharist, which from the beginning was open to the gravest abuses. And it is significant that John omits all reference to the Lord's Supper, and substitutes for it the great discourse in chap. 6. It is barely possible that this substitution may be connected with the idea that as the Spirit was not given until Jesus was 'glorified,' therefore even the Last Supper—taking place in our Lord's lifetime—could not be the Christian sacrament. But a close study of the discourse can leave little doubt in the mind of a reader that the object of John is to combat the deepening materialism of sacramental doctrine. 'It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life' (6⁶⁸). These words can have only one significance. They are directed against a material eating of the Body of Christ in the Eucharistic meal.² Incidentally it may be noted that the repeated references to the resurrection on the 'last day' connect the discourse with the original eschatological associations of the Supper. But, this being his attitude towards the one sacrament, it is reasonable to believe that John's references to baptism were not intended to emphasize the sacramentarianism involved in them. Indeed, the Johannine interpretation of Christianity is, in the last resort, as irreconcilable with a rigid sacramentarianism as is the Pauline gospel or the philosophy of Hebrews. In one of its aspects the Fourth Gospel is a *reinterpretation of primitive apocalyptic*. It translates it into the language of spiritual experience. But the association of baptism with the Spirit, which was originally eschatological, was too traditional to be ignored. It remained in the faith of the Church even when its primitive context had been forgotten. And the baptismal doctrine of John is a survival from an earlier time. It lies embedded in his metaphysical and spiritual interpretation of the gospel like a boulder brought down to the plain by some vanished glacier. For it is one thing to spiritualize an apocalyptic discourse, to translate vivid picture-language into abstract ideas, to see in the deep spiritual consciousness of the actual presence

of Christ with believers a fulfilment of a Second Coming. It is another thing to seek to interpret in a new sense a spiritual gift which tradition bound up with a concrete act. John did not attempt it except in so far as he connected baptism with his doctrine of the new birth. But the connexion is not close. He passes from it as soon as may be. For the connexion makes the gift of the Spirit too magical to be of religious value. It is only in its primitive form and in its apocalyptic meanings that the Spirit and baptism can be intelligently associated. And John has passed on into another world, and with him the Church as a whole.

VII. FROM THE FIRST CENTURY TO THE TWENTIETH.

From this survey of the New Testament evidence it would appear that those elements in the later sacramental doctrine of the Church which are usually regarded by Protestants as superstitious accretions are, in truth, fading memories of the earliest beliefs. Speaking of the utterances of third-century Fathers, Harnack says: 'But even a writer of this kind had quite as superstitious an idea of the holy elements as the rest. Thus the holy meal was extolled as the communication of incorruption, as a pledge of resurrection, as a medium of the union of the flesh with the Holy Spirit; and again as a food of the soul, as the bearer of the Spirit of Christ (the Logos), as the means of strengthening faith and knowledge, as a sanctifying of the whole personality.'³ On the other hand, 'the result of baptism was universally considered to be forgiveness of sins, and this pardon was supposed to effect an actual sinlessness which now required to be maintained. We frequently find 'deliverance from death,' 'regeneration of man,' 'restoration to the image of God,' and obtaining of the Holy Spirit, named along with the 'remission of sins' and 'obtaining of eternal life.'⁴ The confusion between the spiritual and the material which is so obvious here, and between the eschatological and the ethical, is due to the persistence of primitive hopes and beliefs long after the Church had ceased to be Apocalyptic in its outlook upon the present and future. But the New Testament sacramentarianism is entirely apocalyptic, and can be understood only in the light of the great movement initiated by John the Baptist. To accept it is at the same time to

¹ Scott, *The Fourth Gospel*, 122 ff.

² Cp. M^cLeod Campbell, *Christ the Bread of Life*, p. 18 ff.

³ *H.B.D.* ii. 144.

⁴ *Ib.* 140.

accept the crudest and most physical ideas as to the nature and work of the Holy Spirit. In its earliest form it depends on the belief that the Spirit is a hyper-physical energy which produces miraculous results in the *bodies* of mortal men. Any sacramentarianism which does not claim these effects, and is not eschatologically conditioned, is a departure from the New Testament. That such departure has proved to be inevitable is only an indication of the completeness with which the Church has shed its primitive apocalyptic. The sacramentarianism of the present day is as far removed from the sacramentarianism of the first century as the world-view of the Church is removed from the expectations of the Judæan communities who looked for the *palingenesis*, the 'restoration of all things.' And as it is impossible to reproduce *in their original form* the apocalyptical hopes of the Church of those days, so it is impossible to reproduce its sacramentarianism. It rests on assumptions which were speedily outgrown.

On the other hand, the fact that New Testament baptism is the baptism of believers and not the baptism of infants, not only suggests that a genuine spiritual experience normally accompanied baptism,

but it indicates the real value of this type of baptism. It is no longer a question of magical efficacy, it is a question of spiritual crises. And, like every definitive action, the open confession of baptism must have results in the spiritual life. At the lowest it is to reduce alternatives, to seal an inward decision by an outward deed. This always means an access of power or, at least, a concentration of moral energy. It is not too much to believe that such a decisive act on the part of man is met by a new movement on the part of the Spirit. It is probable that, on inquiry, it will be found that many still will bear this testimony, that their baptism was for them not a form only but a power, that a profound spiritual experience is forever associated with the hour in which they witnessed the 'good confession.' It is along these lines, and not along the lines of its sacramentarianism, that the deeper thought of the New Testament is to be understood. Its sacramentarianism belongs to the 'husk,' its spiritual experience to the abiding truth. It is in no sectarian spirit that we may claim for 'believer's baptism' that it conserves all that is precious and imperishable in the baptism of the earliest period.

In the Study.

Mr. Boreham's New Book.

MR. F. W. BOREHAM has an enviable fertility as well as an enviable faculty of imaginative sermon-making. We say sermon-making, for we are convinced the sketches in his books have been preached. And if they were preached, they must have astonished the people with their breeziness. Yet with all their fresh unconvention, there is reverence and responsibility in every one of them. This volume is as full of surprise as ever. The best method with such a book is to quote an average example. Let it be, not *Mushrooms on the Moor*, from which the book gets its title (Kelly; 3s. 6d. net), but

THE HANDICAP.

I.

It was a sunny autumn afternoon. The leaves were rustling about my feet, and the first nip of

winter was in the air. It was Saturday, and I was out for a stroll. Suddenly a crowd attracted my attention, and, impelled by that curiosity which such a concourse invariably excites, I drew near to see whether it meant a fire or a fight. It was neither. As I approached I caught sight of young fellows moving in and out among the people, wearing light many-coloured garments, and I guessed that a race was about to be run. Almost as soon as I arrived, the men were called up, arranged in a long line, and preparations made for the start. At a signal two or three of them sprang out from the line and bounded with an easy stride along the road. A few seconds later, three or four more followed; then others; until at last only one was left; and, after a brief period of further waiting, he also left the line and set out in pursuit. It was a handicap, I was told, and this man had started from scratch. It was to be a long race, and it would be some time before any of the runners could be expected back again. The crowd, there-

fore, dispersed for the time being, breaking up into knots and groups, each of which strolled off to while away the waiting time as its own taste suggested. I turned into a lane that led up into the bush on the hillside, and, from that sheltered and sunny eminence, watched for the first sign of the returning runners.

Sitting there with nothing to do, it flashed upon me that the scene I had just witnessed was a reflexion, as in a mirror, of all human experience and endeavour. Most men are heavily handicapped; it is no good blinking the fact. Ask a man to undertake some office or assume some responsibility in connexion with the Church, and he will silence you at once with a narration of the difficulties that stand in his way. Ask a man to act on some board or committee for the management of some charitable or philanthropic enterprise, and he will explain to you that he has not a minute to spare. Ask a man to subscribe to some most necessary or deserving object, and he will tell you of the incessant demands to which he is subjected. Now it is no good putting all this down to cant. We have no right to assume that these are merely the lame excuses of men who, in their secret souls, do not desire to assist us. We must not hastily hurl at them the curse that fell upon Meroz because it came not to the help of the Lord against the mighty. All that they say is perfectly true. The difficulties that debar the first of these men from undertaking the work to which you are calling him are both real and formidable; the second man has every moment of his time fully occupied; the third man, because he is known to be generous, is badgered to death with collecting-lists from the first thing in the morning till the last thing at night. We must not judge these men too harshly. In the uncharitableness of our hearts we imagine that they have given us excuses which are not reasons. The fact is that they have done exactly the reverse; they have given us reasons which are not excuses. We are on safer ground when we recognize frankly that it is very difficult for many men to devote much time, much energy, and much money to the Kingdom of God. Many men are heavily handicapped.

II.

'Isn't that one of the runners just coming in sight now?' a friend asked, pointing along the road. I fancied that he was right, so we rose and

strolled down to the spot from which the race had started. We must have been mistaken, for when we emerged from the lane there was no sign of the competitors. I was not sorry, however, that we had returned prematurely; for I noticed the handicapper strolling idly about, and got into conversation with him.

'There seems to me to be very little sense in a race of this kind,' I suggested to him. 'If those men win who started first, the honour is very small in view of the start they received; whilst if the man who started last fails to win, he feels it to be no disgrace, and comforts himself with the reflexion that he was too heavily handicapped. Is that not so?'

'Oh no,' replied the handicapper, politely concealing his pity for my simplicity; 'it works out just the other way. It isn't fair, don't you see, to keep those chaps that got away first always running in a class by themselves. It does not call out the best that is in them. But to-day it does them good to feel that they are being matched against some of the finest runners in the State, and they will strain every effort to try to beat the champions. And it does a man like Brown, who started from scratch, no harm to see those fellows all getting ahead of him at the start. He knows very well that he can beat any man in the country on level terms, and in such races he will only put forth just as much effort as is needed to get ahead of his opponent. But there is nothing to show that he could not do much better still if only his opponent were more formidable. In a race like this, however, he knows that anything may happen. His usual rivals have all got a start of him; if he is to defend his good name, he must beat all his previous records and bring his utmost power into play. And so every man in the race is put on his mettle. We consider the handicap a very useful race indeed!'

'Perhaps so,' I said, feeling that I was beaten, but feebly attempting to cover my retreat; 'but how do you compute the exact starts and handicaps which the different men are to take?'

'Ah,' he said, 'now you've touched the vital question.' I was gratified at his recognition of the good order of my retirement. 'You see,' he went on, 'we have to look up the men's previous performances and work out the differences in their records with mathematical exactness. But there is something more than that. We have to know

the men. You can't adjust the handicaps by rule of three. Anybody who has seen Jones run must have noticed that he's a bit down-hearted. He has been beaten every time, and he goes into a race now expecting to be beaten, and is therefore beaten before he starts. He needs encouragement, and we have to consider that fact in arranging his handicap. Then there's Smith. He's too cocksure. He has never had any difficulty in beating men of his own class. He needs putting on his mettle. So we increase his handicap accordingly. It takes a lot of working out, and a lot of thinking about, I tell you. But here they come !

There was no mistake this time. A batch of runners came into sight all at once, the officials took their places, and the crowd clustered excitedly round. As we waited, the remarks to which I had just listened took powerful hold upon my mind. The handicaps of life may have been more carefully calculated and more beneficently designed than we have sometimes been inclined to suppose.

III.

It was a fine finish. As the first batch of men drew nearer I was pleased to notice that Brown, the fellow in light blue, who had started last, was among them. Gradually he drew out from the rest, and, with a magnificent spurt, asserted his superiority and won the race. A few minutes later I took the tram citywards. Just as it was starting, Brown also entered the car. I could not resist the opportunity of congratulating him.

'It must have taken the heart out of you,' I said, 'to see all the other fellows getting away in front of you, and to find yourself left to the last?'

'Oh no,' he replied, with a laugh, 'it's a bit of an honour, isn't it, to see that they think me so much better than everybody else that they fancy I have a sporting chance under such conditions? And, besides, it spurs a fellow to do his best. When you are accustomed to winning races, it doesn't feel nice to be beaten, even in a handicap, and to avoid being beaten you've got to go for all you're worth.'

I shook hands and left him. But I felt that he had given me something else to think about.

'It's a bit of an honour!' he had said. 'And, besides, it spurs a fellow to do his best!'

The next time a man tells me that he cannot help me, because he is so heavily handicapped, what a tale I shall have to tell him !

IV.

My Saturday afternoon experience has convinced me that, in the Church, we have tragically misinterpreted the significance of handicaps.

'I am very heavily handicapped,' we say in the Church, 'therefore I must not attempt this thing!'

'I am very heavily handicapped,' they say out there at their sports, 'therefore I must put all my strength into it!'

And who can doubt that the philosophy of the Churchmen is false, or that the philosophy of the sportsmen is sound? There is a great saying of Bacon's that every handicapped man should learn by heart. 'Whosoever,' he says, 'hath anything fixed in his person that doth induce contempt hath also a perpetual spur in himself to rescue and deliver himself from scorn.' Is that why so many of the world's greatest benefactors were men who bore in their bodies the marks of physical affliction—blindness, deafness, disease, and the like? They felt that they were heavily handicapped, and that their handicap called them to make a supreme effort 'to rescue and deliver themselves from scorn.'

When speaking of the difficulty which a black boy experiences in America in competing with his white rivals, Booker Washington tells us that his own pathetic and desperate struggle taught him that 'success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome while trying to succeed.' There is a good deal in that. I was once present at a meeting of a certain Borough Council, at which an engineer had to report on a certain proposal which the municipal authorities were discussing. The engineer contented himself with remarking that there were serious difficulties in the way of the execution of the plan. Whereupon the Mayor turned upon the unfortunate engineer and remarked, 'We pay you your salary, Mr. Engineer, not to tell us that difficulties exist, but to show us how to surmount them!' I thought it rather a severe rebuke at the time, but very often since, when I have been tempted to allow my handicaps to divert me from my duty, I have been glad that I heard the poor engineer censured.

I was once deeply and permanently impressed by a chairman's speech at a meeting in Exeter Hall. That noble old auditorium was crowded from floor to ceiling for the annual missionary

demonstration of the Wesleyan Methodist Church. The chair was occupied by Mr. W. E. Knight, of Newark. In the course of a most earnest plea for missionary enthusiasm, Mr. Knight suddenly became personal. 'I was born in a missionary atmosphere,' he said. 'I have lived in it ever since; I hope I shall die in it. Over forty years ago my heart was touched with the story of the world's needs; when I heard such men as Gervase Smith, Dr. Punshon, Richard Roberts, G. T. Perks, and others, I said, "Lord, here am I, send me." I came up to London forty-one years ago as a candidate for the Methodist ministry. I offered myself, but the Church did not see fit to accept my offer. I remember well coming up to the college at Westminster and being told of the decision of the committee by that sainted man, William Jackson. I went to the little room in which I had slept with a broken heart. I despised myself. I was rejected of men, and I felt that I was forsaken of God.' Now here is a man heavily handicapped; but let him finish his story. 'In that moment of darkness,' Mr. Knight continued, 'the deepest darkness of my life, there came to me a voice which has influenced my life from then till now. It said, "If you cannot go yourself, send some one else." I was a poor boy then; I knew that I could not pay for anybody else to go. But time rolled on. I prospered in business. And to-night I shall lay on the altar a sum which I wish the committee to invest, and the interest on that sum will support a missionary in Africa, not during my lifetime only, but as long as capital is capable of earning interest. And, ladies and gentlemen, I assure you that this is a red-letter day in my life!'

Of course it was! It was the day on which he had turned his handicap to that account for which all handicaps were intended.

'My handicap was an honour and a spur!' said the champion in the tramcar.

'My handicap was an honour and a spur!' said the chairman at Exeter Hall.

Both the champion and the chairman did by means of their handicaps what they could never have done without those handicaps. There can be no doubt about it; handicaps were designed, not as the pitiful excuses of the indolent, but as the magnificent inspirations of the brave.

Point and Illustration.

This Short Prayer.

No writer is great who does not take his readers into his confidence. Dr. R. F. Horton does this. He is great as a man and is not afraid to show himself to his valet; he is great as a writer, touching his readers sometimes to tears by his confidence in them, and always obtaining of them the very best they can give and do. When he writes books he is not careful of their titles—that also being a sign of his friendship. The title of *Reconstruction* (Clarke & Co.; 3s. 6d. net) is like the invitation to take a broad stream at a leap. True, there is the sub-title 'A Help to Doubters,' but it is not irresistible. Nevertheless we take the leap, and we are at home at once.

Dr. Horton's object is to give us something to be sure of, from which we may proceed to other things. He calls that one sure thing the Criterium. What is it? It is 'the enthronement of love on the throne of the universe, the incarnation of love in a human Person, and the requirement of love, as a result of this manifestation, to be the spring and guide of all conduct, the essence and the fulfilment of the moral law.' From that all else will follow—the sense of forgiveness, the joy of reconciliation, the power of the Spirit, the apprehension of the Person of God and of His Son Jesus Christ. And it is all so simple. Even the receiving of the Spirit is simple. 'Not more wonderful,' he says, 'than the work of the Spirit, but certainly not less wonderful, is the simplicity with which we receive the Spirit, and come under the transforming and convincing power. That modern saint, John Smith of Harrow, who, as a master in a large public school, was every whit as devoted, and as effective, as the remote saints of the Middle Ages, taught his boys to pray for the Holy Spirit in the most childlike way.

'When I was a Sunday school teacher, now forty-five years ago,' he wrote to some children in Standard III., near the close of his life, 'our minister told us a story one afternoon of a person whose life was entirely changed by this short prayer, repeated continually through the day for many years: "O Lord God, for Jesus Christ's sake, give me Thy Holy Spirit"; and he asked us all to use it for ourselves. This prayer, I have given for years to all my Harrow boys, and now I pass it on to you. Will you use it every day?

God will certainly give you His Spirit, to make you like Himself, truthful, industrious, pure, patient, forbearing, brave, humble, tender-hearted, loving, kind. Could you wish for anything more?’

That prayer, we may assume, produced that saintly life, which so deeply impressed generation after generation of Harrow boys. And it should be considered how readily accessible, and swiftly convincing, the truth of Christianity is, if it is reached by so direct and feasible a way.’

Gravitation.

The Rev. W. Campbell, D.D., F.R.G.S., is the man to tell us all that can be told about Formosa. He went there in 1871. He has been there ever since. And he has used his great opportunity in all the ways that a keen mind, a nice sense of humour, and a devouring love of Christ, have suggested to him. He calls his new book *Sketches from Formosa* (Marshall Brothers).

Dr. Campbell's faith in the Formosan is unquenchable. We shall record an incident to prove it. But we may say at once that it is the direct and immediate consequence of his faith in Christ. Never were these two more clearly manifested in their close relationship. The book is well furnished with incident and observation, and it is appropriately illustrated; but its charm is due to the author's—what shall we call it—his ‘simplicity which is in Christ Jesus.’ This is the story we promised to repeat.

‘Mr. Loa was a native scholar, who was engaged to do copying work, and to drill us into the mysteries of the spoken and written language of China. He wore a long blue robe with wide sleeves; came to our house every day at 9 a.m., and remained till noon, during which time, at intervals, he had to be left by himself whenever we were called away to attend to other duties. He had already been several months in our service when my colleague one day remarked to me that some member of the establishment must have fallen into thievish habits, as candles and other small articles were continually disappearing. He added that he was not at all assured of the reliability even of Mr. Loa; but to this I replied by saying that our Teacher was surely far too serious-minded and gentlemanly a man to be associated with such charges. About a week after this, the two of us were again chatting in our verandah, when Mr. Loa passed us at the close of his labours

for the day; but, before going through the outer gate, my colleague stepped forward to say something to him, saw a long foreign candle inside his sleeve, pulled it out, and simply held it up in front of His Moulviship. I confess I felt exceedingly uncomfortable, and wondered what form the humiliating confession and apology would take. Confession and apology! There was nothing further from Mr. Loa's mind, for he only looked at my colleague, straight in the face, and said, “Now, sir, as you know everything about gravitation and the secret laws of Nature, will you tell me how that candle came to be there?” He also appeared grieved to think we should demean ourselves by harbouring any kind of unworthy thoughts about himself; so that, receiving no answer to his inquiry, he quietly went out and left us to our own reflexions. Of course, we were thrown off our guard a little at the composure, the fertility of resource, and the abysmal impudence which could thus easily raise an act of vulgar theft into the high region of philosophic speculation. And yet, the rich and precious—although still unworked—materials for discipleship were certainly there; the possibilities of the whole incident reminding one of Saul of Tarsus, who began life by being an arch-persecutor of the Church of God, and ended by becoming the very chiefest of the Apostles.’

Weapons for Workers.

Mr. J. Ellis has done the hurried preacher and Bible teacher another good service by the issue of a volume of outline addresses and illustrations which he calls *Weapons for Workers* (Scott). Here is one of the outline addresses and also one of the illustrations.

The Great Physician (Mk 1³⁴).—The world is like a great hospital, full of people smitten by deadly spiritual diseases. But Christ is the Great Physician. I. *He is divinely chosen and qualified* (Is 61¹, 1 P 2⁶, etc.). II. *He thoroughly understands every case* (Mt 9², Jn 4¹⁷⁻¹⁸). III. *He has already healed millions* (Rev 7⁹). IV. *He deeply loves every one of His patients. Has he not proved this by dying for us?* (Gal 1⁴ 2²⁰). V. *He heals completely and finally* (Mt 9²⁷⁻³¹). VI. *He can heal anywhere* (Mt 19²). VII. *He delights to deal with hopeless cases* (Mt 9¹⁸⁻²⁶, Lk 7¹²⁻¹⁵, etc.). VIII. *His cures are immediate and free* (Mk 1³¹⁻⁴², etc.). IX. *He is accessible to all* (Mt 11²⁸).

Nothing the matter with me!—Rev. Mark Guy

Pearse's wonderful gift for 'telling a story' is well known. The other day, he recalled visiting the 'Guild of Brave Poor Things,' where he found a capital meeting proceeding, of sufferers whose crutches, piled against the wall, told their own sad story. *Outside*, however, was a poor little girl, weeping bitterly. 'What's the matter?' asked Mr. Pearse. 'Oh,' sobbed the little one, 'I can't go—go in, I—I ain't got *nothink the matter with me!*' There is an apt spiritual application to such as think they are 'all right' and are thereby excluded from the gospel feast.

The Message.

The Rev. J. W. W. Moeran, M.A., has been successful in his effort to gather *Illustrations from the Great War* (Scott; 2s. 6d. net). He has not only gathered the stories, he has also fitted them with their appropriate text or topic. To testify to the real riches ready for the preacher in this book almost any illustration could be quoted. This, for example, to encourage us to deliver our message when we have a message to deliver: 'In the 2nd Royal Sussex was a cyclist orderly named Wedge. He was mortally wounded at Bethune (on January 25, 1915) by a shell which pitched in the road near him as he was returning to his regiment with a message from Headquarters. He was there attended to by Major Matthews, R.A.M.C., who afterwards wrote to the Commanding-officer of the Sussex regiment, saying he thought the regiment ought to know about their comrade's devotion to his duty. In the course of this letter, Major Matthews said: "His left leg was shattered, his left great toe and the next were nearly blown off, he had a severe wound of the chest, and his right hand was wounded. In spite of his wounds, all his concern and anxiety were that his message should reach his regiment, and he thought of little else."'

Virginibus Puerisque.

I.

Christmas, 1915.

'They were sore afraid.'—Lk 2⁹.

'Be not afraid.'—Lk 2¹⁰.

Many boys and girls have been saying to themselves lately, 'Christmas will not be happy this year, everybody is so sad. There will be no

Christmas dinner—if there is, it won't be a jolly one—no crackers, no funny games.'

You have been feeling sad yourselves. At times it has been as if you were in a very dark terrifying place. Then you were more than sad; you were afraid. There are boys and girls who dislike darkness very much. They fear to be in it alone. They say they want to be able to see things and touch them too. I have even known men and women—they were amongst the best folk in the world—who felt very solemn in the great darkness of the country. 'What do you generally read to your sick people?' I heard one minister ask another. 'Very often I read the ninety-first Psalm,' was his answer: 'they like it,' he added. Here is a little bit of what he read. Listen:

He shall cover thee with His pinions,
And under His wings shalt thou take refuge:
His truth shall be thy shield and buckler,
Thou shalt not be afraid of the terror by night.

(I shall repeat that last line)

Thou shalt not be afraid of the terror by night.
So, you see, if we ask God to take care of us, there is nothing in this world of which we need to be afraid.

You dislike the darkness, you say; you want to be able to see things. Let me ask you a question. Did it ever occur to you that the real joy of Christmas comes from things we cannot see? The dinners, the crackers, the presents, are only signs that our friends want us to be happy. There is a much deeper cause for our joy than the Christmas parties and the Christmas presents. The shepherds that kept their flocks by night on the fields of Bethlehem were very good religious men. They must have known our ninety-first Psalm; doubtless it was a favourite. Yet we are told that one dark night they were 'sore afraid.' Picture the shepherds to yourselves. The fires which they kept burning to scare away the wild beasts but made the darkness all the blacker. They drew near together—can't you see them?—a group of men whose one interest was God. They spoke about Him—more softly and solemnly than usual. It was even as if they dreamed when they told one another their thoughts about the Saviour for whom their people had looked so long. 'He will be a great shepherd'; 'But He will have the glory of a King about Him.' 'Ah!' another would break in, 'He will know about sorrow'; and we can imagine how they might repeat—

'sentence about'—the exquisite scripture words about the 'Man of Sorrow.'

Suddenly, it was no longer dark. Heaven seemed to have come down to earth. 'An angel of the Lord stood by them, and the glory of the Lord shone round about them: then they were sore afraid.' It was not the darkness, you see, that made them afraid, it was the 'Glory.'

You all know what the angel said to them. It was, 'Be not afraid.' Then he told them that their long-expected deliverer had come; not as a great King, not even as a great shepherd, but as a little baby. Those good shepherds of Bethlehem had not realized they were so near to Heaven when they were in the darkness.

There has been darkness over our country and over our homes: you hear about it on every side and you will wonder when I say to you that in the midst of the darkness, the Glory of the Lord has been round about us.

It has been the glory of a great love—a love that has made many of those who used to be big boys here, willing to lay down their lives. They followed another leader than the general who led them forward on the battlefield. Their Hero was the Man over whose birth we rejoice on Christmas day. He had put love of the highest into the boys' hearts. That love has in it the honour of the Roman who, when offered his life by a general who had ordered all others to be slain, mixed with the people, saying, 'I will not live while so many of my fellow-citizens die unjustly.'

Their leaving us has made heaven more like a home-country than ever it has been before. The glory of it has been round about us; but we have been 'sore afraid.' Can we believe that the big boys who were with us only a little while ago, and have been called from us so suddenly, are far away? I am sure that not one of you boys or girls can believe it. They are round about us, though we cannot see them. Let me read three verses from a little poem I came across the other day. I liked it, and thought it was a very beautiful idea to have on your minds on Christmas day:

Lest Heaven be thronged with grey-beards hoary,
God, who made boys for His delight,
Stoops in a day of grief and glory,
And calls them in, in from the night.
When they come trooping from the war
Our skies have many a new gold star.

Heaven's thronged with gay and careless faces,
New-waked from dreams of dreadful things,
They walk in green and pleasant places
And by the crystal water-springs,
Who dreamt of dying and the slain,
And the fierce thirst and the strong pain.

Dear boys! They shall be young for ever.
The Son of God was once a boy.
They run and leap by a clear river,
And of their youth they have great joy.
God, who made boys so clean and good,
Smiles with the eyes of fatherhood.¹

I have sometimes thought that those families are happiest out of which a brother or a sister has gone to the Father's home. We have had many hard but very beautiful lessons to learn during the past year; I think, however, that like the shepherds, some have heard the angel of the Lord say, 'Be not afraid.' For hundreds of years children have been told to rejoice because of the Babe in the manger of Bethlehem. They feel happy when Christmas comes round, and the story is told to them once again. To-day we ask you to be happy because of the family home in heaven, where the boys are, and where Jesus is.

II.

Children of the East Wind.

'A strong east wind.'—Ex 14²¹.

To-day it is the turn of the children of the East wind.

Now I wonder if you have noticed that when you mention the East wind, people have very little good to say about it? 'That nasty, biting wind!' they exclaim. 'It chills you through and through; it makes all your bones ache; it brings colds and all sorts of horrid troubles with it!'

Well, there are two sides to every question—a good side, and a bad side—and we are going to look at both sides of the East wind. It has its faults, and we are ready to admit them, but we are going to try and find out its good points also.

The thing that strikes one first about this wind is its blighting power. In Palestine the East wind is dry and scorching: it blows from the desert and it often withers the corn, and destroys the fruit. The Bible often speaks of this blighting

¹ Katherine Tynan, *Flower of Youth*, 54.

power of the East wind. You remember, for instance, how Pharaoh in his dream saw seven thin ears of corn *blasted by the East wind*.

It seems rather queer to think of an East wind being hot; does it not? We are accustomed to regard it as a bitterly cold wind. But the reason why it is cold here is that it comes to us chiefly in spring, and it comes across the frozen plains of Russia.

But here is a strange thing. Although the East wind in Palestine is burning hot, and the East wind in Britain is bitterly cold, in both places it has very much the same effect—it blights and destroys young plants. Last spring I planted out some sweet-peas. For a week or two they looked strong and sturdy. Then came a few days of wind blowing from the East, and when I went to look at the sweet-peas their poor leaves were all yellow and shrivelled by the cruel blast. You would have thought some creature had got at their roots, and had been gnawing their life away. A few of them recovered, but many withered and died.

I think some people are very like the East wind. They blight and destroy a great deal of happiness in the world by their tempers and their tongues. There are those who say cutting things with intent to wound, there are those who say biting things in order to be clever, and there are those who insist upon telling you unpleasant truths in the most unpleasant way.

Now I want to say this to the East-wind people. I don't think you mean half you say. I think very often you speak in the heat of the moment, and you don't realize the harm you are doing. But remember your unkind words may rankle and wound long after you have forgotten them. The tongue is a terrible weapon. It can inflict mortal injuries. It can separate lifelong friends and cause great dispeace in a family circle. St. James tells us it is 'a restless evil, full of deadly poison.' Some day you may wake to find that by your bitter words you have blighted the happiness of some one you love very dearly.

Now St. James also tells us that 'the tongue can no man tame.' He says that 'every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame.' Well, it is true that no *other* man can tame your tongue for you, but you can tame it for yourself. You will have a hard fight, and sometimes it will seem as if this

wild beast were conquering you, instead of the other way, but if Jesus is on your side you are sure to win in the end, for He has won the victory over all our enemies.

Perhaps you think I have been rather hard on the East wind, so now I am going to say something nice about it. I can never forget that the East wind often brings us bright sunshine. We have got so used to discussing its faults that we forget the good things it does. It comes to us when the ground is sodden with the winter snow and rain, and it dries the soil so that the farmer can get his seed sown. And it helps us to forget its own bitterness by the bright sunshine it brings.

Do you know, East-wind people, you have a great power in you to bring sunshine into the world? Your tongues have been employed in saying cutting, cruel things. Why not use them in being witty in a kind way? Why not employ them to defend the right in the face of evil? Why not train them to say kind things that will warm people's hearts?

Once the famous clergyman, the Rev. Henry Ward Beecher, came across a little ragged news-boy standing shivering at the edge of the pavement. He went up to him and said, 'Poor little fellow! Aren't you very cold?' And the boy replied, 'I was, sir, before you spoke to me.' The kind words had made him feel almost warm again.

Try to put the sunshine of a smile into all you say and do. It will make things easier, and it will make the world brighter. Sometimes along our East coasts the East wind brings a thick mist. If you go inland a few miles you will find the sun shining brightly, but the people along the coast cannot see the sunshine for the mist. East-wind people often hide their own good qualities behind a cold mist. Get rid of the mist, dear East-wind people: let us see the glorious spring sunshine which you bring, for the world has need of all its sunshine.

III.

Master Cold-Rice.

'He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.'—Lk 22²⁶.

In a great family it makes a big difference whether you are born first or second or third. The king's eldest son succeeds to the throne.

The eldest son of a nobleman gets his title when the father dies and the largest share of his estates, while the younger sons may have a very much smaller share, and even be rather poor. In families that have not titles and property there is not much difference between older and younger children. Indeed, the younger children often have the best time, because the eldest is expected to help to take care of them and to be responsible for them.

But in some countries it is different. In Japan, where they have rules for everything, they have very decided rules for the position of the different members of the family. The Japanese are a very polite nation, and are very particular about proper behaviour, not only in society, but at home. As soon as a baby can run about he is taught good manners. He learns how to bow properly, and how to behave with respect to his elders. And he has a great many elders, for there the members of the family live together even after they are grown up and married and have children of their own. The wives must obey the husbands, and all the women in the family must obey all the men. The children must not only obey their grandparents and parents, and all the older people of the family, the aunts and uncles, but the younger brother must obey the older brother, and the younger sister the older sister. Even in small things the younger must always give in to the older, and at meals must be helped last. These are some of the laws made for a Japanese village. 'If there be any of our number who are unkind to parents, or neglectful, or disobedient, we will not conceal it or condone it, but will report it.' 'We shall require children to respect their parents, servants to obey their masters, husbands and wives and brothers and sisters to live together in harmony and the younger people to revere and cherish their elders.'

As I told you, at meal-times the elder son is served first, and the second next, and so on. But if there are very little children they are not obliged to wait. So a curious name is given in Japan to the second son. He is called 'Master Cold-Rice.' This is because it is supposed that as he has to wait till all his elders, and also the babies, have been helped, his rice will not be very hot when he gets it.

Now there is a little parable in this name. In every family there are times when some one must give way to others, and be content with the second

best instead of the best place. This is what we may call eating cold rice. We do not insist upon the younger ones always giving way to the elder. Indeed, it is very often quite the opposite way, and the big sister or big brother gives up something to give pleasure to the younger ones. But if you notice you will very often find that in some families, one boy or girl never offers to give up to others, and is never expected to do it. Why? Because everybody knows that he will make himself so disagreeable that they would rather make a sacrifice than bear his crossness and unpleasantness. Perhaps there is a picnic or an excursion. Everybody cannot go. But nobody supposes that he will be the one to stay. Or if he is playing a game, he is never pleased unless he has the leading part. At table he wants the nicest part of everything, and the most comfortable chair in the evening, and the first turn to read the new magazine. It becomes a family habit to let him have what he wants, because it is easier than to make him give up. But that is not a boy anybody loves. He gets more and more selfish, always grasping at what he wants, and never thinking of others. He may succeed in life, but it will be a poor kind of success, not worth having, and he will have few friends.

Now, it is worth while thinking who generally eats cold rice in your house. You will notice that there is one person who is always ready to give up anything to the children's pleasure. If any one has to stay behind, mother does not think she wants to go. If there is anything you like very much, she likes you to have her share too. But is it right that the unselfish people should always have to make the sacrifices? There will always be times when *somebody* must do it, but in future, instead of saying, 'I don't see why I should have to do that,' suppose you say, 'Somebody must do it, why should not I?' Take your turn at being Master Cold-Rice.

IV.

Mr. James Logan, M.A., F.R.G.S., Principal of Rathmines College, Dublin, has published a volume of his *Talks to Boys* (Robert Scott; 2s. net). One of the talks is

On doing Things Well.

We read in the Bible of One 'who doeth all things well,' and this quotation supplies me with

a 'text' for this morning's sermon, viz. 'Doing all things well.'

What a splendid lesson for all of us to learn, to do everything well! Two well-known maxims bring out the same idea. Can you give them? 'Everything worth doing is worth doing well.' The other is: 'Whatsoever thine hand findeth to do, do it with all thy might.' In other words, be *thorough*, don't do things by halves, do good work or none. An American firm undertook to build a tunnel for an underground railway in record time. They did so, but scamped the work, and there was a record smash. I have seen some of you do a certain thing thoroughly, you did it well, very well indeed; it was taking your tea at a cycling run. You did that thoroughly, and why not? One boy to the extent of seven cups in fact, and it is always interesting to see boys 'in their cups.' Now learn to do *all* things well. If it be some small thing (I wonder is there really any such thing as a small thing), if it be just carrying a parcel, do it well. The point for you is not to be ashamed of carrying a parcel, nor to think whether the parcel looks well or ill, under your arm, but to carry it properly. Many great men have done far humbler things.

It does not matter whether you are driving a nail, or reading a book, or writing a letter, or playing cricket, or posting a letter, or saying 'Thank you,' or making an apology, or helping some one who has fallen, or showing a person to the door, or playing the piano, or answering a test paper, or washing your face, or sharpening a pencil, *do it well*. He doeth all things well, the successful man. However humble the duty, try to outshine others in the doing of it.

If I were a cobbler, I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me.

And when you have learnt to do humbler or smaller things well, the opportunity comes to do

big things. It is only when we fill one sphere well, that another greater opens up to us.

When Jim Garfield had learned to chop wood, he did it well. Then he learned carpentering, and did that well. Then he had to take charge of his mother's farm, and he did that well. (And let me say in passing, that Jim Garfield loved his mother, and he did that well.) By and by he rose to higher posts, and he filled them well, until he reached the highest position the land could give him, President of the Great Republic, and he filled that office well. He did all things well.

When Pope wrote verse, he wrote, re-wrote, corrected, polished, revised and polished again until he felt perfect satisfaction. The poet Gray took eight years to write his *Elegy*, and Johnson seven years to write his dictionary, and surely they did them well. When Lord Kitchener plans a campaign, nothing is left to chance, everything is taken into account, every man's duty is arranged to a pinhead, and victory follows his organization as regularly as clockwork. 'He doeth all things well.' Genius is said to be 'a capacity for taking pains,' and we cannot take pains with things unless we do them well. An engine-driver must run his train with care and caution, a judge must listen for days to counsel and sift evidence and think out facts before deciding a case, an editor must fill his pages cleverly and well or retire from his chair. To get on nowadays, it is an absolute necessity to do things well.

Start now to do things well, if you have not already begun. Take in carefully all I am saying; when we disperse to our duties, take each half-hour and fill it well. Live by half-hours. Do one thing at a time and do it well. Be thorough. Master that problem in algebra, see the why and wherefore of that knotty question in arithmetic, probe to the bottom that rule in geography.

Attempt the end and never stand to doubt,
Nothing's so hard but search will find it out.

The New Atlas of the Holy Land.

BY THE REV. W. CRUICKSHANK, M.A., B.D., KINNEFF.

THE late Professor Driver, in concluding an article entitled 'On Maps of Palestine containing Ancient Sites' (THE EXPOSITORY TIMES, xxi. 495 ff., 562 ff.), wrote: 'A critical map of Palestine, on a convenient scale, and containing only those ancient sites which are either certain or reasonably probable, is still, as it was in 1902 (THE EXPOSITORY TIMES, xiii. 460), a desideratum of Biblical students. Let us hope that some adequately qualified scholar will come forward and produce it.' In the preface to the Second Edition of his *Notes on the Hebrew Text and the Topography of the Books of Samuel* (Oxford, 1913), the same authority affirms that G. A. Smith's *Historical Atlas of the Holy Land*¹ may be confidently expected to satisfy all requirements (p. x, n. 2). The Atlas has now been published, and it may at once be said that both from the scholarly and the cartographical standpoint it is a most notable achievement. Many doubtless will be found expressing regret that Professor Driver did not live to see the work which he hoped for, and that a review of the Atlas by the one best qualified to pass judgment upon it is no longer possible. All that can now be done is that those who have been convinced by Driver's criticisms in this particular line should apply, as best they can, his standard of judgment, in the light of what he wrote regarding the work of others—Principal Smith among the number—and by means of what he has left in works of his own.

In reviewing the Atlas we turn first of all to what is undoubtedly the main part of it, the eight sectional maps, numbered 15-30 (scale, $\frac{1}{4}$ inch to the mile), which show Palestine and its immediate surroundings on the basis of the *Palestine Exploration Fund Survey Map* and other authorities. This at first sight appears to be equivalent to the *Topographical and Physical Map of Palestine*, issued a few years ago by J. G. Bartholomew and revised by G. A. Smith. On investigation, however, it is

seen that there has been a thorough revision of this wall map, so that the Atlas sectional maps may be regarded as new. In the outlying parts to the E. and S., which the systematic survey of the Palestine Exploration Fund did not touch, the difference in contents between the maps is alone pronounced. Thus, south of Rabbath-Ammon (Philadelphia) a good deal is omitted from the sectional map which is distinctly defined in the wall map. On the other hand, in the Negeb, or South Country, below Beersheba, many details have been supplied in the Atlas to make good the deficiencies of the wall map.

We may further study this most recent and, without question, most authoritative map of Palestine, to see how far effect has been given to Driver's critical principle of marking and differentiating certain and doubtful ancient sites. His own method would have been to mark with a point of interrogation anything that was doubtful, his stricture on even the most recent maps being that too little use was made of the question mark. Principal Smith himself has all along been quite alive to the defect of the *Palestine Exploration Fund Survey Map* in that it shows 'too many identifications which impair the clearness and usefulness of this fine map' (*Hist. Geog.*, London, 1894; p. 224, n. 2). This tendency to over-definition may be said to have reached its climax in C. R. Conder's claim to have himself identified on the ground 144 in all out of 422 names of towns, valleys, mountains, streams, and springs in Palestine mentioned in the Old Testament (*Palestine*, London, 1889; p. 262). The new tendency, urged by Driver on scholarly grounds, and by R. A. S. Macalister and other explorers on archaeological grounds, has already borne fruit in the Place-Name Index attached to P. S. P. Hancock's *The Latest Light on Bible Lands* (London, 1913), and the task before us is to seek for the same fruit in the Atlas. Going back to the map found in the pocket at the end of the *Hist. Geog.*, we reckon only about a dozen places that have been marked with the point of interrogation. In the more recent wall map, mentioned above, the number has been increased to about 80; and

¹ *Atlas of the Historical Geography of the Holy Land*, designed and edited by George Adam Smith, D.D., and prepared under the direction of J. G. Bartholomew, LL.D. London, 1915. Pp. xxxvi, Maps 1-60, Index 12 pp. 25s. net.

now in the Atlas sectional maps it is further increased to fully 130, and in seven cases the mark has been duplicated. It may safely be said that one hundred of these queries are attached to places mentioned in the Bible. In addition to this there must be noted the fact that many names are suppressed by Dr. G. A. Smith, where the identification is altogether unwarranted. Comparing the wall map with the sectional maps we find the following omissions in the latter which were marked (?) in the former: Beth-Emek, Helkath, Anem, Kishion, Zeboim, Jabesh Gilead, Baal-Tamar, Ataroth, and Horonaim. Add to this: Enam, Hill of Hachilah, and Hazeon-Tamar, which were not questioned on the wall map. In very rare instances a (?) has been removed from the wall map and the place allowed to stand in the sectional map (*e.g.* Tarichæa, now spelt Tarichææ; and Mizpeh in Gilead). By the help of the index attached to the Atlas we are able to add Stone of Bohan and Lahmas to the number of places that should have the query attached.

We judge that Principal Smith has held himself ready to incorporate the suggestions of such an authority as Professor Driver, as an examination of the lists given in THE EXPOSITORY TIMES, xviii. 332 ('Notes on the Book of Judges') and xxi. 495 ff., 562 ff., with a glance at the sectional maps, will prove. This will explain, *e.g.*, why The Ascent of Luhith and Succoth are queried, Penue! doubly queried, and Enam removed. We take it that Principal Smith would not now subscribe to the identification of Succoth with Tell Deir 'Alla, due to Merrill and concurred in by Conder, as he tells us in *Hist. Geog.* (p. 585, n. 1), although he himself regarded the identification as 'probable,' without, however, attaching (?) to the name on the map. A clear example of a new point of view on the part of Principal Smith is to be seen in regard to Aphek, E. of the Sea of Galilee, now marked (??) (see *Hist. Geog.*, p. 581, and cf. Introduction to Atlas, p. xvi; also cf. S. Merrill, *East of the Jordan*, London, 1881; p. 163 ff.). Another change of opinion may be inferred from the excision of Baal-Tamar (N. of Jerusalem), and the substitution at this point of Mizpah (?) and Ataroth-Addar. The (?) following Mizpah directs our attention to the fact that the query in some cases is added because there are rival sites (cf. Emmaus).

We now ask, Would this increased number of

points of interrogation—not to speak of the differentiation in degrees of probability by double question marks and by actual excision—have satisfied Professor Driver? We have some means of testing this by the help of the sectional maps appended to the *Notes on the Hebrew Text of the Books of Samuel*. Taking a certain area bounded by the line of Jerusalem on the N., of Hebron on the S., of Gath (?) on the W., and the Dead Sea on the E., we arrive at the following:—

(1) Questioned by Driver and not by Smith: Mekonah, Lahmam (see, however, Lahmas, above), Dannah, 'Ir Nahash, Giloh, Adullam, Etam (1), En Shemesh, Chozeba, Sirah Well.

(2) Omitted by Driver and questioned by Smith: Azekah, Beth-Car, Kirjath-Jearim, Etam (2).

(3) Omitted by Smith and questioned by Driver: Gath.

(4) Questioned by both: Bether, Bethphage.

Thus out of seventeen place-names in this limited area there is absolute agreement in only two (or three) cases. This disparity appears in the remainder of the section, and in the section of Central Palestine, although not to quite the same extent. We may conclude from this evidence that Professor Driver would have been more extreme as an editor than Principal Smith has been, although Driver would doubtless have expressed himself as satisfied that so much progress had been made. We must allow that Principal Smith has a reason for the faith that is still in him, and when two such authorities differ we may ask where we are to turn for a settlement of the points at issue. It is to be feared some must for ever remain doubtful, but there is hope that others may be settled by further work among the 'tells,' an activity that already has yielded good results. Even this, however, with its guarantee in what may be termed the 'pottery index,' may leave open questions. We note that while Macalister affirms on the ground of pottery remains that Talhum (or Tell Hūm) is the correct site for Capernaum (*A History of Civilization in Palestine*, Cambridge, 1912; p. 100 n.), Smith adheres in his map to Khan Minieh (cf. *Hist. Geog.*, p. 456, n. 2). We are glad to find, however, that the two are at one in believing that names of places in Palestine are readily transferred, and have a tendency to drift from their original site (*Civ. in Pal.*, p. 101; *Atlas*, Preface and p. xv). While Drs. Smith and

Bartholomew have had to limit the number of maps, and could not have admitted more to their Atlas, we trust that in some future publication of this kind there will appear a map of Palestine showing the 'tells,' distinguishing between those excavated and those deserving to be excavated, etc.—in short, an archæological map of the Holy Land.

It must not be forgotten that Principal Smith's Atlas is a Historical Atlas. When regarded from that point of view the work is abundantly justified, and the execution of it calls for unstinted praise. The plan is to give the setting of Palestine among the lands, and then to trace the course of its chequered history throughout the centuries right down to the present day. This requires no less than nineteen single-page maps, the state of affairs at every stage being well brought out by colour schemes, which in these smaller maps count for much more than the exact location of particular sites. It would not be fair to apply to these single-page maps the exact criterion we have employed in dealing with the sectional maps. It may be added that all are highly effective for the purpose they are intended to serve. The general maps of Palestine, economic, orographical (with roads and communications), geological, etc., are an excellent feature of the Atlas. All those who have learned to admire Principal Smith for his scholarship will find the excellence of his published works reflected in these maps, some of which already appear in the volumes bearing his name. The various plans of Jerusalem are reproduced substantially as in the author's two volumes on that city (London, 1907 f.), and are designed mainly to support his theory of the course of the city-walls at different periods. The student of Church History will find much to interest him in the maps of the fourth and concluding part, in particular the facsimiles of a section of the *Tabula Peutingeriana* and the Map of Marinus Sanutus, 1611.

While the student of the Bible may be able to

restrict his interest in Palestine to the period covered by the sacred narrative, it cannot be thus in the case of one who has travelled in the Holy Land to the extent that Principal Smith has done. One feels that the suggestion to prepare certain of the maps resulted from the author's wide experience as a traveller in Palestine. His eyes have looked upon many features of the present, and many relics of past ages, which have issued in this comprehensive and trustworthy record of the history of the Holy Land. One's wonder at the variety of subjects dealt with in the maps is increased by the succinct notes, with explanatory bibliography (pp. xi-xxxii), from a perusal of which the memory can be refreshed in the author's clear grasp of the history of each period from the Tell el Amarna age down to the present day.

The concord between the editor and his cartographer is all but complete, and few errors can be detected. The difficulty presented by the spelling of Arabic place-names, and especially by diacritical marks, has caused a number of errors in the sectional maps. A list of these the author has submitted on p. xvi f., together with some notes that should be consulted. The letterpress contains only one or two slips, and the Index requires to have the query added to a few names. Tarshish (Map 1), Batanaia (Map 54), and Tyropoeon (Map 47; 3 times) appear in forms calling for correction.

Twenty-one years has passed since the Atlas was first planned by its joint authors. The delay is accounted for by Dr. Smith's engrossment in other literary work and in professional duties. As he says, the delay has its advantages, but further delay, it seems to us, would have been very regrettable. We are glad to have this cartographical record of the history of the Holy Land just at this time, when there is every likelihood that the fortunes of Palestine, already so varied, are in process of further change. Who can tell what the additional map of the next Atlas will be like?

The Archaeology of the Book of Genesis.

BY THE REV. A. H. SAYCE, D.D., LL.D., D.LITT., PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD.

Chapter x.

1. We return to the series of tablets entitled *Annâti talidât*; see note on 6⁹.

2. Japhet here takes the place of Shem as first in the list of Noah's sons. This is because Shem was the ancestor of Abraham, whose genealogy was intended to follow this chapter. Hence the Hebrew writer interchanges the place of Shem and Japhet, keeping Shem to the last so that Abraham's genealogy could be attached to the account of his descendants. The insertion of the story of the tower of Babel between chaps. 10 and 11¹⁰ has, however, somewhat obscured the consecutive order of the narrative. It was necessary to explain the origin of the dispersal of the descendants of Noah 'over the whole earth' (9¹⁹), so that 'the nations were divided in the earth after the flood' (10³²), and there was no other place in which the story which explained it could be introduced.

The table of nations in this chapter is geographical, not ethnographical. The known world is divided into three zones, the principal tribes and nations in each of the three being grouped together under a common ancestor. Hence the name of Sheba occurs twice, under the heads of Ham (v.⁷) and Shem (v.²⁸), the Sabæans of Southern Arabia, which was in the zone of Shem, having extended their power and settlements to Northern Arabia, which was in the zone of Ham. So, again, Elam is included among the sons of Shem, although the native population of Elam was non-Semitic in both race and language. But it had been conquered at an early date by its Semitic neighbours in Babylonia, and was therefore regarded as a brother of Assyria, which was also a Babylonian province, just as Canaan is regarded as a brother of Mizraim, or Egypt, as being in the Mosaic age an Egyptian province, although in race and language the Canaanites were Semites and not Egyptians. Of the three zones, the northern was assigned to Japhet, the middle to Ham, and the southern to Shem. The conception of the world being, like that of the Babylonians, of a circle surrounded by an ocean, and the starting-point being Babylon, the point

of view was from south-east to north-west. The geographical grouping naturally involved also a political grouping (as in the case of Canaan and Egypt).

Gomer is usually identified with the Gimirrà of the Assyrian inscriptions, the Kimmerians of classical writers, who migrated from their original quarters on the Dniester and the Sea of Azof, and attacked the Assyrian empire in the age of Esar-haddon. They first appeared in Asia Minor and destroyed the Milesian colony of Sinôpê, though the date of the event is uncertain. According to Eusebius (*Chron. Armen.* p. 303, ed. Mai), Sardes was captured by them for the first time in 1078 B.C., but it is probable that there is a confusion here between the Kimmerians and the Thraco-Phrygian tribes.¹ The first contemporary notice of them is in the elegiacs of the Greek poet Kallinos (*Fr.* 2), who is supposed to have lived about 715 B.C. In 677 B.C. Esar-haddon defeated their leader Teuspa in Khubusna on the northern border of Cilicia, and drove them westwards towards Lydia. Gyges of Lydia sought help against them from Assur-bani-pal, but he was killed in battle with the invaders, and Sardes is said to have been taken by the barbarians under Tugdammê,—called Lygdamis in the text of Strabo,—whom Assur-bani-pal terms 'a limb of Satan.'² Tugdammê was killed fighting with the Assyrians in Cilicia, and followed by his son, Sanda-ksatru.

If Gomer means the Kimmerians, the insertion of his name in the text of Genesis cannot be earlier than the eighth century B.C., when the Gimirrà first became known to the Assyrians and their neighbours. Another explanation of the name, however, is possible. In a letter to his father, Sennacherib, while still crown prince, calls the

¹ The statement rests on the assertion of the Lydian historian Xanthus (*Strab.* iii. p. 149) that Lydia was invaded by the Kimmerians before the time of Homer.

² Literally, 'offspring of Tiamât.' Assur-bani-pal's words are *Tugdammei sar, Umman Manda tabnit Tiamati*, 'Tugdammê, king of Nations, the offspring of Tiamât.'

Cappadocian district in which Guriania, the modern Gurun, was situated, Gamir, and Gamir is still the Armenian name of Cappadocia. The Gamir of Genesis, therefore, may have been the Cappadocian Gamir which was identified with the Gim-irrà or Kimmerians when they appeared upon the historical horizon of Western Asia.

In Ezk 39⁶ Magog is the land of Gog (where, however, the Septuagint has Gog), and the gloss in 38¹ shows that the editor of Ezekiel's MS. believed that Gog came from 'the land of the (*sic*) Magog.' Magog would thus be the Ass. *mat Gugi*, 'the land of Gog' or Gyges. If so, the insertion of the name in the text must belong to the age of Gyges, *i.e.* to 700-650 B.C. In the prophetic writings, however, the language of the text was modified from time to time to make it suit the political circumstances of the period, as, *e.g.*, in Is 16, and we may therefore expect to find similar modifications or insertions in the historical books of the O.T. The latest date to which an insertion could be referred, as well as the earliest, would thus be fixed. If Gomer and Magog, for instance, represent the Kimmerians and the land of Gyges, they would not have been introduced into the text earlier than 700 B.C., or much later than 650 B.C. Ezekiel already quotes the names in an archaistic sense.

But again it is quite possible that the original reading was not *mat Gugi*, Magog, but *mat Gagi* or *Gaga*, 'the land of Gaga,' which occupied an important position in Asia Minor in the Mosaic age. In the Tel el-Amarna tablets, Amon-hotep III., writing to the Babylonian king, Kadasman-Urbe (KNUDTZON, i. 38), quotes the latter as asking whether the princess shown to the Babylonian ambassadors was really his sister or the daughter 'of a Gagayan (*mat Ga-ga-ya*), or a Khali-galbatian (Cappadocian), or from the land of Ugarit' (on the Gulf of Antioch); and in the North Syrian geographical lists of Thothmes III. and Ramses III., Gagati or Kaqth is thrice mentioned. In a Boghaz-Keui tablet, moreover, the Hittite monarch, Khattu-sil, calls himself king of the country of Gaga(s). The change of *mat Gaga* into *mat Gugi* would be paralleled by Egyptian usage; in the Ptolemaic list of foreign countries at Kom Ombo, for instance, Punt becomes Pontos, and Barbar, Babel.

Madai is the Medes, Ass. Madâ. We first hear of them on the Assyrian monuments about 840 B.C.,

when they are called Amadâ, and found by an Assyrian army in Media Atropatênê. The name is first written Madâ in an inscription of Hadad-nirari IV. (810-781 B.C.). A knowledge of the name, therefore, would not have reached Palestine until after that date. But the Median empire did not extend to the frontiers of Asia Minor until after the fall of Assyria, and even then the association of the name with the other sons of Japheth is difficult to understand. Geographically the Medes would have belonged to Shem. Hence, as there was a Matiana in Cappadocia (Hdt. i. 72; Hecataeus, *Fr.* 188), it seems simplest to suppose that a people of Asia Minor was originally denoted here, which in the age of the later geography was naturally identified with the better-known Medes who lived in the other Matiana or Media Atropatênê. In the Hittite tablets of Boghaz-Keui, Mitani (northern Mesopotamia) is called Matti-waza.

Javan, the 'Ionian,' is coupled with Tubal and Meshech (as in Is 66¹⁹), and must therefore be looked for in south-eastern Asia Minor. This is further shown by v. 4, which defines the territory of Javan as extending from the Gulf of Antioch and Cyprus to Rhodes. In accordance with this the *Periplus Maritima* states that 'Ionia' was situated at the mouth of the Pyramus, while Antioch was founded on the site of Io-polis. The suffix of Ya-van is Asianic, and meets us again in the names of Cata-onia, Lyca-onia, and Mæ-onia. It would seem, therefore, that the original seat of the Ionians was on the south-eastern coast of Asia Minor. This will explain why the genealogists made Ion the son, not of Hellen like Dorus and Æolus, but of Xuthus, 'the tawny'-skinned. The name is found in the Tel el-Amarna tablets where Rib-Hadad, the governor of Gebal, writes (KNUDTZON, 108, 15-19): *nadnu amelûti Sirwa û amelûti Yi-i-za-a-na ana mat Šuri ina luḡi ina yumê sâmani abes ipsu annû*, 'they have given the Sirwa people and the Ionians to the land of Šuri (*i.e.* to the Hittite king) in captivity (?), doing this deed in eight days.' The position assigned to Javan in Genesis accordingly indicates the Tel el-Amarna age, before the name 'Ionian' had made its way to the further West.

Tubal and Meshech are the Tabałâ and Muskâ of the Assyrian inscriptions, the Tibareni and Moschi of classical writers. Next to the Hittites they were the most important tribes of eastern Asia Minor; and after the fall of the Hittite empire

in the twelfth century B.C., the Muskâ made themselves masters of the Assyrian provinces on the upper waters of the Euphrates. In the time of Sargon and Sennacherib the territory of the Tabalâ adjoined Cilicia, while the Muskâ inhabited the highlands to the east of them. Later they were compelled to retreat to the north, where their original seats seem to have been. In this tenth chapter of Genesis they already appear in the same position as in the prophetic books of the O.T., that is to say, as representatives of eastern Asia Minor in place of the Hittite monarchs of Boghaz-Keui. This points to a period not earlier than about 1200 B.C., and probably not later than about 1150 B.C., when they had driven away the Assyrian garrisons and become for a short while the leading power in the eastern part of Asia Minor.

Tiras seems to be the Tursha of the Egyptian monuments who along with the Aqaiush (Achæans), Luku (Lycians), Shardaina (Sardinians), and other

nations from the coasts of Asia Minor attacked Egypt in the reign of Meneptah, the successor of Ramses II. The Achæans here take the place of the Biblical Javan. The king of the Tursha, 'of the sea,' was among the prisoners of Ramses III., after his defeat of another invasion of Egypt from the north (about 1200 B.C.), along with the kings of the Hittites, the Amorites, the Shardaina and the Philistines of Krete; and in the geographical lists of Ramses III. at Medinet Habu, Tursi (which can hardly be Tarsus) is named by the side of Malth or Malatiyeh. The name of Tiras was no longer intelligible to the later geography of the prophetic books of the O.T., and accordingly it is changed to פֶּרֶס, Persia, in Ezk 27¹⁰ 38⁵, and Tarshish in Is 66¹⁹ (where Pul replaces the Phut of Ezekiel).¹

¹ The Kush of Ezk 38⁵ represents the Kusâ or Cappadocians of the Assyrian inscriptions, the Kas of the Tel el-Amarna tablets and Hittite monuments, and is therefore not the Cush or Ethiopia of 30⁶.

Contributions and Comments.

Psalm cxxi. 1.

MR. WEIR has rendered a service in calling attention to the difficulty at the beginning of Ps 121. Fuller consideration, however, is necessary for reaching a satisfactory conclusion.

Obviously, in the text of the Authorized Version, v.¹ directly contradicts what follows; the Psalmist is represented as saying, 'I will lift up mine eyes¹ unto the hills [rather "mountains"], from whence cometh my help'; the next verse, however, states that this is precisely what he does *not* do, for he looks not to anything material and earthly, such as a mountain, as a strong defence against his foes, but far higher, even to heaven itself, where the Almighty is enthroned, 'My help [is] from the Lord, the maker of heaven and earth.' In the remainder of the Psalm, there is maintained the fullest confidence in the protection of a personal God.

How, then, can we best solve the difficulty in v.¹? How may this plain contradiction be removed, and the opening portion of the Psalm be brought into

harmony with what follows? First—as has been pointed out—the latter part of v.¹ is undeniably a question, 'Whence cometh my help?' (not a relative clause, stating a fact, 'whence cometh my help'). We cannot stop here, however, but must further proceed to deal with the opening clause, and ask why this also should not be treated as a question—though a rhetorical question to which a negative answer is expected²—'Shall I lift up mine eyes to the mountains [looking there for defence and safety]?' There is no difficulty in the fact that the interrogative particle ה does not appear at the beginning of the clause: though the full form נִשְׁאֵלָה, instead of נִשְׁאֵל, would at once determine the meaning, there are many passages in which the determining particle is absent, while the context clearly shows that the sentence is interrogative; see Gn 27²⁴ ('Art thou . . . ?'), 1 S 16⁴ 21¹⁶, 2 S 16¹⁷ ('Is this . . . ?') 18²⁹ etc.

The view that *both* clauses of v.¹ are interrogative is not new; it was taken by at least some of the learned men who gave us the Authorized Version, where the alternative rendering in the margin is,

¹ Cf. Ps 123¹, 'Unto thee I lift up mine eyes, O thou that dwellest in the heavens.'

² Cf. the force of the prefixed *numi* in Latin, and ἀρα μή, μὴ, or μὲν in Greek.

'Shall I lift up mine eyes to the hills? Whence cometh my help?' It is unfortunate that the Revisers have taken only one step here for improving the translation; another step would have brought them to the proper standing-ground.

The first two verses might be paraphrased thus:

Should I lift up mine eyes to the mountains [as a strong defence]?

[No! I look far higher]

Whence cometh my help? [Not from anything on earth.]

My help cometh from the Lord, who made heaven and earth.

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Σκάνδαλον.

MAY I ask a further question in connexion with the interpretation of this word (see Professor Moulton's article in the April number of THE EXPOSITORY TIMES)? Whence does Peter Lom-

bard get his strange metaphor in speaking of the Atonement: Tetendit ei quasi muscipulam crucem suam; posuit ibi quasi escam sanguinem suam (*Sent.* iii. 19)? It is customary to regard this merely as a variant of the metaphors used by earlier writers from Gregory of Nyssa downwards, who speak of the Cross as a hook baited with Christ's humanity (Greg. Nyss., *Or. Cat.* 24; Rufinus, *Comm. in Symb. Ap.* c. 16; Greg., *Mor.* xxxii. 7), or as a noose for a bird (Greg., *Mor.* xxxiii. 15; Isidor. Hispal., *Sent.* i. 14). But these metaphors are based directly on the Book of Job (41¹ 40²⁴). Is there any precedent in any version of Job for calling the Cross a 'mouse-trap'? Or are the Lombard's words due to some tradition of the true meaning of σκάνδαλον in 1 Co 1²³, as shown by the meaning given to σκανδάληθρον by Pollux and the scholiasts. It is not at all in his manner to invent new metaphors which have no sanction in the writings of his predecessors.

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Entre Nous.

The Humour of a Bishop.

The Right Rev. George Forrest Browne, D.D., D.C.L., LL.D., resigned the See of Bristol in his eightieth year. He is now eighty-two, and he has written his autobiography. *The Recollections of a Bishop* is the title of the book (Smith, Elder & Co.; 10s. 6d. net).

He begins: 'My earliest clear recollection of a public event is the Coronation of Queen Victoria. Wagons were drawn through the streets of York, with hand printing-presses in them perpetually striking off little papers with "God bless our young Queen." Men stood in the wagons with long wands in their hands. They put the little papers into the split end of the wand and handed them up to the nursery windows of the houses. The same was done on the day of the Queen's wedding.'

How has he lived so long, and at such an age how does he write so vigorously? 'Some seven years ago,' he says, 'the editor of one of the daily newspapers wrote to ask me for my rule of life, as he had heard that I had reached an advanced age and was still vigorous. I replied that my rule was threefold:

1. To have had healthy parents.
2. To have been brought up in the country.
3. When things look black at night,
Turn on the electric light.'

He adds, 'I once worked the rule out in its fullness with the late Bishop of Oxford, Francis Paget. Towards the end of his life he told me that he was constantly quoting my rule in giving advice in individual cases of grave anxiety in his diocese.'

Westcott once said to Browne, 'If I had gone to Oxford, I should have been *intolerable*.' If Browne had gone, Oxford would have been intolerable to him. Yet he just missed it. He got a scholarship at Catharine Hall ('as I prefer still to call it'), Cambridge. 'There was a much greater prize open to us at Queen's College, Oxford, but the opportunity only came once in five years, and in 1853, when the next turn came, I should be a year too old. These "Lady Betty Hastings" Exhibitions of £100 a year for five years, five in number, were open to some thirteen north country grammar schools, and the York school always in my experience got one of the five. By Lady Betty's will the examiners were to select seven of the candidates as worthy of scholarships, and "in order that Providence might have a share in the award," the examiners were to draw lots to determine which five of the selected seven should have the five scholarships. Later on I asked one of the examiners, the incumbent of the parish in which Lady Betty's interesting house was and still is, how far they obeyed this quaint instruction. He told me that usually there were not more than five candidates worthy of scholarships, and so there was no drawing of lots; but on the latest occasion there had been seven, and as a matter of fact they did honestly draw lots for the five.'

He did not work, and he did not do well in the examinations. For 'in the present system of examination for open scholarships, it is more preparation than brain that tells.' 'When his sons pursued the same idle course at school and college, while fairly strenuous in other respects, and he spoke brotherly words of wisdom to them, one of them would reply, "It's answered pretty well in your case, father"; as, I feel bound to say, it has in their case, when the practical work of life was faced. Personal and family experience distinctly points to there being an eventual advantage in a healthy idleness of brain when a young man's bodily system is maturing. A wider than personal and family experience points as distinctly to hard-working and highly successful young men who are tired men at thirty-five.'

But he learned to work. He went to Glenalmond to teach Mathematics and Classics. 'The second year at Glenalmond was the turning point of my life. I was asked to stay at Pitfour, in the Carse of Gowrie, some six miles from Perth. There were three very agreeable young ladies, one of whom

eventually became my wife. They were very keen about reading and knowledge, and they had stored up questions to ask me—historical, literary, philosophical. I had been hopelessly idle, as far as useful reading was concerned, and I was hopelessly ignorant. That three days switched me off onto a new line. Work in all the directions mentioned became a passion. Throughout the fifty-seven years that have followed, work has been the main pleasure of life.'

He enjoyed the seclusion of Glenalmond. But it did not last. 'In course of time our romantic isolation was invaded. A railway was made from Perth to Methven, only four miles away from our privacy. The dwellers in our parts did not believe in new-fangled things; they had a deep distrust of the railway and its unreliableness. One of them had to be in Perth early in the day, and was advised to try the new method of getting there. "Na! I'll no hinder wi' the train; I'll just take a stick and traivel."'

He learned to fish and became an expert fisher and fishing-story teller. 'Just two of the stories, each of them shewing a minister and a boy, as is not unusual in lay stories in Scotland. A minister found a boy crying on the Sabbath, and asked what was the matter. Father wouldn't let him go fishing the day. The minister was greatly pleased that his father was teaching the boy to keep the Sabbath, and told him so. "Eh! Meenister! Feyther said there wasna wurrums enough for the twa on us!" Or again, a boy with a string of nice trout on a Sunday morning met his minister, and received a severe rebuke on the wickedness of casting a fly for trout on a Sunday. Had he no better to do than that! A righteous judgment might fall upon him. "Eh! Meenister! the jeedgment's falln upo' thae. What had they to do snappin' at flees on a Sawbath?"'

Browne returned to Cambridge in 1863. 'On my return I found Leslie Stephen, a year my senior in age, still in residence, and I used to meet him in the rooms of an old friend of my own year, a cousin of his, G. B. Atkinson. He had at that time a sort of mania for dried figs, as I had had some time before. We understood the sycomania which drove the Normans to Apulia and Naples and Sicily, and we had unpopular views as to the value of a sycophant. Stephen carried a box of figs about with him in visiting friends' rooms, and sat on tables swinging his leg and eating them.'

Most of his life was spent in Cambridge, for he remained there until one day he found by the newspapers that Lord Salisbury had made him a Canon of St. Paul's. He *is* Cambridge, at its best and at its worst. At its worst the day he attended an Alpine Club dinner and proposed the toast of the visitors. Lord Russell of Killowen was the principal guest of the evening. Browne cut jokes, quoted scraps of Latin, made boisterous literary allusions, and sat down. He tells the sequel. 'To our dismay, Lord Russell rose in wrath, growled out something about not understanding these studied impromptu jokes (I remember that at least the Dove in the Eagle's Nest was not studied), sat down, and almost immediately rose and walked out.'

Browne attended many meetings, presided at many dinners, told (and now repeats) many stories. He was at the meeting of the British Association in Dundee. 'A topical joke was one of the chief successes of the Dundee meeting. A member of the Keiller firm was giving statistics of the manufacture of Dundee marmalade, in the evening of the day on which the famous works had been visited. By some slip of the tongue, or misreading of his notes, he described the various elements and their proportions something as follows. "For a hundred tons of marmalade, we take thirty tons of oranges, thirty tons of water, and ten tons of sugar." A Scot who had exercised the art of mental arithmetic, and had an inquiring mind, called out, "Whaur's the lave?"—meaning how is the remaining thirty tons made up? A shrill voice at the far end of the hall made the speech of the meeting—"Neeps!" Now "neeps" is Caledonian for turnips.'

As proctor he reckons himself to have been, and probably was, a very great success. But 'one example of *good luck* may be given among proctorial experiences, partly because it went the round of newspapers at the time of the resignation of my bishopric. Information came to me one evening that a conjuror was being wrecked in the Town Hall; could I go and deal with the matter? the police thought it was rather pressing. The hall was pretty well filled with undergraduates. There were no seats; that in itself was evidently dangerous, by reason of the mobility of the force of men. The conjuror, as far as I could see in making my way through the men to the platform, fairly deserved a certain amount of what he was getting. Appara-

tus and performer were alike poor. While I was speaking to him, some one let off a large cracker about two-thirds of the way down the room. It was a very long and loud cracker; it seemed as if its explosions got louder and louder and never meant to stop. I had no doubt that the culprit was quite horrified with the noise the thing made. Of course the proctor must do something; but what to do? The advice given to Baron Huddleston as a young man with no case on his first brief—to jump in and splash about and something would happen—clearly applied. The proctor slowly and laboriously made his way through the crowd towards the place where the smoke was disappearing. Every one was watching him make a fool of himself by attempting the impossible, and for the time the poor conjuror was quite forgotten. But the proctor happened to notice one pair of eyes fixed on the conjuror, and that was conclusive. He moved slightly in the direction of the man, and the man moved a little from his position. A sort of game of chess took place, pawn moving one square, opposition pawn also moving one, till at last they met at the side of the room. "Name and college?"—So-and-so.—"Will you call on Mr. Austen Leigh at ten o'clock to-morrow?" A few feints passed, and the episode was for the present ended. A note went to King's that night, telling Austen Leigh that Mr. So-and-so would call at his rooms at ten the next morning. If he owned up to letting off a cracker in the Town Hall, the proctor's compliments and he was satisfied. If he didn't own up, he must be sent to the proctor. He called on the tutor, with an apology for troubling him; he did not know why the proctor had sent him.—"Had he done anything?"—"Yes, he had let off a cracker in the Town Hall; but it was certain that the proctor couldn't know who had let it off."—"I will read to you the proctor's letter to me."

He took much interest in politics—on the Conservative side. But there are degrees of conservatism. 'Brother Brett! Brother Brett! Why, he's such an old Tory he can't abide the new moon till it's a fortnight old.' Dr. Browne was not such an old Tory. But he went to the Derby, and he went in his clerical dress. 'A friend in the train introduced me to his brother-in-law, a very lay-looking man, going to the Derby for the first time like myself. He said to me, "I see you go in your clerical dress. I am an incumbent in Cornwall, but I thought it better to come in lay dress." "Oh, but

you might meet some one you know from your parts, and then you *would* feel ashamed!" "That is very unlikely, considering that I live in Cornwall." Arrived at Epsom, my lay-dressed friend in getting out of the carriage stumbled against a broad back, which turned round to remonstrate, but with a startled look touched its hat. His village grocer!

There is a very amusing account of a railway journey with Westcott. Bishop Lightfoot had died. Westcott, as a dear friend, was going to the funeral at Durham, Browne was sent to represent Cambridge University. They met at the station. Westcott 'said he supposed we should not be going together, as he travelled third class. "I never do that unless I am forced to it," was my rejoinder. "But tell me," he said, with an air of such deep and serious earnestness that I repented me of my flippancy before it was perpetrated, "what conditions can force a man like you to travel third class contrary to your desire?" "The absence of a fourth class," I had to say, rather shamefacedly. It was, I saw, a blow to him, but he forgave me and began to speak of details of travel. I explained to him my own principles. If you sit with your back to the engine, don't sit opposite to a fat person, or opposite a heavy package in the rack above. If possible have the place opposite to you empty. If that cannot be, sit opposite a thin person. I was, of course, required to give substantial reasons for this. I suggested the consideration of what would happen if the train pulled up suddenly when going at some speed. That was found to be satisfactory. On the other hand, if you must sit with your face to the engine, choose the fattest person for your *vis-à-vis*. The previous consideration suggested the reason for this. He followed it, but was prepared to question its morality. We got into the carriage and I seated myself back to the engine, opposite the one empty seat. At the last moment a thin little woman came in, and exclaimed, "I can't ride with my face to the engine." I got up and offered my seat. She wouldn't deprive me of it. I assured her that it didn't matter to me where I sat, and she took my seat. At Darlington all the people went out and we two were left alone. As soon as we started again, Dr. Westcott leaned forward, pressed his hand on my knee, and said with tremendous impressiveness, "You must explain your assurance that it does not matter to you where you sit, or I can never think well of you again." I explained

that the precautions which I had described to him were my normal rules of procedure. They might be described as at least bordering on selfishness. Remembering, as he evidently did, the picture of my being forcibly projected into the material of a fat person, he silently assented to the possibility of that description being approximately just. But when I saw a woman in serious distress, these precautions sank into a position of the merest trifles, and so long as I could relieve the poor woman's distress, it was not relatively but absolutely true that I didn't care where I sat. Besides, she was very thin, so it was an honest sacrifice. He thanked me as though I had conferred a great favour upon him, as indeed I believe I had. We had a peaceful journey from that time, as I took great care not to give openings for further searchings of heart and morals.'

There is plenty more. But we must have done. This, however, for the preacher. 'I had told the principal candidate on the Conservative side that he would not get in, for he would begin each sentence of his speeches facing towards the right-hand corner of the audience, and finish it facing the left-hand corner, so that no one heard the whole sentence.' And this: 'Two very simple pieces of advice as to sermons and speeches have been given with increasing confidence as experience has increasingly shewn their importance. For an extempore sermon, or a speech, have five or six branches, so far connected with each other that they can be arranged to flow on in a natural sequence, or at least with a certain amount of link between each and its predecessor. Gradually reduce the substance of each branch till it comes to be expressed in one key word. Write out these five key words in logical order, one below another, on a piece of white notepaper, in black ink, with a juicy pen. Immediately before proceeding to the church or the public building, destroy the paper. It will be clear before your eyes all the time you are speaking, and your orderly transit from one point to the next will be assured. Talk on each point for three minutes. Be quite clear as to the actual words in which you are to come to an emphatic finish. This last is imperative, if you are to shew mercy to your congregation or audience. To hear a speaker fooling about at what ought to be the close of his speech, evidently trying for something with a fillip in it, is enough to spoil any speech. Of course a practised speaker

is sure to pick up something from the tone of the audience to give a relish to his closing words. If he lets his audience see that they have provided him with it, happy is he, and happy are they. I have often had to tell the people in the Colston Hall that they, not I, have made the speech.

'The other little bit of advice refers to a written sermon. When it is finished, go over it in a spirit actively hostile to long words. Replace them by shorter words. Then go over it in a spirit actively hostile to long sentences. Be particularly careful about the word "and." Wherever you can, replace it by a full stop and give the next word a capital letter. When you are delivering the sermon, see that you make the full stops really full stops, and when your words are short, give to each as much time as you would have given to the long word which it has replaced.'

Just one pretty little story to end with. 'One of the Cambridge tailors had asked me if he might make and provide at his own cost the red gown for Prince Eddie's Doctor's Degree. He would hang it in his shop when it was finished with, and it would be a treasured possession. The Vice-Chancellor agreed. When the carriages came to carry off the royal party, the Prince was still wearing his red gown; he went to the station in it; entered the royal saloon carriage in it; and went off to London in it.'

A Lad who Laughed.

This is the title of one of the incidents which befell the Rev. Walter E. Brestow, M.A., in his labours among working lads in Leicester. He tells his stories in a book called *The Lad at the Cross-Roads* (S.P.C.K.; 2s. net).

'I remember meeting one day a very rough, ragged-looking lad of about fourteen years or so. I think he must have very often played "truant" from school, judging by his general conduct; he did not seem to have had much training, and was very ignorant, yet for all that, a bright, sharp boy.'

'I met him in the street; it was after church on a summer Sunday evening. There he was, slouching against the wall, all in his grime and rags, laughing the while and whistling a tune, with his hand behind his back as he balanced himself on one leg.'

'That lad's happy, cheerful face somehow made me speak to him.'

'I stepped across the road and said, "Do you

go to Sunday school?" But without answering or altering his position he went on whistling while he merely shook his head!

"Do you ever go to church?" I asked. Again he shook his head.

"Do you ever say your prayers?" To which question he just turned his back and walked up the court, and I heard his echoing laughter die away as he closed the door of the tenement.

'Not one single word—only a laugh!'

'I stood staring, looking up the empty yard which was all bathed in the red light of the setting sun. Even into that desolate place there had stolen a Sabbath's silence.'

'Quietness reigned—the court was empty, the children were in the adjacent open space.'

"This is how we lose our boys," I muttered, as I retraced my steps.'

Good Cheer.

Messrs. Simpkin are the publishers of an attractive anthology of poetry and prose entitled *Be of Good Cheer* (1s. net). It contains two parts, one called 'Thoughts on Life's Byeways,' the other 'Treasure Trove.' Take this:

OLD CHIMNEY-PIECE MOTTO.

When ye sit by the fire yourselves to warm,
Take care that your tongues do your neighbours
no harm.

Intercession.

In a volume of War Sermons, entitled *The Cup and the Sacrifice* (Simpkin; 2s. 6d. net), the Rev. E. L. A. Hertslet, M.A., Vicar of Ramsgate, has shown how impossible it is to doubt the efficacy in the physical realm of intercessory prayer. For his part he has no doubt that many of the escapes of our men are due to the prayer of those at home. 'The shell' (these are his words) 'that bursts at the feet of a man and destroys nothing but his pipe; the bullet that ricochets for no apparent reason in the other direction; the hand grenade that falls a few feet wide; the shrapnel bullet which lodges in a cap—how many of those close escapes are due to prayers at home, only GOD and the angels know.'

Ecclesiastical Folklore.

A Study of 'Origins and Survivals in Church Ceremonies and Secular Customs' has been made

by Ethel L. Urlin. She has published the results of it in a beautifully bound and charmingly illustrated book with the title of *Festivals, Holy Days, and Saints' Days* (Simpkin; 3s. 6d. net). Here is what she tells us about the

BURNING OF THE CLAVIE.

A singular Scotch ceremony, called the 'burning of the Clavie,' was and may be still used at Hogmanay, the New Year. The seamen and coopers turn an ancient tar-barrel into a sort of wheel. A herring-cask is united to this, being broken up into staves first. A piece of burning peat is put into the machine. The Clavie-bearer takes the burning wheel on his shoulders, and it was formerly taken to every vessel in dock, and a few grains thrown into each to ensure luck. If he stumbles it is considered a great calamity. Another takes charge of the Clavie at a place where two streets meet and makes a circuit of the town. It is borne to a small hill where a kind of altar is erected called the Doorie; then, when one mass of flame, it is lifted down and thrown rolling down hill. People round snatch at the embers and preserve them for the coming year. This takes place at Burghead on the Moray Firth, and is unique.

A favourite ceremony, widely spread in Germany, is driving a wheel, wrapped round with straw and then ignited, down to the river Moselle, or some other water, at the period of the winter and summer solstices, to cause fruitfulness for the year.

Lanoe Falconer.

Lanoe Falconer is the pen name of Mary Elizabeth Hawker, who wrote 'Mademoiselle Ixe' and other stories. Under the name of *Lanoe Falconer* her biography has been written by Miss Evelyn March-Phillipps (Nisbet; 6s. net). It is one of the surprises of biography. Out of a less likely subject a more successful book has rarely been written.

The events of Miss Hawker's life are of no importance to anybody; the thing that tells, the thing that makes the book so good to read, is the development of a character tender and tolerant out of a difficult temperament, much given to sarcastic criticism. Even in her most famous book, Canon Ainger detected 'a certain tone which to me at least leaves a certain bad taste

in the mouth.' The development was due to a genuine sympathy, especially for the poor in this world's good, which always was hers (and made her a keen radical in politics), and to the discipline of ill-health. She suffered and was strong.

Her gift of creative imagination was fed by her sympathy. 'Her sympathy with the poor villagers was deep and untiring, and while keenly alive to the humorous side of their outlook on life, she was no less conscious of their pathetic endurance and the resignation bred in them by generations of penury and subservience. She is still remembered and spoken of with respect and affection by those who were young men and women when she used to visit the old and sick, and she has left many notes of their quaint sayings and of their accounts of former days when life had been even harder for them:

'THE OLD DOCTOR: There warn't no foolishness about 'im. "Aye," 'e'd zay to anyone with a bad throat, "'e wants a fuzzy-brush drawed up and down 'is throat," and if e'er a one was ill and you come to ask where 'e'd die or no, "What's that to you?" 'e'd zay. "'E'll die when 'is time comes." And if he come when you was at dinner, 'e'd look to zee what anyone 'ad. "Odd rot it!" 'e'd zay. "You've got new paize" (peas), "afore I 'ave."

'Now Master 'Enery, 'e ain't got that way wi' 'im. What 'e 'ave to zay, 'e'll zay and no more. Oh Master 'Enery was brought up very different from the old gentleman.'

There are other sketches like this of the Old Doctor, and there are many just and searching thoughts, quoted from Miss Hawker's diary. 'I had a glimpse to-day of what the Presence of God is: an actual, a physical neighbourhood, not the least the shadowy, ghost-like existence of our common conception!

'Shall I ever be able to eat and live like other people? Yes, instantly that for them or for me it is best that I should so live with them.'

But nothing which she did or said touches us as her own brave struggle with disappointment and suffering.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is now a commonplace of criticism that the books of the Bible were written to convey, not historical or other scientific fact, but moral guidance and spiritual truth. Their writers' object is not education but edification.

When this was first recognized it was somewhat keenly resented. And a curious situation arose. Those who went most frequently to the Bible for edification were the most reluctant of all to acknowledge that edification was its only end. If its historical accuracy is questioned, they said, where will its authority be?

Its authority for historical accuracy will certainly be impaired. That is the only answer that can be given. But if that is not the authority which the Bible claims to possess; and if the authority which it does claim to possess is mightier, if it is so much mightier that that authority is lost sight of within its vast proportions, then it may truly be said that its authority as a Bible is not impaired.

Those who insist upon a scientific as well as a spiritual authority for the Bible, point out how difficult it is to find one absolutely undeniable error in it. But that does not prove that the writers of the Bible made themselves responsible for scientific accuracy. It proves that the feeling for truth, which is so characteristic of them,

usually finds truth all round. The 'conscience as the noonday clear' sees clearly. Instinctively it recognizes the fact whenever it comes over its horizon. But whereas spiritual truth is of all time and may belong to Moses as authoritatively as to Paul, scientific truth is of the year and the day.

Certainly there are degrees of authority, both scientific and spiritual. It may be said that the Fourth Gospel is more authoritative spiritually and less authoritative historically than the Synoptic Gospels. The difference is ably discussed in a book, entitled *The Renascence of Jesus*, which has been written by a minister of the United Free Church of Scotland, the Rev. J. R. CAMERON, M.A. (Hodder & Stoughton; 6s.). Mr. CAMERON does not deny the historical accuracy of the Fourth Gospel. Like others, the more he studies it, the more is he impressed with its simple scientific truthfulness. He quotes the experience of Dr. E. A. ABBOTT, 'I find that the Fourth Gospel, in spite of its poetic character, is closer to history than I had supposed.' He even says that there is a sense in which it is the most historic of the four Gospels, for 'it makes us feel more keenly than the rest the something deeply interfused in word and deed, in life and death, the presence or the personality that informs the whole and *is* the whole.'

But, in spite of that, in spite also of his insistence on the historicity of the facts which underlie all the spirituality of this Gospel—especially the one magisterial fact that ‘the Word became flesh and dwelt among us’—Mr. CAMERON holds it true to say that there is a difference in authority between the first three Gospels and the Fourth. And if the Fourth Gospel is the most authoritative, as he believes it is, that is due not to its historical accuracy, but to its spiritual worth.

For the authority of the spirit is higher than the authority of the letter. Even if it is to be admitted that in respect of historical happening the Synoptic Gospels are more to be relied upon than St. John, that will not give them greater authority over us. The difference between the authority of the letter and of the spirit is as the difference between the authority of the law and of the gospel.

Now there are those who feel ill at ease until they make the gospel such an authority over their life as was the law over the Jews. If Jesus says, ‘Give to him that asketh of thee,’ they give. They do not understand that in so doing they deny that Jesus came to fulfil the law and the prophets; they make it out that He simply came to repeat them. They forget that while the law was given by Moses, grace and truth came by Jesus Christ.

The law is one thing, grace and truth is another. Between them is all the difference which Christ makes. And just in this do we find the authoritative advantage which St. John possesses. For it is he and not the Synoptists who uses this phrase, and by means of it (to quote Mr. CAMERON’s words) ‘compasses both the inwardness and the outwardness of the historic magnitude of Jesus.’

The *historic* magnitude. For, as he goes on to say, ‘the narrative in the Fourth Gospel is historical in the sense that more than any other it conveys the impression of a person full, as it says, of grace and truth, full of a marvellous personal influence or effluence which not only changed men through

and through (‘Thou art Simon, thou shalt be called Cephas’), but became in them a fount of kindred life to others. The narrative is rich in poetry, mysticism, impressionism, but history is as much a thing of impression as of fact; and if the secret of a personality is ever to be told, it needs the genius of the artist, the insight of the seer, to do it. The seer may wander far indeed from the trodden ways of time, just as in art he may wander far from any actual scene or landscape in his effort to convey the spirit of Nature as a whole, but in neither case does it mean that the seer abandons fact and trusts to phantasy alone. It means rather that through a deeper reach and reading of the facts he is able to divine their inner truth, and adapts and uses them to set it forth. The result may not be history as a record or synopsis of the past, but it may be history as a revelation of the life, and one may take it that the Fourth Gospel is history in this wider sense.’

Why are the members of the Society of Friends unwilling to go to war? The best answer we have seen, since this war began, is found in a small volume entitled *War from the Quaker Point of View* (Headley Brothers; 1s. 6d. net). The author of it is Mr. John W. GRAHAM, M.A., Principal of Dalton Hall, in the University of Manchester. In a word, Mr. GRAHAM’s answer is ‘the teaching of Christ.’ It seems to him that our Lord forbids His followers to engage in war.

The conscience of the Quakers is not instructed by the teaching of Christ alone. The doctrine of the inner light enables them to be critics of the written word, and they recognize the peril of trusting to ‘fading words of Greek manuscripts, handed down through perilous centuries and copied into modern print.’ They know that they ‘must have something living to meet the living foe, and happily,’ says Mr. GRAHAM, ‘we have that living Presence. God has not left Himself without a witness. It is because we cannot defile the living Christ within that we cannot join in war.’

But in spite of that, it is to the teaching of Christ upon the earth that the Quaker ever returns. He is content with the evidence for its authenticity. Throughout this able and temperate defence of the Quaker attitude to war, Principal GRAHAM makes his appeal constantly to the words which were spoken by Christ.

Now when you take the words which were spoken by Christ separately and quite literally, there is no difficulty in understanding them. The difficulty is in getting them to agree. There is one passage in particular which has given the Quakers trouble from the beginning, and gives them trouble still. Mr. GRAHAM calls it 'the two swords passage.'

Let us read it in the Authorized Version: 'And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough' (Lk 22³⁵⁻³⁸). The Revisers made only one alteration of any consequence. Instead of 'for the things concerning me have an end,' they substituted 'for that which concerneth me hath fulfilment.' That alteration will be looked at in a moment.

This passage, then, puzzles the Quakers. It seems to be in contradiction to the teaching of Christ elsewhere, and to be itself contradicted a few verses later. For we are told that almost immediately after, when one of them smote the servant of the high priest and struck off his right ear, Jesus answered and said, 'Suffer ye thus far'; to which in St. Matthew's Gospel it is added, 'Put up again thy sword into its place: for all they that take the sword shall perish with the sword.'

How does Mr. GRAHAM meet the difficulty? In the first place, he suggests that the reference to prophecy is an addition of the Evangelist. It is that reference, he says, that induced the Revisers to change 'the things concerning me have an end' into 'that which concerneth me hath fulfilment.' Whereby the Revisers blundered. For the Greek word here is nowhere else translated 'fulfilment,' and nowhere else is it used for the fulfilment of prophecy. It is the ordinary word for 'end' (τέλος). Dr. MOFFATT translates, 'Yes, there is an end to all that refers to me.' A strikingly similar sentence occurs in Mk 3²⁶, 'If Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.' So, in the second place, Mr. GRAHAM meets the difficulty of the passage by saying that for the moment Christ had dropped His ideal of non-resistance, *having lost heart*.

He had lost heart. The burden had become too heavy. The high hope He once had that the men whom He had chosen would be able to make disciples of all the nations, without the use of retaliation, had for the moment left Him. All was lost: 'the things concerning me have an end.' Now they must take money in their purse and a sword in their hand, and go forth to subdue the earth as other pioneers had done.

This is Professor GRAHAM's explanation. The disciples took His words literally, though they did not see the despair that was in them. 'Lord,' they said, 'behold, here are two swords.' And He said, 'Enough, enough' (ικανόν ἐστι).

The disciples did not understand Him. And, so far as Principal GRAHAM knows, the Church has never understood Him. For he thinks that the Church has been too timid in respect of Christ's humanity. If this scene is so interpreted he holds that it brings Christ much nearer to the human heart. And he does not believe that it stands alone. This use of the word 'end' bids him look again at the words, 'It is finished' (τετέλεσται). Is that an exclamation of triumph? He does not

think so. He thinks it is an exclamation of despair. He regards it as parallel to the cry, 'My God, my God, why hast thou forsaken me?' And when he thinks of that cry, he does not wonder that Jesus had His moment of depression before the betrayal.

We are often assured that the conflict between science and religion has come to an end. The assurance, however, comes most frequently from the side of religion. On the part of science the most recent and most confident attitude is that this conflict will come to an end only with the end of religion.

For religion, we are told, rests on ignorance. As science diminishes the area of our ignorance of the world, it drives religion ever into a smaller corner of it. Let knowledge grow from more to more. In course of time it will have covered the whole universe, and religion will automatically cease to be.

Hear Professor SHOTWELL of Columbia University in his book on *The Religious Revolution of To-day*. 'Science renounces authority, cuts athwart custom, violates the sacred, rejects the myths.' Again, 'Science is moving the mystery farther and farther from the sphere of daily life and action, destroying taboos, and building up a world of rational experience; and if religion is nothing but the submission to mystery, it is doomed.' And again, 'The battle between science and the old religion has been a real one, and the result in any case is not the defeat of science.'

Is that not clear enough? Then listen to Professor Gilbert MURRAY of Oxford University. Religion, says Professor MURRAY, 'essentially deals with the uncharted region of human experience.' And again, 'A large part of human life has been thoroughly surveyed and explored; we understand the causes at work; and we are not bewildered by the problems. That is the domain of positive knowledge. But all round us on every

side there is an uncharted region, just fragments of the fringe of it explored, and those imperfectly; it is with this that religion deals. . . . Agriculture, for instance, used to be entirely a question of religion; now it is almost entirely a question of science. In antiquity, if a field was barren, the owner of it would probably assume that the barrenness was due to "pollution," or offence somewhere. He would run through all his possible offences, or at any rate those of his neighbours and ancestors, and when he eventually decided the cause of the trouble, the steps he would take would all be of a kind calculated, not to affect the chemical constitution of the soil, but to satisfy his own emotions of guilt and terror, or the imaginary emotions of the imaginary being he had offended. A modern man in the same predicament would probably not think of religion at all, at any rate in the earlier stages; he would say that it was a case for deeper plowing or for basic slag.' These things says Professor Gilbert MURRAY in his book on *Four Stages of Greek Religion*.

And these things are plain. If Professor SHOTWELL hedges his position somewhat with 'ifs' and 'buts,' and obscures it a little by queries and conditions, Professor MURRAY has neither hedging nor obscurity. We have been comfortably assured that science has begun to recognize its limits. Science, he says, has no limits. Give it time, and no place will be found for religion; science will be all in all.

What are we to say? Dr. C. J. KEYSER has two things to say. Dr. KEYSER is Professor of Mathematics in Columbia University—and therefore colleague to Professor SHOTWELL. Under the title of *Science and Religion* (Oxford University Press; 3s. 6d. net) he has published an address which he delivered last year before the Phi Beta Kappa Alumni in New York. In that address he quotes the authors whom we have quoted, and then he answers them.

The first thing he says in answer is that science

will never cover the universe. He takes it for granted at first that religion is simply ignorance. He admits, for the sake of argument, that as knowledge advances religion will recede. He recognizes gladly the progress that science is making, and allows at least the possibility that its progress will be still more rapid in the future. But let its progress be as rapid as the mind of man is able to conceive, science will never embrace the universe. For the universe is infinity. The universe is perfection. And however near man may come to infinity he will never reach it. However nearly perfect his knowledge may be, there will still be a little space left for that ignorance which is called religion.

The other thing which Professor KEYSER says is that science can never occupy one foot of the territory of religion. Science and religion do not come into contact. They belong to different spheres. The one is rational, the other is super-rational. To say that scientific knowledge is going to increase until it drives religion out of its last foothold, is to say that the earth will gradually encroach upon the atmosphere, until there is no air left to breathe.

Another volume of essays by Cambridge men has been published. The editor is Canon F. J. FOAKES-JACKSON, and the title is *The Faith and the War* (Macmillan; 5s. net).

Look at the title again. It is not 'Faith and the War,' but 'The Faith and the War.' Some of the essays are on the Faith, and some are on the War; they are not all on the relation of the War to Christianity. Professor Percy GARDNER deals with 'Providence and the Individual'; and his sister, Miss Alice GARDNER, with 'The Idea of Providence in History,' while the editor himself calls his essay 'Providence—the Universal Aspect.' Dr. Hastings RASHDALL has taken 'The Problem of Evil' for his topic; the Dean of St. Paul's, 'Hope, Temporal and Eternal'; Professor A. E. TAYLOR, 'The Belief in Immortality'; and Mr.

E. A. BURROUGHS, 'Faith and Reality.' It is not before the eighth essay that we come to the War. And only three essays remain. They are 'War and the Ethics of the New Testament,' by Mr. C. W. EMMET; 'What is a Christian Nation?' by Mr. W. M. GLAZEBROOK; and 'The Church of England after the War,' by the Dean of Durham.

We turn at once to Mr. EMMET. His subject is 'War and the Ethics of the New Testament.'

'War and the Ethics of the New Testament'—that is another way of saying 'War and Christ.' For the writers of the New Testament do not diverge from Christ. They do not go beyond Him, though sometimes St. Paul gets that incredible credit. The marvel is that they do not fall short of Him. If Christ made war impossible, St. Paul never makes it possible.

Not only so, but 'War and the Ethics of the New Testament' is practically 'War and the Sermon on the Mount.' There are other utterances, assuredly. Mr. EMMET makes a point of quoting and comprehending them. But they are all really comprehended already in those two amazing portions of the Sermon on the Mount—the beatitudes and the instructions about non-resistance.

Now if we are going to gain a working command of that gathering-up of the teaching of our Lord which we call the Sermon on the Mount, there are four considerations to which we must give due weight. Mr. EMMET has them all in his mind, though he does not handle them separately.

The first consideration is that Christ speaks in epigrammatic language. So do Orientals always, or seem to us to do, though no Oriental ever did so more whole-heartedly. Mr. EMMET quotes three unmistakable examples: 'If any man . . . hateth not his own father and mother, and wife . . . he cannot be my disciple.' 'When thou makest a supper, call not thy friends, nor thy

brethren, nor thy kinsmen.' 'Call no man your father upon earth.'

That is the language of the Sermon on the Mount. The late Principal LINDSAY was so impressed with this consideration that he offered it to his students as sufficient relief. He even attempted to put Christ's epigrams into modern English. 'I should be inclined to say that the general direction for Christian life which was meant to be conveyed in these four precepts might be put in the two sentences: Never seek to exact full justice for yourself, but be ready to give more than full justice to another. Never let any self-seeking appear in your demand for justice.' His words will be found in the volume of *College Addresses and Sermons* which has just been published.

The second consideration follows the first. Christ did not utter precepts but principles. The Law was there already. He did not come to destroy, but to fulfil it. And how did He fulfil it? By enacting a new law? No, but by breathing life into the old. The old law was summed up in love to God and man. Christ fulfilled that old law by loving God and man, and by making us able to go and do likewise. 'I came that ye may have life.'

Now precepts are for obedience, but principles are for interpretation. And each man must interpret them for himself. The third consideration, therefore, is that the Sermon on the Mount is addressed to individuals.

Christ discovered the individual. That strong statement is true, even although it is not new. So far were the ancient Israelites from recognizing the rights and responsibilities of the individual that they had no clear conception even of individual immortality. The immortality they longed for was national. And not only so, but when they would express prophetically the greatest of all the discoveries which they made on the social side

of life they expressed it nationally. 'Surely he hath borne our griefs and carried our sorrows?' Who? We at once leap to the individual. It is almost inevitable for us to leap to Christ. But in any case we should leap to the individual from the form of the expression. Yet it is reasonably certain that the prophet himself, and the people who heard him, thought of the atonement as the work of the nation.

Christ discovered the individual. And to the individual He addressed His principles. It is 'thou' and 'thee' throughout—not in the old way of personifying the nation, but in the new way of singling out of the nation and all mankind every individual, and demanding of him the interpretation and the deed. 'Which now of these three, thinkest thou, was neighbour? Go, and do thou likewise.'

But Christ was not an individualist. He addressed every man singly, but He set every man in society. In truth, He set every man who would listen to Him in two societies—the society He called the World and the society He called the Brethren. And He demanded of every man that he should apply the Sermon on the Mount—the Sermon on the Mount of which all the principles are comprehended in the one word *love*—He demanded that every man should interpret the principles as love and apply them in both societies. In the society of the Brethren, they would find it easy to make the application, the difficulty would be to find an occasion. In the society called the World they would find it very difficult. And that leads us into the fourth and last consideration.

The last consideration is that throughout the Sermon on the Mount our Lord holds up before us an ideal of conduct and of life. It is not a Utopia. It is an ideal that is to be realized, but it is an ideal.

What evidence have we of that? One single sentence is evidence enough. He said, 'Be ye

therefore perfect, as your Father which is in heaven is perfect.' No one can begin with that. A man may begin to-morrow to obey the four great commands about non-resistance, but he cannot begin to be perfect. Perfection is an ideal—did we say to be realized? Yes; and yet it never can be realized. It is to be aimed at; it is to be run after; but when we have 'done all these things'—even with the aid of the gospel and the Holy Spirit of God, and in the light of that great future in which we shall know even as we are known, and shall be changed into the same image from glory to glory—even then we shall say we are unprofitable servants, we have *not* done that which was our duty to do.

But this ideal is to be 'an ever fixed mark.' And since it is incarnate for us in Christ Jesus, we are at all times to 'look away unto Jesus,' so that we may carry the Sermon on the Mount, that is to say, love to God and man, into every relationship of life. In the midst of the brethren it will be easy; in the world we shall have tribulation.

Mr. Mark Guy PEARSE tells us that one day he heard one of his children say to another: 'You must be good or father won't love you.' And he tells us that he took that boy to himself, and said, 'Do you know what you are saying, my boy? That is not true; it is not a bit true.' And the boy was astonished, and asked, 'But you won't love us if we are not good, will you?' And he said to the boy, 'Yes, I will love you if you are not good. I love you when you are good with a love that makes me glad, and I love you when you are not good with a love that hurts me; but I cannot help loving you, because I am your father, you know.'

When the follower of Christ goes into the world, to take up his duties as citizen, he carries the principle of love with him and the exercise of it will often hurt him. For he will have to sit on juries, let us say, judging his fellow-men; and when the call comes (God grant it may never come to you or me again) he will have to go to war.

Anti-Zealotism in the Gospels.

BY THE REV. H. MALDWYN HUGHES, D.D., EDINBURGH.

MUCH attention has been devoted by students to Jewish sects in the time of Christ. The part played in the history of the nation by Pharisees, Scribes, Sadducees, and Essenes has been explored almost to the limits of existing knowledge. But there is one sect which can hardly be said to have received the attention which it merits—the sect of the Zealots. It is usually dismissed in a few words as a fanatical movement hostile to Rome. But a closer investigation of the Gospels and of the history of the times justifies the conclusion that the Zealots exercised a considerable influence on popular thought; while the fact that one of them was numbered in the Twelve should lead us to scrutinize Christ's words carefully with a view to ascertaining whether He disclosed His attitude to their propaganda.

The Zealot movement sprang out of Pharisaism. The Chasids (the forerunners of the Pharisees), who relied on the arm of the spirit rather than on that of the flesh, and who looked to secure national deliverance by simple obedience to God's will, had supported the Maccabean revolt in its early stages, but had shown signs of drawing back as soon as the dynastic aims of the Maccabean family became apparent. They were always restive under Hasmonean rule, until at length the final breach occurred towards the end of the reign of John Hyrcanus, about 106 B.C. The following century was marked by fierce quarrels between the Pharisees and the Sadducees—quarrels which are reflected in the *Psalms of Solomon*. During this period Pharisaic ideals were increasingly secularized and politicized, and only a remnant continued to

bear the spiritual witness of the Chasids. Towards the end of this century 'a fusion took place between their traditional doctrine of Law and popular Messianic beliefs, and thus the bulk of the Pharisaic party became committed to political interests and movements.'¹

By the beginning of the first century A.D., Pharisaism provided a fertile soil for the production of anti-Roman movements, and that which might have been expected soon happened. The 'enrolment' ordered by Quirinius in 6 or 7 A.D., with a view to subsequent taxation, awakened into activity the slumbering forces. Judas the Gaulonite² raised the standard of revolt, saying that 'this taxation was nothing better than an introduction to slavery,' and exhorting the nation 'to assert their liberty.' This insurrection, as Gamaliel states (Ac 5³⁷), was abortive. Gamaliel's reference to Theudas creates some difficulty. Josephus³ mentions a man of that name who headed a revolt in 44 A.D., but Gamaliel seems to refer to a Theudas who arose prior to Judas, and the suggestion is not at all improbable that there was another rebel leader of that name, who gave the Romans trouble at the beginning of the century, but with the same lack of success as Judas. Some of the further activities of the Zealots are reflected in the New Testament. In Lk 13¹, we read of the Galileans, whose blood Pilate had mingled with the sacrifices. We have no other information concerning this incident, but it most likely arose from a conflict between Pilate and the Zealots. In Mk 15⁷ (Lk 23¹⁹), we read, 'And there was one named Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder.' Here, too, we have evidence of Zealot activity. In Ac 21³⁸, reference is made to the 'Egyptian, which before these days stirred up to sedition, and led out to the wilderness the four thousand men of the Assassins.' The story is told with greater fulness and with variations of detail by Josephus, who places the revolt in the time of Felix.⁴ For a full narrative of the activities of the Zealots, the reader must turn to this historian.⁵ His account is evidently biased and prejudiced, but when allowance is made for this, the main facts cannot

be in dispute. (1) The Zealots were animated by a fanatical hatred of Rome and desired to set up an independent Jewish kingdom. (2) The movement was political and secular, and to little, if any, extent, did it seek its inspiration from spiritual sources. (3) The Zealots became unscrupulous in their methods, and as vindictive against those of their own countrymen who opposed them as against the Romans. They pillaged the property of their political opponents, and even had recourse to assassination. The more extreme section came to be known as Assassins, and Josephus uses the term 'robber' interchangeably with Zealot, as though that were customary. (4) The leaders of the Zealot revolts frequently set up Messianic claims on their own behalf. Gamaliel states that Theudas 'gave himself out to be somebody,' and Josephus affirms that some of these impostors claimed to be prophets, and that some 'persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God.'⁶

This evidence is sufficient to justify the statements that in the time of Christ Palestine was seething with disaffection, that false Messiahs were not lacking, and that the Messianic Hope was pitifully secularized and debased, except among the remnant which still cherished the old spiritual ideals of Judaism. Evidence of the existence of such a remnant is afforded by the *Assumption of Moses* (7-30 A.D.). There can be little doubt that this apocalypse is anti-Zealot in its purpose. The writer evidently intends to indicate the policy to be pursued by his nation in face of the Roman supremacy. As against the Zealots, who preached armed rebellion, he inculcates the practice of quiet piety and trust in God. The book is a protest against the secularization of the religious ideals of the nation, and the growing tendency to look for redemption through political agencies. Indeed, so far does the reaction of the writer's thoughts against popular ideas extend that, while believing in a Messianic Kingdom, he reverts to the theocratic idea, and looks to God to bring in the ideal order without the aid of a Messiah.

It is a question of some interest and importance whether we can find in the Gospels any indication of Christ's attitude to the Zealots. Before examining his words, it may be well to emphasize the

¹ Charles, *The Assumption of Moses*, p. 32.

² Josephus, *Ant.* XVIII. i. 1.

³ *Ant.* XX. v. 1.

⁴ *Ant.* XX. viii. 6.

⁵ *Ant.* Bk. xx.; *B.J.* Bk. iv.

⁶ *Ant.* XX. viii. 6.

contrast which is drawn between Christ and Barabbas. According to the Fourth Gospel, 'Barabbas was a robber' (Jn 18⁴⁰). His connexion with an insurrectionary movement (Mk 15⁷) is sufficient evidence that he was not an ordinary brigand. In view of Josephus' use of the term 'robber' as synonymous with Zealot, is it far-fetched to read Jn 18⁴⁰ as, 'Now Barabbas was a Zealot'?¹ At the trial of Jesus, the alternatives are set before the people in a sharply defined form. Barabbas would bring in the Kingdom by armed force and bloodshed; he has no spiritual weapons in his armoury, and he does not desire them. Christ would bring in the Kingdom by wholly spiritual means. He has just said, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight' (Jn 18³⁶). They were called upon to choose between Christ and Barabbas, between spiritual and material force, and it is the tragedy of their history that they chose Barabbas. That choice (half-blind though it was) marked the final victory of the secularists over those who had trusted in God and obedience to His laws for deliverance, and made inevitable the catastrophe which overtook the nation in 70 A.D.

Turning now to the more formal teaching of Jesus, the first passage that arrests us is Mk 13^{21f}, 'And then if any man shall say unto you, Lo, here is the Messiah; or, Lo, there; believe it not: for there shall arise false Messiahs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect.' Some critics hold that Mk 13 contains a Jewish Christian apocalypse, but they do not claim that vv. 21, 22 form part of it, so that there is no reason to doubt that these words are authentic utterances of Jesus. The simplest interpretation of the passage is that it is an exhortation to the disciples to cling fast to spiritual conceptions of the Kingdom, and to beware of Zealot propaganda. We have already seen how subsequent events justified the warning.

But the most striking instance of anti-Zealot polemic is to be found in the Sermon on the Mount. Some years ago, the present writer

¹ J. C. Lambert (*D.C.G.* i. 171) argues that Barabbas cannot have been a Zealot, since Pilate, who desired to save Jesus, would never have made the mistake of offering the people one who would certainly be popular and therefore would be chosen in preference to Jesus. But Mark (15⁶⁻¹¹) states plainly that the Jews asked for Barabbas on their own initiative.

ventured to suggest that the precept, 'Resist not him that is evil' (μὴ ἀντιστῆναι τῷ πονηρῷ, Mt 5³⁹), is to be interpreted in the light of the Zealot movement.² The same suggestion is made in a recent work³ by Professor Lake. He says: 'Much of the teaching of Jesus becomes intelligible only when we place it in contrast to the Zealots'. He demanded that men should believe that the Kingdom would come, not because of their fighting, but because of their sufferings. "In your suffering—your patient endurance—shall you win your lives"; "he that suffers to the end shall be saved"; "resist not evil" and similar passages seem to be directed against the exactly opposite Zealot teaching.'

The following considerations bear out this interpretation of 'resist not evil':

1. *The Assumption of Moses* inculcates, as we have seen (against the Zealots), non-resistance to Rome, and a quiet waiting on God for deliverance (ix.). Thus the old Chasid view had not died out in the time of Christ, but was affirmed and given fresh currency by this writer (cf. also 4 Mac.). Is it not probable that Christ, who had a Zealot among His disciples, and who foresaw that the tendency of events was making the destruction of Jerusalem inevitable, was inculcating the same view?

2. Is ὁ πονηρός ever used to designate the Roman power? The following instances are significant:

(a) In Hab 3¹³, עֲשָׂרָה ('wicked')⁴ is used to denote the enemies of Israel. 'Evil is here spoken of as if concentrated in a single personality, *the wicked one*—an expression which seems to include both the Chaldean and every other God-denying power to the end of time' (Ottley, *The Hebrew Prophets*, p. 51).

(b) The Romans are called θηρία πονηρά ('evil beasts') in *Ps.-Sol* 13³; cf. τὸ θηρίον of *Apoc.* (11⁷ *et pass.*).

(c) Pompey (or the Roman army) is called ὁ ἁμαρτωλός ('the sinner') in *Ps.-Sol* 2¹.

From these usages it would seem that the term 'evil' in its various forms was commonly used to describe the Roman Empire.⁵ If τῷ πονηρῷ, in Mt

² *The Ethics of Jewish Apocryphal Literature*, p. 121.

³ *The Stewardship of Faith*, p. 30.

⁴ The form in the LXX is in the plural—ἀνόμοι.

⁵ 4 *Enza* falls later, but it is worth noting that in the Eagle-vision (chaps. 11-12), which Box attributes to a Zealot, 'wickedness is concentrated in godless, imperial Rome' (Charles, *Apoc. of O.T.* ii. p. 558).

5³⁹, be rendered in this way, the precept is simply an exhortation to the Jews to endure patiently the Roman oppression, and not to look for a temporal Messianic deliverer—an exhortation which harmonizes with Christ's declaration that His Kingdom is not of this world. This would explain the inclusion of the passage by Matthew, who wrote for Jews; and its exclusion by Luke, who wrote for Gentiles.

If this interpretation is correct, it has an important bearing upon a subject which is agitating thought to-day. The advocates of non-resistance base their case on the command, 'resist not evil.' But if we are right in regarding the precept as an anti-Zealot polemic, we find that it was only intended to have a temporary and particular significance, and that the principle which is laid down in the context for general guidance is not *non-resistance*, but that evil can be finally overcome only by good.¹

It is, of course, open to argument that if Christ disapproved of armed force by the Zealots, He

¹ To take a concrete example, Christ does not lay down the general principle that force may never be used for the destruction of an oppressive military power. But involved in His teaching is the implication that victory over a militaristic nation is not victory over militarism. Militarism is an idea and can be overcome only by a nobler idea.

would have condemned its use in every other case. But it is notoriously hazardous to argue from the particular to the universal. As we have seen, Zealotism was a purely secular movement, unscrupulous in its methods, and unconcerned with either the advance or the defence of spiritual truth. Its method was antipathetic not only to Christ, but to all that was best in Judaism. Christ saw that the Zealots, so far from furthering, were hindering the realization of the national hope, and events abundantly justified Him. It seems clear, therefore, that to elevate a particular injunction, called forth in these circumstances, into a principle of universal validity, can be justified neither by reason nor by conscience.

The obligation that abides eternally is that of love—even to our enemies. It is not always easy to discover the true method of discharging this obligation, especially when it is realized that love is holy, stern as well as tender, and includes within itself both justice and judgment. We shall learn, not by basing ourselves on the precarious foundation of isolated precepts of doubtful interpretation, but by seeking to understand the Gospel as a whole, and by praying for the guidance of the Spirit of Truth, who takes of the things that are Christ's and declares them unto us.

Literature.

THE TURKS.

THE readers of the daily papers are well aware of the gift of narrative writing possessed by Lieut.-Col. Sir Mark Sykes, Bart., M.P. His great book, called *The Caliphs' Last Heritage* (Macmillan; 20s. net), is sure to be demanded at once of all the public libraries, and it is just as sure to be found in the future in many private libraries.

It consists of two parts. We might say that Sir Mark Sykes, who has travelled so much in the Turkish Empire, and has kept a steady record of his experiences and observations in diaries, wished to make his diaries public, but had the sense to see that he would double their value if he prefaced them with a history of the Turks. He therefore wrote what he calls 'A Short History of the Turkish Empire,' which occupies almost half the volume.

The History might stand by itself. Perhaps one day the author will issue it separately. It is just such a sketch of Turkish history as could be written only by a traveller in Turkey. For the local colour, not otherwise obtainable, is never absent; and to the local colour is largely due the interest of the writing. Moreover, everything is done by excellent maps that *can* be done to give visibility to the narrative.

Still it is the diaries that captivate us. They form the second part of the volume. They are five in number and describe the journeys made in the years 1906, 1907, 1908, 1910, and 1913. They captivate our interest, not our judgment. Sir Mark Sykes is much too partial and dogmatic to be altogether acceptable to the mind. His white-washing (shall we call it?) of the Kurds is plainly just what we *have* called it. No man will believe

that the Armenian scourge is such a gentleman. But there is no doubt of the vividness of the description. And not of the Kurds only. Hear how the Bedawin are hit off: 'The Bedawi is, indeed, the strangest of all mankind. His material civilisation is about on a par with that of a bushman, yet his brain is as elaborately and subtly developed as that of any Englishman with a liberal education. There is no reasonable argument he cannot follow, no situation which he cannot immediately grasp, no man whom he cannot comprehend; yet there is no manual act he can perform. These seven could not cook their dinners without help, saying that their women were absent. Had they been alone, they would have gone to sleep supperless, or eaten a mouthful of raw flour.'

The second part has not only its own maps and plans, but also a good many illustrations. Of these there would have been more, says Lady Sykes, had not the author been away on active service—we know where.

JOHN WORDSWORTH.

The Right Rev. John Wordsworth, Bishop of Salisbury, wrote one of the driest biographies in the English tongue—*The Episcopate of Charles Wordsworth, Bishop of St. Andrews*. He deserved to be rewarded in kind. And he made it likely enough that so the reward would be. For he retained no copies of his own letters, but preserved all the letters of other people indiscriminately. He kept no diary. He wrote innumerable pamphlets, and published them in all sizes. He did everything, in short, to make a good biography almost impossible, a bad almost inevitable. Yet the Rev. E. W. Watson, D.D., Professor of Ecclesiastical History in the University of Oxford, has written the *Life of Bishop John Wordsworth* so that it can be read with genuine pleasure throughout (Longmans; 12s. 6d. net).

It happens that the best chapter in the book has not been written by Professor Watson, but by Dr. H. J. White. It is the chapter on the Vulgate. It is by his work on the Vulgate New Testament that John Wordsworth's name will be held in remembrance. It is easy to see, though Dr. White does his best to hide it, that the success of that work was in large measure due to the great good fortune which gave Dr. Wordsworth such an assistant, and kept that assistant with him to the end.

Yet Dr. Wordsworth himself did much work on it, even after he became a bishop, and did it well. As to his accuracy, Dr. White says: 'I have hardly ever detected him in a mistake, and very rarely in an omission; only those who have worked much at collating MSS. know what high praise this is.'

There seems to be no doubt of his success as a bishop. This has to be said, because all the probabilities were the other way. He was a student of inscriptions and other out-of-the-way subjects; and he had a perverse passion for the doing of unexpected and disconcerting things. He would go to the wrong side of a pulpit purposely, and find there was no door there. When he was enthroned he kissed, not only the Dean, but the whole Chapter. But he had a fine memory for faces and a true heart; and he married well.

We have mentioned the Vulgate New Testament and the life of his father. Another book contained his Bampton Lectures on *The One Religion*. Dr. Sanday says that the most striking feature of that book is 'the scope it gave for his remarkable power of rapid assimilation.' The first lecture secured fame in another way. It set up so violent a reaction in the mind of Mrs. Humphry Ward, who attended, that 'from this protesting impulse, constantly cherished and strengthened, a few years later, *Robert Elsmere* took its beginning.'

In many ways Dr. John Wordsworth was a remarkable man. But he was never more remarkable than when he was a child: 'To the end of his days he remembered how he formed the resolution, "So soon as I have learned to speak I will tell what that naughty nursemaid was doing with the jam in the cupboard."'

BABYLON.

There is no Assyriologist, either in this country or in any other, whose name stands higher than does the name of Leonard W. King, Litt.D., Assistant Keeper of Egyptian and Assyrian Antiquities in the British Museum, and Professor of Assyrian and Babylonian Archæology in the University of London. His reputation is due partly to the work he has done in editing texts, partly to articles in *THE ENCYCLOPÆDIA OF RELIGION AND ETHICS*, and partly to concise volumes contributed to the series entitled 'Books on Egypt and Chaldæa,' but most of all to the issue of the first volume of *A History of Babylonia and Assyria*. That work is to

consist of three great volumes. The first volume, issued in 1910, was called *A History of Sumer and Akkad*. It contained an account of the early races of Babylonia from prehistoric times to the foundation of the Babylonian Monarchy. The second volume is now published. It is *A History of Babylon*, from the foundation of the Monarchy to the Persian Conquest (Chatto & Windus; 18s. net).

It is a large and quite magnificent volume, printed in good clear type and illustrated throughout by photographs taken on the spot, and by plans and drawings figured in the text, 'the work of Mr. E. J. Lambert and Mr. C. O. Waterhouse, who have spared no pains to ensure their accuracy.' Even the binding has been used for instruction. 'The designs upon the cover of this volume represent the two most prominent figures in Babylonian tradition. In the panel on the face of the cover the national hero Gilgamesh is portrayed, whose epic reflects the Babylonian heroic ideal. The panel on the back of the binding contains a figure of Marduk, the city-god of Babylon, grasping in his right hand the flaming sword with which he severed the dragon of chaos.'

But the good of a book like this is to be got by studying it. Professor King has a firm command of the English language, which says for him what he wants it to say, but he has no phrases for the ear of the unthinking. Every step of the history is marked by the most careful deduction from data gathered with uttermost patience, and the authorities are named at the foot of the page. There is nothing to prevent a lazy reader from going through the book comfortably enough, but only he who takes time over it will recognize its worth.

Dr. King has no encouragement for the astrological school. 'If,' he says, 'we are to assume that Babylonian astrology exerted so marked an influence on the Jews of the Exile, we should at least expect to find some traces of it in practical matters and in terminology. And in this connexion there are certain facts which have never been fairly met by the astral mythologists. It is true that the returning exiles under Zerubbabel had adopted the Babylonian names of the months for civil use; but the idea of hours—that is to say, the division of the day into equal parts—does not seem to have occurred to the Jews till long after the Exile, and even then there is no trace of the Babylonian double hour. The other fact is still more signi-

ficant. With the exception of a single reference to the planet Saturn by the prophet Amos, none of the Hebrew names for the stars and constellations, which occur in the Old Testament, correspond to those we know were in use in Babylon. Such a fact is surely decisive against any wholesale adoption of astral mythology from Babylon on the part of the writers or redactors of the Old Testament, whether in pre-Exilic or in post-Exilic times. But it is quite compatible with the view that some of the imagery, and even certain lines of thought, occurring in the poetical and prophetic books of the Hebrews, betray a Babylonian colouring and may find their explanation in the cuneiform literature. There can be no doubt that the Babylonian texts have afforded invaluable assistance in the effort to trace the working of the oriental mind in antiquity.'

The interest in the great empires of the Ancient East, which somewhat diminished when it was found that their history could not easily be used in defence of any particular theory of the composition of the Old Testament, has now revived. A larger view has begun to obtain. There are greater gifts to be received from this study than the confirmation or discomfiture of a prophecy of Ezekiel. The history recorded in the Bible is unintelligible if isolated from the parallel history of Egypt and Babylonia. And it is history that is now giving us our best evidence of the hand of God in the life of men. The movement towards a better appreciation of Biblical Archaeology will be stimulated by the issue of this great History of Babylonia and Assyria.

MOULTON AND MILLIGAN.

The names Moulton and Milligan which once went happily together on an exposition of the Fourth Gospel, now, in another generation, go together quite as happily, though perhaps more laboriously, on *The Vocabulary of the Greek Testament*. The second part is promptly out (Hodder & Stoughton; 5s. net). It extends from the beginning of B to the end of D. The editors say that they have missed Thumb and Deissmann—Thumb, indeed, is now dead—but they have welcomed Professor Souter's proof-reading and suggestions. It is one of the few Vocabularies which can be read. That is to say, the sentences are written out; their heads and tails are not

snipped off. Take this (it is but a part of the article on γένημα):

'The history of this word, unknown to LS, and unsuspected except as a blunder of NT uncials, is peculiarly instructive. Against HR, who regard the totally distinct words γέννημα and γένημα as mere variants of spelling, Thackeray (*Gr.* i. p. 118) shows that γένν. (from γεννάω) is in LXX animal, and γενν. vegetable, as in NT. The hundreds of instances quotable from Egypt must not close our eyes to the apparent absence of attestation elsewhere, except in Syria, which accounts for its appearance in NT. We may, however, reasonably conjecture that in Polybius when γεννήματα = "vegetable produce" we should drop the second ν. This is confirmed by the strictures of Phrynichus (Lobeck, p. 286): γεννήματα· πολλαχοῦ ἀκούω τὴν λέξιν τιθεμένην ἐπὶ τῶν καρπῶν. ἐγὼ δὲ οὐκ οἶδα ἀρχαίαν καὶ δόκιμον οὔσαν. He would have them say καρποὺς ξηροὺς καὶ ὑγροὺς. Polybius then either used γένημα, or adopted a new meaning for γέννημα which was reacted upon by the other word. In PSI iii. 196^{2, 3}. 197^{2, 3} (both vi-vii A.D.) we find νν.'

Sometimes the editors have nothing new on a word, and then they say so. Here is a good example:

'βδέλυγμα is "a 'bibl. and eccl. word" in Grimm, and we are not able to challenge its right to a place in this greatly reduced category. But it is almost as much a part of the verb as βδελυκτός, which likewise has independent status on Grimm's page. The verb having appealed to the LXX translators as an excellent rendering of בָּצַר and other Hebrew verbs, it was inevitable that when a derived noun was wanted the regular formation should have been adopted or coined. Probably any Greek writer who wanted to express the idea of τὸ ἐβδελυγμένον would have done the same without hesitation.'

BABYLONIA AND ASSYRIA.

It is a rare and encouraging experience that, even in the midst of war, there are published together two great histories of Babylon. Dr. King's book has already been noticed. The other is not a new book, but an old book so thoroughly

revised that it stands for new. It is *A History of Babylonia and Assyria*, by Robert William Rogers, LL.D., Litt.D., Professor in Drew Theological Seminary (Abingdon Press; 2 vols., \$10 net).

When Professor Rogers's book first appeared it was reviewed in THE EXPOSITORY TIMES by Professor Sayce. The review was highly laudatory. Elsewhere the same reception was accorded. And in a short time it was discovered by the reading public, and passed through five editions.

But all the while, as edition after edition was called for, Dr. Rogers craved the opportunity of a thorough revision. It came in 1913. That year was spent in Oxford, in the Bodleian Library, with a weekly visit to the British Museum. The book was so thoroughly revised that it swelled from eight hundred to twelve hundred pages. 'The whole of the early history of Babylonia and of Assyria is entirely new, and there are few pages elsewhere but have met with some change.'

The risk of revision is to lose the 'go' of the original writing. And to that 'go' much of the success of the book was due. Professor Rogers has not lost it. His escape is due to the very thoroughness of his work. It is a new book. And a man who hopes to live to revise it again, after as many more editions, is not likely to have lost the vitality necessary to give a new book a new life.

Those who are looking for a book to give this Christmas to bookish boys should choose *Mysteries of Life*, by Stanley de Brath, M.Inst.C.E., lately a Headmaster in East Grinstead (Allen & Unwin; 4s. 6d. net). It is a quite readable book, and it is sure to do good to any boy who reads it. The attention is caught by the three words What? How? Why? which divide it into three parts. Under What? is described the Mystery of the Body and the Mystery of the Heavens. Under How? comes a History of the Earth and of Human Evolution. Under Why? we have an explanation of the Mystery of Sex, the Mystery of Pain, the Revelation of God, and the Mystery of the Kingdom of Heaven.

We must learn our lesson of the war while the war is going on—our lesson of economy and our lesson of faith. It may reach us in many ways. One way is fiction. But it must be fiction which sees the unseen in the things that are actually

happening. Such fiction is written by the Rev. W. H. Leatham, M.A., and written brilliantly. The title is *The Comrade in White* (Allenson; 6d. net).

Messrs. George Bell & Sons have been good enough to issue their excellent translation of Ranke's *History of the Latin and Teutonic Nations* (1494-1514), at a much smaller price than before (3s. 6d.). It is now as cheap as it is profitable and timely.

Mr. Roger Ingpen's edition of *The Letters of Percy Bysshe Shelley* has been added to Bohn's Standard Library (Bell; 2 vols., 7s.). [By the way, how many persons know that Bohn is a word of two syllables, and that Mr. Bohn himself hated to hear his name pronounced in one?] The editor says: 'In preparing this book for republication in Bohn's Standard Library, I have availed myself of the opportunity of making some additions, and of amending the text where possible by correcting misprints and collating a few of the letters with the originals. I thankfully acknowledge the courtesy of Prof. Dott. Commendatore Guido Biagi, who has collated for me the three letters of Shelley to Medwin, senior, which are preserved in the Mediceo-Laurenzian Library at Florence. Mrs. Walton has very kindly allowed me to print for the first time an interesting letter in her possession.'

Having been excommunicated, Abbé Loisy now signs himself simply Alfred Loisy. As Alfred Loisy he answers the excommunication in a book entitled *The War and Religion*, which has been done into English by Mr. Arthur Galton (Blackwell; 1s. 6d. net). Rarely has man or pope been held up to scorn so bitter or so biting. M. Loisy is done with the papacy and all that it stands for. He is also done with Christianity. The teaching of our Lord he looks upon as utterly impossible in practice, and he hopes that the end of the war will be the end of any pretence of practising it. What religion he would substitute (for he would still have a religion) he does not say. We think he will recover Christ. But the pope he will never recover.

An ever-deepening interest gathers round the life of Bolingbroke. The times he lived in were

momentous enough for our country's history to give every strong actor in them a place in our regard. But Bolingbroke has an interest in himself. In any age he would have been an influence. What he owes to his own age is that by treating him shamefully it gave him an interest that moves us the more profoundly and is like to last the longer. It is therefore no surprise that Mr. Arthur Hassall, M.A., should have thought it worth while to re-write his *Life of Viscount Bolingbroke* (Blackwell; 3s. 6d. net) originally contributed to the 'Statesman' series. Since the original issue in 1889 much has been discovered about Bolingbroke and much has been written. Mr. Hassall has used all the discoveries and read all the writings. He has made the other Lives of Bolingbroke superfluous.

The Rev. John T. Dean, M.A., has added a volume to Messrs. T. & T. Clark's well-known series of 'Hand-books for Bible Classes' on *The Book of Revelation* (2s. net). Never book came more opportunely. For the great topic of study and interest at the moment is Apocalyptic, and the greatest apocalyptic writing is the Book of Revelation. Mr. Dean has already enabled us to identify his name with this particular subject of study. The book is all that we expected it to be; it is all that the Bible class needs. The exposition will also appeal strongly to the private student.

Dr. John Wordsworth, Bishop of Salisbury, whose biography has been published, could not have written a commentary on Ecclesiastes, because he never had any difficulty in believing anything that he was expected to believe. The man to explain Koheleth to us must have doubted, fought his doubts, and gathered strength. The Rev. David Russell Scott, M.A., is such a man. He has the temperament; he has had the experience; he has the necessary scholarship and style. Mr. Scott has written an exposition of Ecclesiastes, and added to it a short exposition of the Song of Songs which is Solomon's, and he has called his book *Pessimism and Love* (Clarke & Co.; 3s. 6d. net).

Here are two sentences to whet the appetite: 'The really determining factor in his pessimism was not the time in which he lived, nor his temperament, but the mental presuppositions with which he started and the narrow limits within which his thought was confined. Koheleth in his

methods was really a premature positivist, an antedated Comtist, a positivist philosopher born out of due time.'

Koheleth was waiting for such an expositor as this.

Notwithstanding that a flood of books on Mysticism has come over the land in the last twenty years, Mrs. E. Herman sees no signs of a revival of mystical religion. We are much interested in mysticism, but we are not mystics. It is accordingly with the definite desire of leading us to the practice of the love of God that Mrs. Herman writes yet another book, on *The Meaning and Value of Mysticism* (Clarke & Co.; 6s. net).

Now we cannot become mystics without knowing what mysticism is. And just this is what the vast majority of us do not know—in spite of, or perhaps because of, the multitude of books that try to tell us. Mrs. Herman shows us that the books are often inchoate and unintelligible, and sometimes she shows us why. She says: 'The opposition between "life" and "thought" is written large over the work of Miss Underhill and kindred interpreters. Everywhere the "life movement" of intuitional experience is contrasted with the "static helplessness" of thought. Again and again we are told that the intellect works merely in the interests of an artificial simplification and abstraction, that it classifies, tabulates, indexes; in short, that it reduces living, moving things to the state of dead museum-objects. We are ceaselessly reminded that it is not through thought, but through living participation in the movement of Reality, that the true mystic reconciles the transcendent and the immanent, being and becoming; and there is an attraction and a plausibility about such a presentation which makes a strong appeal, especially to impressionable souls who shrink from the task of logical thinking. But can there be any such living participation without thought? Is there such a thing as a vital experience (as distinct from mere sensation) apart from the sifting, interpreting, constructing function of thought? To say that the oppositions of transcendence and immanence, being and becoming, are overcome "in experience" is to say nothing, unless it means that experience includes the interpretative and unifying function of thought.'

There is sense in that. It is a gain and a great gain to discover that the mysterious and the

mystical are not identical. But from beginning to end there is a sweet reasonableness in this book that will bring welcome relief to the disappointed, and perhaps the opening they cry for into the very presence of God.

A short, well-written, enthusiastically admiring biography of *Ambrose Shepherd, D.D.*, has been written by his son, Eric Shepherd, and edited by his nephew, J. F. Shepherd, M.A., Minister of Belmont Congregational Church, Aberdeen (Clarke & Co.; 2s. 6d. net). Many unexpected things are told in it. From the beginning to the end of his ministry Dr. Ambrose Shepherd memorized his sermons. 'All Saturday from his study on the top-flat would come the drone of his voice as he tramped backwards and forwards across the floor, declaiming to himself, listening critically to his own rendering, practising and improving his emphasis, his unused hand enforcing the argument with little shakes, his pipe laid aside, his whole being infinitely concentrated on the matter in hand.' The object of all his preaching was the formation of character. 'Moral character—i.e., spirituality—was to him the one great positive good. Where this exists is hope and order; where it does not exist dwells despair and chaos.' This explains his favour for George Eliot, his dislike of Thomas Hardy. Of *Alice in Wonderland* he said, 'A book that never ought to have been written.'

To the memoir there are added eight fine sermons. In one of the eight Dr. Shepherd says: 'I do not put emphasis upon a ministry to young men and women, because I imagine for a moment that they are the only people for whom the preacher should seek out and find acceptable words. It is my conviction (and I have often expressed it) that middle life, and especially a given part of it, is in many things the most critical phase of our mortal pilgrimage through this world.'

The Life and Times of Cavour, by Mr. William Roscoe Thayer, which was first published in 1911, is now issued at exactly a third of the original price (Constable; 2 vols., 10s. 6d. net). And the second issue is not a whit less acceptable than the first. We should say that it is rather more agreeable to handle. No doubt the buyers of the first edition had the skimming of the milk; but books, like milk, are sometimes better to stand a while, and it is so with this life of Cavour. A strong biography,

it will live and be read by generations to come. At present it is one of the books we *must* read, for how otherwise are we to understand why Italy came into the War? _____

Messrs. Wells Gardner's books have a most attractive originality. They are the Bishop of London's publishers, and one is tempted to think that he owes half his popularity as a preacher to his publishers' sense of the fitness of things. The new book is entitled *The Church in Time of War* (2s. 6d. net). It contains all Dr. Ingram's recent sermons. Every one of them is a war sermon, and yet every one is a sermon that will live and be read after the war is over. For the things of the moment are set most vividly in the light of eternity. _____

Messrs. Harrap's 'Sesame Booklets' are a surprise of daintiness and of price. The picture boards and the uncut edges so beloved of the bibliophile are both here. The new volumes are *Thoughts from George Moore*, and *Thoughts from Eden Philpotts* (6d. net each). One of Eden Philpotts' thoughts is: 'To be beautiful is to be a thousand times more than useful. Anybody can be useful.' That is encouraging, because anybody may be beautiful. _____

Dr. J. Paterson-Smyth, were he a Scottish or an English preacher, would be 'run after,' so 'sensational' is he in subject and in manner. He is really Irish, and now occupies the responsible pulpit of St. Andrew's, Montreal. His new book is not at all warlike, being preached and possibly printed before the war began. Its title is the delightfully refreshing one of *A Syrian Love-Story* (Hodder & Stoughton; 3s. 6d. net). _____

A most graphic, and we are sure equally reliable, account of the share of the war sustained by General Smith-Dorrien and his men is given by the Rev. Douglas P. Winniffrith, M.A., in a volume entitled *The Church in the Fighting Line* (Hodder & Stoughton; 2s. 6d. net). The title is too modest. Mr. Winniffrith, who was with the 14th Infantry Brigade Field Ambulance from the commencement of the war, and was present with it at the Battles of Mons, Le Cateau, the Marne, the Aisne, La Bassée, Ypres, and Armentières—tells not only what 'the Church' did and saw, but also what was

seen and done by the soldiers. And a fine brave story it is. _____

Mr. Charles G. Harper, the historian of the English roads, has been 'at the front' with his eyes (and occasionally his camera) open. The result is a most entertaining volume, called *Overheard at the Front* (Iliffe; 1s. net). There are no atrocities in it, but there is much character drawing, and it is very rich. The conversational style is Mr. Harper's peculiar gift; he uses it here to good purpose. _____

Evidence for the popularity of the study of Mysticism (even in the midst of war) is given by the issue already of a second edition of Mr. J. P. Langham's Hartley Lecture. The book deserves its popularity. If there is a 'royal road' to this difficult subject, Mr. Langham has found it and points it out. The title is *The Supreme Quest; or, The Nature and Practice of Mystical Religion* (Johnson). _____

Miss Margaret E. Noble, who took the name of Sister Nivedita when she accepted Hinduism, edited the *Modern Review* and wrote editorial notes and short articles in it. Some of these notes and articles have now been gathered into a volume with the title of *Religion and Dharma* (Longmans; 2s. 6d. net). What is Dharma? 'Dharma is the force or principle that binds together; the union of traditional thought and faith, of common custom, loyalty, and understanding, that makes of society an organic or religious unity.' Miss Noble held hard to her belief in the power of Hinduism to absorb all that was worth absorbing in other religions. It is the key to all that she did and wrote. _____

The Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City, continues his studies in Dogmatic Theology, and has just issued a volume on *The Incarnation* (Longmans; 6s. net). The volume might, perhaps ought to, have been entitled 'The Person of Christ,' for that is its subject. Now Professor Hall is very capable, and even on such a subject as the Person of our Lord he is entitled to write. He is both ancient and modern. Holding fast the belief that 'through the Incarnation Godhead and Manhood met in Christ in

genuine communion ; but that this involved neither an obliteration of human limitations by the divine, nor a reduction of the divine by the human,' he endeavours to interpret that belief to the modern mind. The difficulty is not merely in the fact itself, it is also in the terminology. With that Dr. Hall grapples earnestly, seeking to conserve the very words of the Creeds and yet to be both intelligible and credible.

Some *College Addresses and Sermons* by the late Principal Thomas Martin Lindsay have been brought together into a volume (Maclehose ; 5s. net). The volume will be well received, not for the Principal's sake only, but also for the worth of its contents. It is surprising that both addresses and sermons should contain so much that bears on the present situation. One of the sermons discusses the question of non-resistance. Dr. Lindsay lays emphasis on the 'proverbial' language of our Lord, so easily understood by an Eastern. In one of the addresses this sentence occurs : 'The absence of the connection between the professor's chair and the active work of the ministry, and consequently the absence of connection, save of a very outside kind, between the professional theologian and the Christian congregation in Germany, leads me to the conclusion that Germany has well-nigh done all the work it can do for theology in the meantime.' That was said in 1875.

There are five addresses : (1) Modern Religious Difficulties ; (2) Occultism : Ancient and Modern ; (3) Scholarship and the Work of the Ministry ; (4) Some Thoughts on the Ritualist Movement ; (5) The Study of Church History.

The value of *The Drama of the Spiritual Life*, by Annie Lyman Sears (Macmillan ; 12s. 6d. net), lies in the use that the author makes of her wide reading in English literature. The object of the book is to illustrate the Christian life at all its stages, and in such a way that it shall appeal to literary and thinking persons. The facts are familiar enough. But the illustration is so ample and so fresh that the book is sure to be frequently consulted by the teacher, and may even be read right through by the pupil. One is amazed at the range of the author's reading and her command of what she has read. From Augustine to the latest Russian novelist,

every Christian and psychological writer seems to be at call.

A man who 'has the courage of his opinions' is apt to have extreme opinions. That Dr. H. Hensley Henson, Dean of Durham, has extreme opinions on intemperance he showed by a most ill-timed letter to the *Times*. That he has extreme opinions on war he shows by his new volume of sermons. Its title is *War-Time Sermons* (Macmillan ; 4s. 6d. net). Dr. Henson holds that war is indispensable. This is quite an impossible position for a follower of Christ, and it prevents Dr. Henson from bringing us that help in the present bitter distress which he is so capable of bringing. Christ has a place for the patriot, but his patriotism must lose all the narrowness which would make war inevitable. There is no lesson so urgent at present, and the Dean of Durham misses his opportunity of urging it. He says many good and helpful things about war in general and this present war in particular. He could have said better things and more helpful if he had accepted whole-heartedly Christ's ideal for the individual and the nation.

Is there any story of heroic endeavour even in this war more wonderful than the story of the *Glorious Deeds of Australasians in the Great War*? It has been told by Mr. E. C. Buley (Melrose ; 3s. 6d. net). Who could be found to tell it better? Most thrilling is the narrative, and the illustrations are not less thrilling.

If ye have any word of consolation, say on. Mr. F. B. Meyer has spoken. His words of comfort are not vain words. He has the mind of Christ. He is able to offer the peace that passeth all understanding. He has taken his title, '*Our Sister Death*' (Memorial Hall ; 1s. 6d. net), from the well-remembered words of St. Francis.

Dr. Horton also has spoken. He is not less sympathetic than Mr. Meyer, but his range (in this volume at least) is wider. Into the sources of comfort he draws Art, the Reason, the Will. Perhaps the most moving chapter is on 'Christ's Method with the Bad Man.' For is it not our badness, keeping us from Christ, that causes us to miss the consolation so much needed in these days? The end of all is the Lordship of Christ.

There is no peace without the recognition of His Mastery. Dr. Horton's book (also published at the Memorial Hall) is called *The Springs of Joy* (2s. 6d. net).

'Tell us a story, mister!' That classical demand floored the Superintendent. He had no story to tell, and if one had been given him he could not have told it. Well, it is easy to find stories. It is not easy to tell them. That art belongs to some men and more women by nature. Others have to cultivate it laboriously. The instruction will be found in *The Art of Story-telling*, by Marie L. Shedlock (Murray; 5s. net). In this one volume the whole art and practice is set forth, clearly, seriously, triumphantly. There is even added a long list of books in which will be found stories to tell.

For books on Nature—not as 'red in tooth and claw,' but as interpreted by the love of God—inquire at the Pilgrim Press. The latest issue of the kind is *Nature's Wonderland*, by W. Percival Westell, F.L.S. (2s. 6d. net). Literature and Art go together. Each is excellent in itself, and each contributes to the excellence of the other. This is more than a Christmas gift: it is a joy for all time.

Nowhere is the difference which the war has made more manifest than in the popular magazines. Some may not have risen to their opportunity; some have become great spiritual forces. Such is *The Sunday at Home*, of which the volume for 1915 has been issued (R.T.S.; 7s. 6d.). The stories, the sketches, the sermons, are all here as before, but there is a note of seriousness, even in the sermons, that is new and encouraging.

One of the most difficult tasks a man can set himself is to write an exposition of St. Paul's Hymn of Love as it is found in the thirteenth chapter of First Corinthians. The Rev. Harrington C. Lees, M.A., has done it, in spite of the difficulty, which has not been hidden from him. And you may read it, even immediately after you have read the Hymn itself. For Mr. Lees is an expositor. He can lose himself in another man, and reproduce the Pauline thinking for modern readers. This is not introduction

merely, nor merely application; it is exposition. The title Mr. Lees has given his book is *The Practice of the Love of Christ* (Robert Scott; 3s. 6d. net).

In five short addresses the Rev. J. K. Mozley introduces us to *The Christian Hope in the Apocalypse* (Robert Scott; 2s. net). He touches matters that are pressing for consideration at the present time and very difficult to touch. He has a firm hand. For he has studied and found strength to believe. One thing he makes certain is that the future is ours. It belongs to him who hopes and patiently waits for the Kingdom. 'And as to-day we read the Apocalypse we feel something of that inspiration which centuries ago it brought, we know that the hope it contains is strong enough to sustain us in the midst of a raging and a darkened world. For even in the midst of that the Holy City is silently building, and already there is a light in the sky which lightens more and more towards the perfect day.'

Peace, Perfect Peace, in Life and in Death, is the title of a book of help and comfort for those in trouble and sorrow, written by J. Denton Thompson, D.D., Bishop of Sodor and Man (Robert Scott; 3s. 6d. net). The chapters of the book have been suggested by the hymn 'Peace, perfect peace.' It is a surprise to find how systematic a treatment of the doctrine of Peace can be made in that way. Near the end Dr. Thompson has a word to say on Prayer for the Dead. He says: 'As long as we do not go beyond "that which can be definitely proved by Holy Scripture" or coerce others to use them by their introduction into the public services of the Church, prayers for the departed cannot be condemned, even though many prefer simply to trust their loved ones to the infinite love and mercy of God, to think of them as being in perfect "joy and felicity," and to be thankful for their assured peace and safety in the keeping of Christ.'

There is a general agreement among men that whatever may be said of spiritualism, telepathy or thought-transference is an established fact. Well, the best book on the subject is Mr. Frank Podmore's *Apparitions and Thought Transference*. It belongs to the 'Contemporary Science' series (Walter Scott; 6s.). In preparing the book for a

second edition, Mr. Podmore does not give us to understand that telepathy is a science yet. The impression he makes is that it is further from being scientifically established than it seemed to be when he wrote this book in 1894. 'Science,' he says, 'recognises no isolated facts, and telepathy, it must be admitted, stands at present in a somewhat chilly isolation.'

In preparing the new edition, Mr. Podmore has taken account of all the work done in these eleven years. It is really not of much consequence. Perhaps the most significant thing was the Presidential Address of Sir W. Crookes at the meeting of the British Association in 1898.

To their 'Science for Children' series, Messrs. Seeley have added a cleverly illustrated and easily read volume by Charles R. Gibson on *The Stars and their Mysteries* (3s. 6d.).

To their 'Heroes of the World' Library the same publishers have made two additions—*Adventures of Missionary Explorers*, by R. M. A. Ibbotson (5s.); and *Stories of Indian Heroes*, by Edward Gilliat, M.A. (5s.). Each volume contains the best stories out of the great recent books on their subject. The stories are retold without losing any of their vitality. And the illustrating adds to their impression. To the 'Stories of Indian Heroes' there is as frontispiece a picture in colours of the flight after the battle of Plassey. This volume on India is likely to be as popular with boys as any volume in the Library.

Missionary books are not so hard to read as they used to be. Perhaps we are taking more interest in missions; perhaps missionaries are writing more artistically. What we grudge is that so many fine deeds and so much self-sacrifice which might go to the enrichment of life and the furtherance of Christianity are hidden away in volumes which never were popular. The Rev. J. C. Lambert, D.D., has read these volumes. He has read the popular missionary books also. He has read even the missionary periodicals. And out of them all he has dug materials for a most readable and profitable volume which he calls *Missionary Knights of the Cross* (Seeley; 2s. 6d.). It is a handsome book; it is written with rare skill; it is attractively illustrated.

To their 'Library of Romance,' Messrs. Seeley

have added *The Romance of the Spanish Main*, by Norman J. Davidson, B.A. (5s.). It is further described as 'A Record of the Daring Deeds of Some of the most Famous Adventurers, Buccaneers, Filibusters, and Pirates in the Western Seas.' Clearly it is a book for boys. All the Romance books are for boys. The difference between them and the ordinary boy's book of adventure is that here the deeds are actual, there they are fictitious. Now truth is stranger than fiction, and this volume leaves the ordinary adventure story far behind. The very first chapter, which tells us who the buccaneers were, is amazing enough to give the book a place among boys' favourites.

Sir Edward Clarke has corrected the Prayer-Book version of *The Book of Psalms* (Smith, Elder & Co.; 2s. net). He has used the Authorized Version, the Revised Version, and some good modern books, and he has formed his own judgment of what should be taken and what left. But we need more than this. And sometimes Sir Edward Clarke makes us doubt his competency to do even this well, as when he says: 'It seems to me to have been a great misfortune that those who prepared the Authorized Version in 1611 did not adopt the Prayer-Book Version of the Psalms, and allow it to be incorporated, as it had previously been, in the Bibles issued by authority.' It is wonderful the amount of error that is crowded into that single sentence. Nevertheless this version of the Psalms is quite as devotional as the Prayer-Book version and much more intelligible.

The Rev. B. D. Johns has published fifty-one full sermon outlines under the title of *The Golden Lampstand* (Stockwell; 2s. net), which is the title of the first outline. Some men seem to be able to make use of outlines in some way. To these men this book is to be commended.

The Rev. Francis Bartlett Proctor, M.A., Fellow of King's College, London, has written a book on *The National Crisis, and Why the Churches Fail* (Stockwell; 2s. net). He does not say that Christianity has failed. It is the form of Christianity professed by the Churches that has failed. The Churches compete with the music hall for popularity; they distribute tracts on the race-courses; they sing sentimental hymns; and they practise Judaism in place of Christianity. But the

chief cause of the failure of the Churches is that they do not offer a gospel for this life; they are too worldly because they are too other-worldly. Mr. Proctor has much to say of Jesus as Judge; He is our Judge *now*.

Mr. Leslie Stannard Hunter has written a book on *The Artists and Religion* at the invitation of a committee of the Student Christian Movement (1s. net). He has written it with two persons in view—the narrow-minded Christian and the lax-minded artist. It should be read by both. It is able to convert the one and convince the other.

The International Lesson Pocket Notes must cost much labour in the making albeit the book containing them can almost be hidden in the hollow of the hand. They offer the teacher everything that he can require—the text of the lesson, an introduction to it, notes on it, topics for talk, and illustrations (S.S. Union; 9d. net).

The Sunday School Union also issue a large volume of *Notes on the Scripture Lessons* (2s. 6d. net). It contains notes on the Sunday School Union Lessons, on the International (Uniform) Lessons, and on the Standard Graded Course.

Of all the new ideas for Sunday School Teachers—and they are always being offered new ideas—the newest and most ambitious will be found in a handsome and very cleverly illustrated volume entitled *Model-Making for the Sunday School*, which has been written by Charles W. Budden, M.D. (S.S. Union; 3s. 6d. net). Among the models, elaborately drawn and described, you will find those of the Tabernacle in the Wilderness, a Jewish Synagogue, an Eastern City Gate, and many other things mentioned in the Bible.

Why grade? is a Sunday School question asked and answered by Principal D. L. Ritchie. Similarly Principal A. E. Garvie writes on *The Problems of Adolescence* (S.S. Union; 3d. net each).

Mr. John M. Watkins, the publisher, has issued

two pamphlets which should not be overlooked. The one is called *Some Aspects of Mysticism in Islam* (6d. net). The author is the Rev. F. Lamplugh. The other is *The Gospel of Manhood*, by C. R. Shaw Stewart (3d. net). In the latter we find this: 'We need not trouble ourselves about the Churches. They have their place and value for those to whom outward signs and rites are needful.'

There are many ways of entering upon the mystical life. One way is by an honest exposition of the Word of God—such an exposition as is given by Mr. W. Scott Palmer in *The Ladder of Reality* (Watkins; 2s. net). For the truth is that true mysticism is not the property of this or the other New Testament writer. It is an attribute of all the Bible. It is the Bible. It is fellowship with God. And the Bible is in our hands for the sole purpose of leading us to that. We say, therefore, an honest exposition. But the inner things must not be smothered under the external.

Mr. Arthur Lovell in his book on *Concentration* (Williams) claims the rediscovery of the doctrine and practice of spiritual healing. He claims also a great future for its exercise; and he is severe upon the Church for allowing so precious a gift to lie so long unused. The book has passed into a fourth edition.

We know less about the Italian Statesmen and Generals than about the leaders of any other of the great powers at war. Miss Helen Zimmern will enable us to fill that ugly gap in our knowledge. She has issued a popular book of biography, containing photographs and cleverly characterized pen portraits, of the chief *Italian Leaders of To-day* (Williams & Norgate; 5s. net). One is especially glad to read so loving and yet so restrained an appreciation of Victor Immanuel III. The kings of the earth are as the city set on a hill: it is right good to know that some of them are the children of light.

The Sumerian Epic of the Fall of Man.

BY STEPHEN H. LANGDON, M.A., PH.D., READER OF ASSYRIOLOGY, OXFORD.

THE importance of the text recently published by the writer in his volume, *The Sumerian Epic of Paradise: The Flood and the Fall of Man*, justifies, I venture to think, an attempt to give the general reader a corrected rendering of its contents. The scheme of the theologians of Nippur in constructing their theory of the Fall of Man was correctly given in my volume, but more recently published texts have enabled me to make a more satisfactory translation. Naturally conservative scholars will be loath to accept an ancient source which so thoroughly defends the results of higher criticism on the Book of Genesis. The Nippurian poem places the Fall after the Flood, and thus agrees with the scheme of the Priestly document in Genesis. It follows an ancient Babylonian tradition which is based upon the belief that mankind lived in Paradise many millenniums before the Flood, a catastrophe sent by the gods to destroy mankind because they had become sinful. From this universal catastrophe the mother-goddess, who had in the beginning created men from clay, saved a certain Tagtug.¹ He, however, found the earth inhospitable, for Paradise had passed away and he was forced to toil, wherefore he became a gardener. He still possessed freedom from disease and extreme longevity,² but he brought upon mankind bodily infirmity by eating from the cassia plant, thus disobeying the commandments of Enki his god, commandments which had been communicated to him by the great mother-goddess. She thereupon curses this man and takes from him his ancient longevity. In sorrow for his hard lot the gods send eight divine patrons to aid mankind in

pasturing his flocks, cultivating the vine and regulating society.³

I do not intend to repeat here the detailed analysis of the sources of Genesis and their connexion with the Nippurian and Eridu versions of the *Fall of Man*. My obligation is to render the Nippurian version as accurately as possible, and I refer to my volume for the philological and theological interpretation. In a matter of such extreme importance one must be prepared for controversy.⁴ That unfortunately attends all investigations of this kind. The *odium theologicum* ever remains the nightmare of Assyriologists, and for this reason most of us prefer not to make discoveries bearing so vitally upon Hebrew tradition. The following translation supersedes my previous rendering in columns III. of the obverse, and II. of the reverse on a few important points. Otherwise I have not been able to improve the official edition.

OBVERSE, COL. I.

1. [They that] slept, they that slept are ye.
2. [In the mountain] of Dilmun which is an holy place,
3. [*In the holy place*] they that slept are ye.
4. . . . the mountain of Dilmun which is an holy place,
5. The mountain of Dilmun which is an holy place, the mountain of Dilmun is pure.

¹ I have not withdrawn my suggestion, on pages 66-69 of my volume, that *Tug-tug* is the original of the Hebrew *Nôah*. In fact, that seems to me to be a very probable theory and most likely to turn out to be correct.

² Berossus gives 64,800 years as the length of the lives of three of the ten pre-diluvian kings. All of the others have incredibly long lives assigned to them. Berossus gives 432,000 years as the length of the pre-diluvian period, and modern geology and anthropology place the origin of man, or rather his evolution from the lower animals, at an incredibly ancient period. It is difficult to understand why the Hebrew compilers of Genesis, having the Sumero-Babylonian traditions before them, which they used, should have so reduced the prehistoric period.

³ The Nippur collection possesses another epic of the *Fall of Man*, in which the name of the survivor of the Flood is *Ziû(d)suddu*, the *Sisythês* of Lucian. [Sayce first called my attention to this explanation of Lucian's spelling of this name and its explanation. Poebel, in his *Historical and Grammatical Texts*, p. 110 n., says that Zimmern made the same suggestion to him.] This poem was written on a series of small tablets, of which I discovered and published one, on pages 88-90 of the volume mentioned above. Here we have the portion of the story following immediately after the Flood, and the phraseology is strikingly like the same portion of our text. It escaped Professor Sayce in his review of my book in the November number of THE EXPOSITORY TIMES, that this fragment proves beyond all doubt the correctness of my interpretation regarding the Flood. There is no dispute about the character of *Ziû(d)suddu*, for he was the hero of the Flood in both Sumerian and Semitic tradition. The Tagtug of my text is the same person under another name.

⁴ Incompetent criticism such as recently appeared in the *Nation* of New York City cannot be taken into consideration. That review was apparently written by one who is not an Assyriologist, for it denies the existence of certain signs which can be clearly read on the tablet.

6. The mountain of Dilmun is pure, the mountain of Dilmun is clean.
7. Alone in Dilmun they lay down.
8. Where Enki with his consort lay,
9. That place is pure, that place is clean.
10. Alone in Dilmun they lay down.
11. Where Enki with the pure queen lay down.
12. That place is pure, that place is clean.
13. In Dilmun the raven shrieked not.
14. The *kite* shrieked not, *kite*like.
15. The lion slew not.
16. The wolf plundered not the lambs.
17. The dog approached not the kids in repose.
18. *The mother (goat)* as it fed on grain he approached not.
19. The ewes impregnate their *fatus* . . .
20. The birds of heaven their young [*forsook*] not.
21. The doves were not put to flight.
22. 'Oh disease of the eyes, thou art the "Sick Eye,"' one said not.
23. 'Oh headache, thou art the "Head Ache,"' one said not.
24. As to the old woman, 'thou art an old woman,' one said not.
25. As to the old man, 'thou art an old man,' one said not.¹
26. In a pure place where water was not poured for cleansing, in the city one inhabited not.
27. 'A man has changed a canal,' one said not.
28. A prince his *wisdom withheld* not.
29. 'A deceiver deceives,' one said not.
30. 'A *counsellor* of a city . . .' one said not.
31. The pure queen² to her father Enki spoke.
32. 'A city thou hast founded, a city thou hast founded, to which a fate thou hast given.
33. In Dilmun a city thou hast founded, a city (thou hast founded, to which a fate thou hast given).
34. . . . thou hast founded, a city (thou hast founded, to which a fate thou hast given).
35. . . . *which* a canal has not.
36. . . . thou hast founded, a city (thou hast founded to which a fate thou hast given).

[Here about seven lines are broken away.]

OBVERSE COL. II.

1. In thy great . . . may waters flow forth.
2. May thy city drink water in abundance.
3. May Dilmun drink water in abundance.
4. Thy well of bitter waters as a well of sweet waters let flow forth.
5. Let thy city be the home³ which assembles the Land of Sumer.
6. Let Dilmun be the home which assembles the Land of Sumer.
7. Now, oh Sun-god, shine forth.
8. Oh Sun-god in heaven stand.
9. *He that waiteth in Dû-eren-(ki)-na,*

¹ Lines 22-24 are poetical paraphrases for saying that in Paradise men were not afflicted with disease and old age.

² The text has here, and in line 11, ^a*Ninella*, a title of the consort of the water-god Enki.

³ Literally 'house.'

10. At the . . . of the god of the new moon,
11. At the *mouth* of the earth where waters *flow*, at the sweet waters of the earth, stands forth unto thee.'⁴
12. In his great . . . waters went forth.
13. His city drank water in abundance.
14. Dilmun drank-water in abundance.
15. His well of bitter waters was a well of sweet water.
16. The fields . . .
17. His city was the home which assembles the Land of Sumer.
18. Dilmun was the home which assembles the Land of Sumer.
19. Now the Sun-god shines forth. Verily it was so.
20. He the renderer of decision, the possessor of wisdom,
21. To Nintud, the mother of the Land of Sumer,
22. Enki, the possessor of Wisdom,
23. Even unto Nintud (the mother of the Land of Sumer),
24. His counsel in the temple revealed.
25. His revelation in the *reed-house* as a decision he rendered unto her.
26. His counsel in secret grandly and beneficently unto her he affirmed.
27. He spoke ;—'Unto me man enters not.'
28. Enki spoke ;
29. By heaven he swore.
30. 'Cause him to sleep for me ; cause him to sleep for me,' was his command.
31. Enki the father of Damgalnunna uttered his word.
32. 'Oh Ninharsag, I will destroy the fields with a deluge.'⁵
33. The fields shall receive the waters of Enki.
34. It will be the first day whose month is the first.
35. It will be the second day whose month is the second.
36. It will be the third day whose month is the third.
37. It will be the fourth day whose month is the fourth.
38. It will be the fifth day whose month is the fifth.
39. It will be the sixth day whose month is the sixth.
40. It will be the seventh day whose month is the seventh.
41. It will be the eighth day whose month is the eighth.
42. It will be the ninth day whose month is the ninth : month of the cessation of the waters.
43. Like fat, like fat, like tallow,
44. Nintud, mother of the Land of Sumer,

⁴ Lines 9-11 are obscure ; they refer, apparently, to the Sun-god who tarried beneath the earth at the source of the fountains and beside the stream of the salt ocean after his daily journey in heaven (lines 7-8).

⁵ The meaning of this important line escaped me in the official edition. The verb *rig* is the ordinary one for to destroy by rains and floods. The prefix *ba-ni-in* indicates the first person and an object. Note the *Grammatical Tablet* published by Bertin in the *Journal of the Royal Asiatic Society* (1885), vol. xvii. Rev. II. 30, *ba-ni-in*=*anaku šuati šuati*, 'I-it-it,' apparently 'I' as subject acting upon a double object. Our passage has only one object, 'the fields' (*ašag-ga*), consequently the infix *in* is euphonic. Cf. *gù ù-ba-ni-in-[de]*=*ašassi-nia*, 'I cry,' where *ba*=I, and *ni-in* represents the exterior (*gašan-mèn*) and interior (*gù*) objects of a verb employed as a compound. The forms *ni-in*, *ni-ib* were correctly explained in the writer's *Sumerian Grammar*, § 205, a theory confirmed by the Bertin tablet.

45. [Even Ninkurra]¹
46. has created them.²

OVERSE, COL. III.

1. Nintud on the bank of the river answered him.³
2. 'Oh Enki, for me is reckoned this one, yea, is reckoned this one.'
3. His herald, this divine Isimu,⁴ called unto her.
4. 'This pious son of man, thy seed,⁵ take.'
5. Oh Nintud, this pious one, thy seed, take.'
6. Yea, his herald, this divine Isimu, replied unto her.
7. 'This pious son of man, thy seed, take.'
8. Oh Nintud, this⁶ pious one, thy seed, take.'
9. My king⁷ who is clothed in the fulness of awe, who is clothed in the fulness of awe,⁸
10. Alone upon the boat awaited him,⁹
11. Two humbles as watchmen he placed on guard.

¹ A title of Nintud, the mother-goddess.

² I.e. man dissolves like fat in the deluge.

³ Read *ni-ni-ib-[gt-gl]*. I have arrived at the correct meaning of this line by means of a parallel passage from another text. See Poebel, *Historical and Grammatical Texts*, No. 25, col. I. 15; II. 13.

⁴ The ideogram for Isimu, the herald of the water-god, was so badly written on the tablet that I failed to recognize it, and misread the signs as *guda=pašišu*, a kind of priest. The text should be read (*dingir*) *Isimu ne*; cf. *ibid.* I. 9.

⁵ *nu-mu-un-zu*, 'thy seed.'

⁶ *e-ne* in these lines is the strengthened form of the demonstrative pronoun *ni, ne*; cf. II. R. 16, 26, 29; IV. R. 22a, 8, and *e-ne-ra*, 'for him' (C. T. 15, 20, 14; 28, 16, etc.).

⁷ *lugal-mu* refers throughout to Enki the water-god, as in the similar text (Poebel, 25). Note also *lugal-mu d. Enki-ra*, 'Against my king Enki' (Thureau-Dangin, *S.A.K.* 14, XIX. 21.).

⁸ *ni-DIRIG-ga ri(g)* may be read *ni-sig-ga rig*; cf. the writer's *Sumerian and Babylonian Psalms*, 240, 51, *ni-si-ga=zašikku*, 'storm-wind,' hence 'He that drowns with a rain-storm.' Enki is ordinarily the god of the lower sea, of fountains and canals, not of the rain-clouds. But he apparently insists in sending the deluge in the Epic of Creation and the Flood (Ni. 10673). In our poem Enki sends the Flood, and the verb is repeatedly employed in this sense here. If *ni-sig-ga-rig* be rendered by *ina irpiti muraḥḥiṣ*, the line should be translated, 'My king, the rain-storm sender, the rain-storm sender.' On the other hand, the verb *rig* also means 'to place,' *ramū, nadū*, and 'to place upon,' hence 'to clothe.' Note *ni-gal-li-eš ri-a*, 'he that is clad in splendour' (Zimmern, *Kultlieder*, 199, I. 5); *su-zi ri-a*, 'in terror clad' (C. T. 4, 3a, 3); *su-zi ḡe-me-da-ri(g)*, 'may he be clothed in terror' (Zimmern, *ibid.* 199, I. 36). For *ni-sig=puḫḫum malū*, 'filled with awfulness,' see Reisner, *Sumerisch-Babylonische Hymnen*, 40, 1. In the official publication I rendered *ri(g)* by the emphatic *ri* (page 76 n. 1). Only a Semitic version will enable us to decide between these two possibilities. The one given in my translation harmonizes with the character of Enki. The alternative given at the beginning of this note suits the context better.

⁹ The text has *gir=šepu*, 'foot,' and in the official publication I rendered, 'His foot alone upon the boat he set,' but

12. Doubly he caulked the ship; torches he lighted.¹⁰
13. Enki overflowed the fields.
14. The fields received the waters of Enki.
15. It was the first day whose month is the first.
16. It was the second day whose month is the second.
17. It was the ninth day whose month is the ninth; the month of the cessation of the waters.
18. Like fat, like fat, like tallow,
19. Ninkurra (like) fat,
20. Even Nintud, mother of the Land of Sumer, had created them.
21. Ninkurra on the shore of the river had answered.
22. 'Oh Enki, for me is reckoned this one, yea is reckoned this one.'
23. His herald, this divine Isimu, had called unto her.
24. 'This pious son of man, thy seed, take.'
25. Oh Ninkurra, this pious one, thy seed, take.'
26. Yea, his herald, this divine Isimu, had replied unto her.
27. 'This pious son of man, thy seed, take.'
28. Oh Ninkurra, this pious one, [thy seed take].'
29. My king, who is clothed in the fulness of awe, who is clothed in the fulness of awe,
30. Alone upon the boat had awaited him.
31. Two humbles as watchmen he had placed on guard.
32. Doubly he had caulked the ship; torches he had lighted.
33. Enki had overflowed the fields.
34. The fields had received the waters of Enki.
35. It was the first day whose month is the first.
36. It was the ninth day whose month is the ninth; the month of the cessation of the waters.
37. Like fat, like fat, like tallow,
38. Ninkurra (like) fat [had created them].
39. To the divine Tagtug she revealed secrets.
40. Nintud to the divine Tagtug spoke.
41. 'Verily I will purge thee; my purging . . .
42. I will tell thee; my words . . .
43. This one man for me was reckoned; yea, this one for me was reckoned.
44. Oh Enki, for me is reckoned this one, [yea is reckoned this one].
45.

REVERSE, COL. I.

[Here twelve lines are entirely destroyed.]

13. . . . revealed secrets, [caused] to see. . . .
14.

there I erroneously regarded *lugal-mu* as *Tagtug*, the hero of the Flood. The subject of the verb is, however, Enki. The only legitimate interpretation of the verb *gir-gub* is 'to tarry,' 'wait for,' literally, 'to halt the foot.' With this line cf. Küchler, *Medizin*, I. 6, *gir-a-ni gub-ba*, 'she whose foot tarries'; also Gudea, Cyl. A. 2, 4; 4, 3, *mā-gur-ra-na gir-nam-mi-gub* probably means, 'on her boat she tarried.' After line 10 above we are to understand that Tagtug ascended the boat, where he was awaited by Enki. The signs for 'ship' (*giš-má*) are clearly written here and in line 30 below.

¹⁰ The rendering of this line remains doubtful. According to my interpretation, *Tagtug*, as yet mentioned only as 'this pious man,' here ascends the boat and prepares it for the deluge.

15.
 16. . . . in the garden . . .
 17.
 18. [In Ebaraguldu] stand.
 19. In Erabgaran stand.¹
 20. In the temple, lo! my guide sat.
 21. Lo, Enki, my guide sat.
 22. Two *humbles* who fill with water,
 23. The water-course filled with water.
 24. The canal they filled with water.
 25. The barren land they *irrigated* (?).
 26. The gardener . . .
 27. A secret . . .
 28. Who art thou? the garden . . .
 29. Enki to the gardener . . .

[Here four lines are broken away.]

34.
 35. In Ebaraguldu he stood.
 36. In Erabgaran he stood. His seat he took.
 37. Enki beheld him. A sceptre in his hand he grasped.
 38. Enki for Tagtug waited.
 39. In his temple he cried, 'Open the door, open the door.
 40. Who is it that thou art?'
 41. 'I am a gardener *joyful* . . .'
 42. ' . . . I will give unto thee.'
 43. The divine Tagtug with glad heart opened the temple's door.
 44. Enki unto the divine Tagtug *revealed secrets*.
 45. Joyfully . . . he gave unto him.
 46. In Ebaraguldu he gave unto him.
 47. In Erabgaran he gave unto him.
 48. The divine Tagtug *was confided*; the left hand he raised;
 the (right) hand he composed.

REVERSE, COL. II.

[Here about six lines are obliterated.¹]

7.
 8. [The plant . . .] grew.
 9. [The plant . . .] grew.
 10. [The plant . . .] grew.
 11. [The plant . . .] grew.
 12. [The plant . . .] grew.
 13. [The plant . . .] grew.
 14. The plant . . . grew.
 15. 'Oh Enki, for me is reckoned this one, yea, is reckoned this one.'²
 16. His herald, this divine Isimu unto her spoke (saying, Enki said);
 17. 'As for the plants, their fates I have determined for ever.'

¹ At this point as far as line 14 was preserved, the description of the garden cultivated by Tagtug after the Flood, and here is laid the tragedy of the Fall, according to the Nippurian version.

² Here begins the drama of the Fall in which the mother-goddess, the messenger Isimu, and the god Enki are the divine actors and the half-divine, half-human Tagtug the protagonist. The mother-goddess begins the drama.

18. 'What is this? What is this?' (she replied).
 19. His herald, this divine Isimu, answered her;
 20. 'My king³ as to the woody plants has commanded;
 21. "He shall cut off, he shall eat."
 22. My king as to the fruit-bearing plants has commanded;
 23. "He shall pluck, he shall eat."
 24. My king as to the . . . plants has commanded;
 25. "He shall cut off, he shall eat."
 26. My king as to the prickly plants has commanded;
 27. "He shall pluck, he shall eat."
 28. My king as to the . . . plants has commanded;
 29. "[He shall cut off,] he shall eat."
 30. [My king as to the . . . plants] has commanded;
 31. "[He shall pluck; he shall eat]."
 32. [My king as to the . . . plants has commanded;]
 33. "[He shall cut off; he shall eat]."
 34. [At that time]⁴ the cassia plant he approached.
 35. He plucked, he ate.
 36. . . . the plant whose fate he had determined therein she came upon.
 37. Ninharsag⁵ in the name of Enki uttered a curse.
 38. 'The face of life until he dies⁶ not shall he see.'
 39. The Anunnaki⁷ in the dust sat down (to weep).
 40. Angrily unto Enlil⁸ she spoke.
 41. 'I, Ninharsag, begat thee children, and what is my reward?'
 42. Enlil the begetter angrily replied;
 43. 'Thou, oh Ninharsag, hast begotten children, (therefore)
 44. "In my city two creatures I will make for thee," shall thy name be called.'
 45. The *renowned*—his head as a *prototype* she had moulded.
 46. His *foot* as a *prototype* she had designed.
 47. His eyes as a *prototype* she had made luminous.

Column III. of the reverse then describes how the gods sent divine patrons to comfort mankind. In this column I have no rectifications to make. The connexion between these patrons and those of the Hebrew version has been discussed in detail in the official edition. The alterations made in this, my most recent version, will, I think, not only render the Nippurian theory of the Fall of Man more intelligible, but they greatly strengthen the argument adhered to throughout my volume.

³ *I.e.* Enki.

⁴ My previous restoration *lugal-mu* was erroneous. The subject of the verb is, of course, Tagtug, and we may either supply his name here or the adverb *ud-bi-a*, which usually indicates the critical moment in Sumerian narrative poetry. This restoration is by far the most probable.

⁵ A title of the mother-goddess Nintud.

⁶ *I.e.*, as long as he lives he shall not see good health, in the prediluvian sense.

⁷ Spirits of the nether sea, created by Enki.

⁸ The earth-god.

The Object of the Fourth Gospel.

BY THE REV. J. BONNAR RUSSELL, B.D., ABERDEEN.

THE object of the Fourth Gospel, as stated by the writer (20³¹), is, by means of a narrative of selected 'signs,' to produce a certain conviction, or belief, regarding the Person of Jesus,—namely, that He is the Christ, the Son of God. That is the writer's immediate object. His ulterior aim is to impart Life by means of this conviction. It at once occurs to the reflective reader to ask how Eternal Life is connected with such a conviction.

The Evangelist seems bent on implanting belief of a statement regarding Christ as the very root of life eternal. And that is what we find so difficult. For it seems to displace the relations of religion and dogma, and to make theology the *præ* of life. Now that the relations of life and theology are vital, we suppose no reader of these pages would be concerned to deny. It is not the connexion, but the order of precedence, that is in question. And surely theology here is 'the second, not the first.' Surely theology, like philosophy, must come 'after the fact.'

That is the position which we would naturally take up. But it does not seem to be the Evangelist's position. If he had said, 'I want you to trust in Jesus Christ, and to surrender yourselves to His control,' his aim would have found a more sympathetic reception. But apparently that is not his immediate aim. He aims at belief not as trust, but as assent. And he aims at producing assent, as the sufficient condition of Life Eternal.

It is possible, of course, that the Evangelist understates the nature of the conclusion to which he desires to bring his readers. While saying that he desires to have them believe that Jesus is the Christ, he may, implicitly, mean that he desires to win them to trust in Jesus in that character.

On the view upheld in this paper, these two things are so different that there is a strong presumption that the Evangelist would not say the one while meaning the other. The presumption is that he means exactly what he says, and his work should be examined, to begin with, on that presumption.

It is our view, then, that the Evangelist holds a clear distinction between trust and belief. Trust

attaches to a person, belief to a statement. The two things are quite separable in thought, and are constantly separated in experience. One may trust a person in general, without pinning his faith to every statement he makes. And similarly, one may believe a statement, even though it comes from a person in whom one has no sort of general confidence. Generally speaking, of course, the two go together. A statement is believed, or not, according as the person making it is trusted, or not. Trust may therefore be defined as a general preparedness to believe what the trusted person says; and belief is this trust called into active operation, on occasion of a statement made by the trusted person. Nevertheless, the distinction is quite clear between them—trust attaching to the person, and belief to the statement.

This distinction is important for understanding the Evangelist, precisely because he makes so much of witness and testimony. His whole case rests on testimony. He wants a certain statement regarding Jesus to be believed, and he hopes to have it believed on the strength of the testimony given to it. Now the statement to be believed is well-nigh incredible. The Evangelist himself would be the first to acknowledge that. Corresponding to the difficulty of belief, therefore, must be the weight of testimony. The weight of the Witness must be such as to overbear the natural difficulty of belief. In short, *belief* being so difficult, *trust* must be raised to its highest power.

Who, then, are the witnesses cited? They are, mainly, four—the Baptist, Jesus Himself, the Father, and the Spirit. Of these, the Spirit's witness to Jesus is, from the standpoint of the gospel, only a promise. The Spirit is not yet given. He will testify when He is sent.

This reduces the witnesses to three—the Baptist, Jesus, and the Father. Obviously these three are not on the same plane. For both the Baptist and Jesus are men among men, but no man hath seen the Father at any time, nor heard from Him a voice, which he could rank among audible voices (5³⁷). The Evangelist makes it plain that the Father's witness is given (in part) through the Baptist and through Jesus. Ultimately, therefore,

there is but *One* witness to Jesus as Christ—namely, the Father,

It is as *sent* by the Father, and as speaking for the Father, that all other witnesses appear. John was a man 'sent from God.' Jesus is *the* Sent of God. The Spirit, too, when He comes, will be sent. The whole of their witness is therefore the testimony of the One Ultimate Witness—the Father.

Viewed in its whole extent, the witness of the Father to Jesus as Christ is given—(a) in O.T. Scripture; (b) through the Baptist; (c) in the miracles of Jesus; (d) in the self-consciousness of Jesus, as disclosed in His words. In and with all these, according to the view of the Evangelist, is to be heard the Father's Witness, the Divine testimony that Jesus is the Christ, the Son of God. Thus by weight of a Witness no less than Divine, the Evangelist hopes to establish confidence in a statement of otherwise incredible difficulty. Testimony less weighty would never suffice to produce belief. It was as inadequate, not as derogatory, that Jesus refused the 'testimony of man' (5³⁴). *The belief, then, which the Evangelist strives to produce is no mere adhesion to a dogmatic utterance regarding the person of Christ. Belief is belief of God's testimony.* It sets the believer's seal to this, that God is true (3³³); as, on the contrary, unbelief makes '*God a liar*' (1 Jn 5¹⁰).

The true nature of belief, as belief of God's testimony, being thus discovered, the intimate—yes, vital—relations of Belief and Life begin to appear.

In the first place, even to *hear* God's testimony implies a measure of spiritual faculty—a potency, at least, of spiritual life. For a man to be able, whether in the words of Scripture, or in the character and mission of the Baptist, or in the character, words, and deeds of Christ, to discern the Divine voice—this is already to be, in some measure, at least, alive. It is from this point of view we begin to understand those sayings* of Christ which imply a previous relation to God (or to Himself) in those who come to Him. 'My sheep hear my voice.' 'Other sheep I have, not of this fold.' 'No man can come unto me, except the Father, which hath sent me, draw him.' 'Every one that hath heard, and learned of the Father, cometh unto me.' Such expressions have by some been held to imply a strain of Gnostic dualism in the Evangelist's thought—sundering humanity into two separate parties, of pneumatic and psychical, or what not. Those who think so can hardly, we

think, have given sufficient notice to what the prologue says of the pre-natal relations of Christ to mankind. The Logos lightens *every man*. The light shines in darkness, however, and contends with darkness, and in each individual case the issue of the strife remains uncertain—until the *crisis* comes (3¹⁹). The crisis is occasioned by the coming of God's Word to the man. How will he receive it? As the veritable voice of God, or not? That proves whether the faculty has been kept or lost. Faintly, at first, and confusedly, but ever more clearly and convincingly, the ear which is not absolutely deaf discerns the authentic accents of God's voice, and with the hearing comes belief of what is heard. Thus, belief of God's testimony regarding His Son itself implies a degree of spiritual life, or, at the very least, a potency of Life.

But, secondly, the Word heard is itself creative and life-giving ('My words are spirit and life,' 6⁶⁸; and cf. 5²⁵). It is not as hearing God saying just *anything* that proves, or makes, men living. It is as hearing God say, 'This is my beloved Son!'

And here we come upon the full meaning of the Divine testimony to Jesus as the Christ. That testimony is not merely an affirmation of the divinity of Jesus. It is equally an affirmation of the humanity of Christ. For in the equation 'Jesus=Christ' the emphasis rests on the first term equally with the second. In a word, God's testimony affirms the INCARNATION, and such a tremendous fact cannot lodge in naked bareness in the mind that harbours it. It comes clothed with the Divine motive and purpose. It comes in inseparable connexion with the gospel of the love of God. It is, in short, the Word of Life. To take life-giving effect, it only needs to be believed.

In other words, the statement as to the real nature of Jesus, believed on the testimony of God, turns out to be of the nature of a promise of Life, or, even more, a mandate, like 'Lazarus, come forth!' As a *statement* of God, it creates belief; as a *promise* of God, it evokes reliance; as a *summons* of God, it enables obedience. Such is the beginning of Eternal Life, as far as any beginning is humanly traceable.

But the same Word which creates Life also sustains it. For Life, in its fullest expression, is fellowship with God. And just as words are the medium of human intercourse, so the Incarnate Word is the medium of that fellowship which is

Life Eternal. Jesus, the Word-made-flesh, becomes the medium of communion between the soul and God. The Spirit takes of the things of Christ and shows them unto us—for the enrichment of the believer's thought and for the guidance of the believer's practical life. To this Life of fellowship with God, through the medium of Jesus, the Eternal Word, no assignable limits can be placed ('It doth not yet appear what we shall be'). For all the heart of God is expressed in that Word, and the measure of the believer's appropriation of its significance for his thought and conduct, is the measure of his Life. To know Jesus, in this pregnant sense of knowing, is to know the Father, and in this knowledge is Life Eternal.

Summing up the course of our argument, it is, briefly, this: The Evangelist wishes to implant belief of a statement regarding Jesus, for in this belief, he knows, is Life Eternal. But this statement regarding Jesus, though capable of, and demanding, theological expression, is not of theological origin. It

is not, in the last analysis, the statement of a man or a Church or a Council. Though mediated through these and other ways, it is the testimony of God. And that fact establishes its vital relations with Life. For, to begin with, the very capacity to hear God testifying, argues at least the potency of life—testifies to something in the constitution of mankind to which the voice of God can come. And in the second place, the Word of God is, as always, a creative, life-giving, energizing Power. The testimony of God to Jesus is, in one aspect, a statement, in another it is a promise or, still more, a life-giving word. Hearing it, the dead come forth. And as it gives life at the beginning, so it sustains it continuously. Man lives, not by bread only, but by this Word which cometh down from heaven. By means of it, he maintains fellowship with God, and in such fellowship learns to know God and Life Eternal. And, out of the fulness of a blessed experience, he confesses, 'This is the true God and Eternal Life!'

In the Study.

THE Rev. Archibald Alexander, M.A., B.D., is a master of the short conversational sermon. He himself calls it a 'talk.' But it is no 'prostitution of the pulpit.' Every sermon is both doctrinal and experimental. His new book is entitled *A Day at a Time* (Allenson; 2s. 6d. net). This is one of the 'talks' in it:

God's Door of Hope.

The world has a scheme of redemption of its own, and men can themselves do something for the brother who has fallen. But the plan involves, invariably, a change of surroundings. Worldly wisdom says, of the youth who is making a mess of his life, 'Ship him off to the colonies, try him with a new start on another soil.' But the grace of God promises a far more wonderful salvation. It makes possible a new start on the very spot of the old failure. It leads a man back to the scene of the old failure. It leads a man back to the scene of his old disloyalty, and promises him a new memory that shall blot out and redeem the old. God does not take the depressed and discouraged out of their surroundings. He adds an

inward something that enables them to conquer where they stand. It is not some new untried sphere that God gilds with promise. It is the old place where one has already failed and fallen. It is the valley of Achor, the scene of Israel's defeat, and Achan's shame and sin, that God gives to His people as a door of hope.

In Italian history, during the Middle Ages, the republics of Pisa and Genoa were often at war, and at one time the Genoese were badly beaten in a sea-fight near the little island of Meloria. Some years after, a Genoese admiral took his fleet to that same spot and said, 'Here is the rock which a Genoese defeat has made famous. A victory would make it immortal.' And sure enough, the fight that followed ended in a great victory for Genoa. It is that sort of hope that God holds out to all defeated souls who put their trust in Him. He points us back to our valley of Achor, the place, with a memory we do not like to think of, and He says, 'There is your door of Hope, go back and try again.' And those who go back in His strength are enabled to write a new memory upon the old shame.

Our Lord and Master is very gracious to forgive us when we come to Him in penitence to tell Him of the position we have lost by our faithlessness or our cowardice, but He does not consent to the ultimate defeat of the very feeblest of His soldiers. 'Go back and try again,' is His order. There are many, as Dr. Matheson says, who offer us a golden to-morrow, but it is only Christ who enables us to retrieve our yesterday. For His grace is more than forgiveness. It is the promise to reverse the memory of Achor, to turn defeat into victory even yet.

Achor, further, literally means Trouble, and it is a great thing for us when we have learned that even there God has for us a door of hope.

The valley of Trouble is perhaps the last place in the world where the uninstructed would look for any fruit of harvest, and yet again and again men have brought the fairest flowers of character and holiness out of it. How many a devout and useful servant of Christ owes the beginning of his allegiance to a serious illness, to some crippling disappointment, to an overwhelming sorrow? In all humility there are many who can say, 'It is good for me that I have been afflicted,' and there are many, many more about whom their friends often quote that text.

I walked a mile with Pleasure;
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she,
But oh, the things I learned from her,
When Sorrow walked with me!

There is a door of Hope even in the valley of Trouble, and those who tread it in God's company shall not fail to find it.

There is one other class who need to know that even in Achor there is a door of hope, the depressed and discouraged. Phillips Brooks once declared, 'I came near doing a dreadful thing the other day. I was in East Boston, and I suddenly felt as if I must get away from everything for a while. I went to the Cunard dock and asked if the steamer had sailed. She had been gone about an hour. I believe if she had still been there, I should have absconded.' I wonder if there is any one who has not known that feeling? When

duty is dull, and circumstances discouraging, when we seem to be merely ploughing the sands, 'Oh,' we say, 'for the wings of a dove!' Comfort and happiness and salvation seem to lie solely in escape. And it may be that they do. But more often the trouble is in ourselves, and would travel with us to the new post.

If there be any depressed or discouraged reading these lines, I should like to remind them of God's promise, to give the valley of Achor—that is the depressing scene of your labours, my brother—for a door of hope. You are looking for your hope somewhere else, anywhere else provided it be out of your present rut and drudgery. In reality your door of hope lies in the rut, in the valley itself. It is not escape you need. It is just a braver faith that God is in your valley with you, and that He needs you there.

Take a firmer grip of that, and go back to where you serve, and you will find, please God, that even in your valley He has opened a door of Hope and Gladness.

May all those who are living and working these days in the valley of Achor find in it somewhere God's Door of Hope.

PRAYER.

Grant us, O God, the faith that in Thy strength we can yet succeed even in the place where we have failed. Teach us that it is Thy whisper we hear, when we have fallen into Despond, bidding us rise and try again. And grant us the courage to be sure, since Thou hast a tryst to meet and help us there, that even our Achor shall open to us its door of hope. Amen.

Virginibus Puerisque.

I.

1916.

'A little maid.'—2 K 5².

'A woman that feareth the Lord, she shall be praised.'—Pr 31³⁰.

Most of you children know what a sampler is. It is a piece of sewed or embroidered work done by girls for practice. One very interesting thing about samplers is that the older they are the more wonderful they seem to be. As many of you know, it is nearly three hundred years since Shakespeare died, yet in his *Midsummer Night's Dream* he makes Helena say:

'(We) with our needles created both one flower,
Both on one Sampler, sitting on one cushion.'

So you can understand how it is possible to come across very fine specimens occasionally.

To-day I want to tell you about a sampler that hangs on the wall of a room in Edinburgh. Every time I went to see a certain invalid friend there, I passed that sampler. At first it simply impressed me as being of beautiful colouring—delicate blues, and greens, and browns, with touches here and there of bright red. There are artists who make collections of old samplers, and I don't wonder.

One day, however, I stopped to examine it. In the distance the lettering—all sewn with silk—had looked like verses of poetry. It was the ten commandments in rhyme. They were in two columns, six in the one, and four in the other. Here are the first six, as given on the old sampler. (Listen, and try to recognize each commandment as it comes):

I.

Adore no other God
But only Me.

II.

Worship not God
By anything you see.

III.

Revere Jehovah's name
Swear not in vain.

IV.

Let Sabbaths be a rest
For Beasts and Men.

V.

Honour thy parents
To prolong thy days.

VI.

Thou shalt not kill
Nor murd'ring quarrels raise.

Underneath there were mottoes, also worked in the old-fashioned cross stitch.

Remember thy Creator
In thy youth.

Despair of nothing
That thou wouldst attain
Unwearied diligence
Your point will gain.

Obeys thy parents
Walk in the paths of truth.

Experience best is gained
Without much cost
Read men and books
Then practise what thou knowest.

Then followed the name of 'A little maid':

ALLISON TURNBULL

Her work. Done in the
11th year of her age
1770.

It was a very fine old sampler, and it must have been a quaint little girl who sewed it. So I thought, and then passed on. Allison was soon forgotten; it seemed so at least.

But lately something brought her back to my mind. It was the story of what the boys of this country have been doing for us during the past sixteen months. I thought of that little maid who, when she was ten years old, sat stitch, stitch, stitch at a sampler, growing to be a woman and becoming one of the mothers of whom to-day we think and speak with reverence. It is they who have made the men of the nation what they are. You children do not need to be told how brave our boys have shown themselves. And I wonder if it ever occurs to you that not only their mothers, but their grandmothers, their great-grandmothers, and their great-great-grandmothers, have had a hand in endowing them with such splendid courage, and such a high sense of duty.

President Lincoln was the wisest and best beloved President America ever had, and he said that he never forgot the religion he learned at his mother's knee. John Wesley, the great Methodist preacher, when he was a man of thirty years of age, remembered his mother's rules for the house, and sent to ask her to write them down for him. Mrs. Wesley was of gentle birth, yet her married life was one of great poverty. When her eldest boy was born, she and her husband had very little to live on—not more than what nowadays is a comparatively small house rent—yet she managed the house-keeping splendidly, and never allowed herself to get into debt.

But everything is changed since then. No little girls sit stitching at samplers. No boys are kept so strictly at lessons as the little Wesleys were. Play is part of your day's work.

Nevertheless the children of the olden time preach a sermon to us. The 'little maid' of the Bible took the whole burden of her master's terrible illness upon her wee shoulders. I believe she would seem even more old-fashioned to you than Allison. And Allison, I feel sure, was a very careful little girl who wasted none of her threads. The very way her sampler was worked showed that.

Day after day just now your mother keeps speaking about the cost of things. She warns you against wastefulness. Our statesmen have been urging the same thing. They tell us that we must all be economical for a very long time: the war has cost and is costing us so much that, as a nation, we have to learn to think of ourselves as poor.

Your day has come, boys and girls. You can all help the nation by making a resolution at the beginning of 1916, to be careful in little things, to take care of your books, your pencils, your sports outfits, or it may be your toys, and—your *clothes*.

But it is especially the day of the girls. When Solomon was king, his mother one day came to visit him and make a request. Although she asked something that Solomon could not grant her, he remembered all that he owed to his mother, and he had a throne set for her at his side. And a wise writer in the Old Testament sets a woman upon a throne. She is something like the Mrs. Wesley of whom I have been speaking, and also like the woman we can imagine little Allison became. Here are a few of the things that the writer says:—

A virtuous woman who can find? For her price is far above rubies.

The heart of her husband trusteth in her, and she shall have no lack of gain.

She layeth her hands to the distaff,
And her hands hold the spindle.

She maketh for herself carpets of tapestry;

She looketh well to the ways of her household,
And eateth not the bread of idleness.

Her children rise up and call her blessed:
Her husband also, and he praiseth her, saying:
'Many daughters have done virtuously,
But thou excellest them all.'

It seems to you very difficult to try to be like that, does it not? But for what follows I should not ask you to think of trying.

The wise man goes on to say:

Favour is deceitful and beauty is vain,
But a woman that feareth the Lord,
She shall be praised.

Even that does not make it easy. But Mrs. Wesley had a great friend who helped her. He was the Lord Jesus Christ. If you boys and girls ask Him, He will help every one of you: then our nation need have no fear for the future, for you will really have given yourselves to that future. With Mrs. Wesley's friend as yours, you will be better than a man that taketh a city.

II.

Children of the West Wind.

'An exceeding strong west wind.'—Ex 10¹⁹.

I have left the West wind to the last, but although it is last, please don't run away with the idea that it is in any sense least. The West wind has a very important part to play in these islands. Those who watch the winds tell us that there are almost two days in which West and South-West winds blow over them to one day that easterly winds blow. I don't know whether the proportion of West-wind people to East-wind people is the same, but I think you will find that the number of West-wind people is not at all small. Perhaps there are more to be found in Ireland than in England and Scotland, but that is just as it should be, is it not? Ireland lies to the West, and it is exposed to the breezes from the Atlantic.

Now, let us see what are the characteristics of the West wind. Well, first of all, it is a warm wind. It blows off the great Atlantic Ocean, and it carries with it some of the warmth of the Gulf Stream which does so much to keep our Islands mild.

West-wind people are very warm-hearted. They give you a welcome when you go among them, and are ready to share what they have with you. They are kindly, sympathetic, and affectionate. Perhaps their affections are not very deep; they are apt to forget you when you are out of sight; but then you must remember what a lot of people find accommodation in their hearts.

Then the West wind is rather a wet wind. It blows off a great expanse of ocean, bringing much moisture with it, and when this warm, moist air touches the cold tops of our western mountains, the moisture comes down as rain.

I am not going to accuse the West-wind people of being mournful, but I think you will find they are more easily moved to laughter and to tears than the children of any other wind.

But the thing that has struck me most about the West wind is its fitfulness. Sometimes it blows quite softly. Then in a few minutes a stiff breeze has risen, and before long you have a hurricane, tearing the leaves off the trees, driving the dust in wild clouds, lashing the waves into angry foam.

I think this is the chief characteristic of the West-wind people. They are excitable, quick, not very dependable. They act on the impulse of the

moment, without stopping to think, and often they have much cause to regret their hasty actions. Their tempers are somewhat gusty, rising in a moment without the least warning, and often with very little cause. One moment these people are all gentleness and laughter, and the next a regular tempest is raging, so that every one is glad to get out of their way.

Now, West-wind people, I want you to look at your text—‘An exceeding strong west wind.’ And what did the ‘exceeding strong west wind’ do? It took up the locusts—that terrible plague which had been devouring every green thing in Egypt—‘it took up the locusts, and drove them into the Red Sea.’

What I wish you to notice is that you are really wasting a great deal of energy. It is your nature to be gusty. Well, there are in the world plenty of great wrongs waiting to be blown away by big gales. What a lot of good you could do if you would only store up your energy, and use it against these wrongs, instead of squandering it in fitful gusts and storms in teapots. That energy of yours is a great power, but first you must learn to control it. You must learn to put the brake on your temper, and the brake on your impulses, or else you will be like a powerful engine rushing uncontrolled down a steep incline, to meet almost certain destruction at the bottom. Once a great general was talking about the battles he had fought and the victories he had won, and some one asked him which had been the proudest moment of his life. What do you think he answered? ‘The grandest moment of my life,’ he said, ‘was when I got control of myself.’

I want to tell you about another man who gained the mastery over himself. His name was Louis, Duke of Burgundy, and he was the grandson of Louis XIV. of France. When he was quite small he was wilful, greedy, and cruel. His temper was so violent that his friends were afraid to play with him, because, when he lost a game, he flew into a terrible passion. When he was seven years of age he came under the charge of the wise and faithful Abbé de Fénelon. A year later he wrote the following promise on a piece of paper: ‘I promise on the faith of a prince, to M. l’Abbé de Fénelon, that I will do at once whatever he bids me, and will obey him instantly in whatever he forbids; and if I break my word, I submit to every possible punishment and dishonour. Given at Versailles,

November 29, 1689. Signed, LOUIS.’ The boy evidently found it was easier to make a promise than to keep it, for a few lines are added later. ‘Louis, who promises anew to keep his promise better, September 20 . . . I beg M. de Fénelon to let me try again.’ Louis did try again, and by the time his boyhood was over he had his temper well under control. He grew up strong and wise, with a fine sense of duty, and some people think that had he lived the French Revolution would never have taken place.

You are filled with energy and impulse, West-wind people, and you need a guiding hand to help you to control yourselves. If you trust to your own power you can never be sure that you will get the mastery, but there is One who can help you, and if you take Him as your Guide your energies will be turned to true and noble use.

The world has need of you all—children of the North, the South, the East, the West. So blow on fresh winds, blow all the cobwebs off this dusty old world, for we could not spare one of you.

Whichever way the wind doth blow
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

III.

Lovely Thoughts.

‘Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.’—Ph. 4⁸.

There is a game, I have no doubt you know it, called ‘What is my thought like?’ in which one player thinks of something, and the others try to find out what it is. Have you ever played that game with yourself? How could you? Well, have you ever peeped into your own mind, and asked, ‘What are my thoughts like?’ You think you know. I am not so sure. I think if you saw on a lantern screen, all your thoughts for one day you would be very much surprised.

There is a fairy tale of a magic flute which had the power of compelling every one who heard it to speak aloud the thought which was in his mind. If we had that flute played to us, what strange revelations there might be! How ashamed we should be if those mean, wicked thoughts, and dis-

contented thoughts, and selfish thoughts which lurk at the bottom of our minds should all speak out. Then there are those envious, jealous thoughts which you scarcely know are there, and the revengeful thoughts that you hug for days till you have a chance to carry them into deeds. And remember your thoughts are *you*. What you say and what you do come from what you think. The angry blow would never be struck but for the angry thought. And even though they never come to words and actions, bad thoughts are bad for you and for others. They are bad for you, for they may spoil your whole character. You know that a man who indulges covetous thoughts may become a miserable miser, and a man who nurses a revengeful thought may do some dreadful deed. Perhaps you do not know that your thoughts affect even your health. People may make themselves ill by sullen, peevish, discontented thoughts, and good thoughts help to make sick people well. It is not so easy to see how your thoughts can hurt other people, but it is true. You will often hear some one say to another, 'Why, you have said exactly what I was thinking!' In some strange way, which we cannot yet explain, people do influence each other by their thoughts, and you are unconsciously a good or bad influence on the people you are with.

So you see how careful you should be with your thoughts. Perhaps you think you cannot help your thoughts. They wander here and there and you cannot tell how they come and go. Some one has said about this that you cannot help a bird alighting on your head, but you need not let it make its nest in your hair. You cannot help a thought coming into your mind, but you need not make it welcome to stay. Each time you let it come makes it easier for it to come again. The first time it comes over a new path to your mind, but the second time it comes on the road made the first time, and every time the road gets easier till it is a broad highway, and it is very difficult indeed to stop the traffic on it. The first time a bad thought comes you are shocked and sorry. That is the time to attack it, for the second time it does not seem so bad, and after that you are accustomed to it. So a wise old book says, 'Withstand the beginnings: the remedy is applied too late, when the evil has grown strong through long delay. For first there cometh to the mind a bare thought of evil, then a strong imagination

thereof, afterwards delight, and evil motion, and then consent. And so by little and little our wicked enemy getteth complete entrance, for that he is not resisted in the beginning.' That is the time, and the best way to do it is to fill your mind with good thoughts, so that there is no room for bad ones. If you leave your garden empty, weeds will spring, but if you fill it with flowers they will find no place to grow.

There is a very lovely poem, called 'The Shepherdess,' which pictures the thoughts as a flock of little white sheep, with their owner as the shepherdess. The shepherdess watches her sheep in case they should wander into forbidden, dangerous places. She keeps them from the dirty bog, where they might drink muddy water, and in which they might sink and get their white fleeces soiled and ugly. She keeps them pure and clean, and leads them to the high hill where the fresh fragrant breeze is blowing, to feed on the sweetest mountain pasture she can find. And so the shepherdess of thoughts watches her flock. They may run and skip and be as merry as they like, but they must not run into wrong places. They must keep away from every thing that will soil them and make them impure. They must be fed on clean pasture—the words and thoughts of noble men, and brave generous deeds, and earnest resolutions. They must be kept safe like the sheep and lambs, roaming by day under the care of a shepherdess, and shut up at night in the fold where nothing can get in to harm them. This is the poem:

She walks—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps them white;
She guards them from the steep;
She feeds them on the fragrant height,
And folds them in for sleep.

She roams maternal hills and bright,
Dark valleys safe and deep.
Into that tender breast at night
The chastest stars may peep.
She walks—the lady of my delight—
A shepherdess of sheep.

She holds her little thoughts in sight,
Though gay they run and leap.
She is so circumspect and right;
She has her soul to keep.
She walks—the lady of my delight—
A shepherdess of sheep.¹

¹ A. Meynell, *Poems*, 69.

What are you doing with your thoughts? Are they running wild anywhere, or are they a flock of little white sheep, kept and tended by the shepherdess? What do you feed them on? If you do not give them good pasture they will find bad. There are two ways in which thoughts are fed—by conversation and reading. What kind of things do you talk about to each other? If your talk is about silly secrets, and unkind tales, and boasting of yourself, what will your thoughts be like?

You would like to know the thoughts of other people. So you may, if you will take the trouble. The wisest and best of men have written down their thoughts, and their books are all waiting for you to read as soon as you can understand them. You may make companions of them, and share their thoughts; and make them your own. There are other men, too, who wrote no books, but who lived noble lives. To read about them will give you great things to think about. A book like Miss Yonge's *Book of Golden Deeds*, which you can get for a shilling, will give you something to feed your thoughts on for a long time; but are you likely to find lovely thoughts in comic papers? Have you ever heard what Ruskin said about this choice of what you read? He said, 'Will you go and gossip with your housemaid or your stable-boy when you may talk with kings and queens?'

Yet when you have done all you can to shepherd your sheep, and to feed them on good pasture, you will find you will need help still. You will need the help you get in prayer, and you will find a very beautiful short prayer at the beginning of the Communion Service. 'O God, to whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts; by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Christ our Lord. Amen.'

IV.

Some of the 'Talks on Parade' of the Rev. J. Williams Butcher, which he has published with the title of *To Boys* (Allenson; 2s. 6d. net), are founded on famous Latin mottoes. These are not better than the rest of the Talks, but they open the way to a new source for addresses to the young, and we shall offer one of them by way of example.

Possunt quia Posse Videntur.

'There is no accounting for taste. One man likes what another loathes. Not long since I was talking to a friend of mine, who is a schoolmaster, and he said, "I have no use for school tales; I simply do not like them." Now I do. I make a rule of trying to read every tale of school life that I come across. There are some I never finish; they are "goody" and unreal. The greater number I enjoy, though of course they are not all of equal merit. If I had to make a list and arrange them in order of merit I should have to start by bracketing two as "equales." One is now an old favourite; and I am glad to know that it is still read by thousands of boys every year. Of course you know it? *Tom Brown's School-Days*. When I first read it I voted it *Ar*; and I vote it the same to-day. The other, and it must be of high merit to rank with "Tom," is quite recent; it is called *Fathers of Men*.

'It is the story of a boy who won his way through, despite such difficulties that one would have felt nothing but sympathy for him had he gone under. One day when things were very bad, he had in Form a Latin lesson in which these words occur. The translation runs thus, "They can because they think they can." Now I am not going to tell you any more about the story or how Jan Ritter proved that he was "real grit." I want you to read the book; and then if you don't vote it "ripping," I shan't have a very good opinion of your judgment.

"They can because they think they can." Isn't that fine? "I can't!" O, you coward! If you say, "I can't," why then, of course, you won't, and there's an end of it; except that every decent fellow will vote you "No good." "I can't," is one of the very worst phrases in our language. It does not matter whether you are at school and are thinking of your work there; or at business and have in mind the making of yourself of some value to those who employ you; whether you are a Scout and are looking at those proficiency badges that you long to wear; or if you are in the Brigade and want to rise from the ranks; whether it is sport in which you think you would like to excel or some hobby that you thought you would pursue; if you say, "I can't," well, you simply won't; and that is all about it.

"I am not going to quote you the example of great men who have found things difficult and have said to themselves, "I will," and so have done the difficult thing. I know some of you are about sick of hearing about these heroes (which, by the way, is another proof of what duffers you are). I want just to ask you to think of the fellows of your own age, whom you know, who never say, "I can't," but who just go on trying, profiting by this failure and by that, until at last they do. I have one such boy in my mind to-day. He is a lad who has a great many things that do not help him, yet he "never says die"; the result is that he has overcome a good deal already, he is winning the good opinion of some who at first were dead set against him, and he has the making of a fine man, just because he won't be discouraged. I often see him, and I watch him with real admiration.

"I dare you to do it." Have you ever had that said to you? The words are very often used in a thoroughly stupid and evil way. One boy dares another to do some fool-hardy thing that is full of danger, and from which no good can possibly result. The boy who is "dared" thinks it a sign of weakness not to do the thing to which he has been thus challenged; so he does a thing that both his judgment and his conscience, alike, forbid. There is no true courage in this. We have, all of us, probably known fellows who have done really bad and harmful things just because some one who had a scarcity of brains "dared" them to do it. Both for the one who did the silly thing and for others who have suffered from it, the consequences have been full of disaster. It is not in this sense of the word that I want you to "dare yourselves" to do things. In a true and worthy sense, however, I call upon you to "dare yourselves" to do things that are hard and difficult.

"Be your best." Just think what you would be if you dared to be your best. At home, at school, at work, at play, with your parents, your employers, your friends; always your "best." Why, you can hardly recognize yourselves! Ever had your photograph taken? If so, you perhaps know that there is a process known as "touching up the negative." The result of this process is that when your friends see the finished photograph, they look at it and then at you, and say, "I say, old chap, I really didn't know you were so awfully good looking." It is not very

complimentary, but it is true. If you think what you would be like if you were ever trying to be your best, you will probably have to say the same thing to yourself. Why should you not make the actual as much like the possible as can be?

'Here is something that I fancy will surprise you. The very effort to be our "Best" is in itself a prayer. Further, it is the prayer that God always answers. Why? Because it is so real. It is not only "from the lip"; it is "of the life." That is to say, you do not simply say, "Please God, make me good"; you go much further and say, "Please God, I'm trying hard and I am seeking and expecting Thy help."

'When we were at school and learnt a little grammar, we heard something about the degrees of comparison of adjectives—"Good," "Better," "Best." The "Best" does not come all at once. Some fail because they forget the law of progress. When we look at that photograph that we have tried to take and see our possible "Best," it does not mean that it is possible to-day and now. Yet that far-off "best" will never be possible without to-day's "best." I am reading a biography of a man who, during his boyhood, had a keen longing to be an artist. His friends were not very encouraging at first; they pointed out so many faults; they would not let him use colour until he could draw well: "form first, colour after," was their rule. Often he would look at some great picture and think, "I wish I could paint like that." His mother's rule was, "Do your best to-day, and then to-morrow's best will be a little better." That is the lesson for you to learn. Your "best" to-day in order that to-morrow's "best" may be better.

'Do not be cast down if you don't get at the top with one leap. We smile at the old story of Bruce and the spider, and we think that we have heard the adage, "If at first you don't succeed, try, try, try again," often enough. Yet if I were to talk to you for the whole day, I could not say anything more suited to the mood and need of some here present than if I quoted over and over again this saying of our childhood. Few words are wiser. It's the "trying again" that daunts some of us. Let us make up our minds not to be daunted. Among the books that were given me during my boyhood was one that told the story of Palissy, the Huguenot potter. Do you know it? It is perhaps as fine an illustration of this motto

as any I could find. He meant to find out the lost art of glazing china. He laboured for years; he lost all that he had; he laboured on in direst poverty; but he found the secret. He found it because he thought he could. Jan Ritter did because he thought he could.

'Boys! believe you can, believe in yourselves because you believe in God, and believe also that "God helps those who help themselves."' "

Point and Illustration.

Footnotes to Life.

The man must have an uncommonly fresh mind who can publish a volume of detached sayings and compel us to read the volume. The Rev. Frank Crane, D.D., is the man. His volume is called *Footnotes to Life* (John Lane; 3s. 6d. net). Dr. Crane is no epigrammatist like Mr. Chesterton. Nor is he keen upon saying clever things. And yet his words have often the surprise of the cleverest epigram. It is not easy to see where the interest enters, for the things he says are not necessarily new. But take an example:

The Touch of Tragedy in Success.—There is a touch of tragedy in every success. At the gaining of every sweet desire there is a sprinkle of ashes upon the lip. Tears are not far from laughter. Death is behind all life.

When Solomon had achieved wisdom and riches more than any man, he wrote, 'Vanity of vanities! All is vanity!' 'All crowns,' said Sir John Lubbock, 'are more or less crowns of thorns.'

Even sanctity is lonely. What so solitary a figure in the lists of time as that of Jesus? Every pure heart is, in a way, a monk or nun, dwelling in its cell; and in the very fullness of holiness is a little gnawing hunger for lost human companionship.

The heights of wisdom and philosophy are not warm. The victory of the moral hero is greatness, not comfort. Sometimes this takes a cynic tinge. Phocion, when he was applauded by the people, turned to one of his friends and said, 'I must, without knowing it, have said some foolish thing.' When a young man, sitting next Dr. Samuel Johnson at table, laughed immoderately at everything the learned doctor said, the latter finally turned to him and said, 'Young man, I trust I have said nothing you could comprehend.'

Jerusalem.

Jerusalem—Jerusalem as it is to-day—Jerusalem as it is seen with the eyes of Pierre Loti, and described with Pierre Loti's pen—that is what we find in English in the translation made by Mr. W. P. Baines, added to the uniform edition of Pierre Loti's works, and illustrated with coloured pictures by Mr. John Fulleylove, R.I. The title is simply *Jerusalem* (Werner Laurie; 7s. 6d. net).

Loti came to the place of a garden. "That," said the white-robed Father, "I need not name for you; you know what it is, do you not?"

'And lowering his voice, as in respectful awe, he pronounces the name:

"Gethsemane!"

'Gethsemane! No, I did not know it, for I am still but a pilgrim newly come to Jerusalem. But the sound of the name moves me to the fibres of my being, and I gaze at the still distant apparition with complex and indescribable feelings, in which tenderness and suffering are mingled.'

He went out the way of Calvary. 'The threshold of this City Gate is a gigantic monolith, in which may still be seen the holes for the enormous hinges, the central groove for the bars used in shutting the gate.

'A strange road truly, strange and unique, ending abruptly in an immense impenetrable wall, and nevertheless pointing, in its slope and direction, with a kind of mutilated, broken gesture of indication which yet is undeniable and decisive, the way to Calvary. And this threshold, what a moving thing it is to gaze upon, with still its polish of age-long use! The feet of Christ, heavy with the weight of the cross, once no doubt pressed upon it!

"Why seek ye the living among the dead?" said the angel announcing the Resurrection (St. Luke xxiv. 5); and these words have become as it were the device of evangelical Christians, who set no store by the holy places. But I have ceased to be one of them, and as I shall never be able to join the ranks of the multitudes who scorn Christ or forget Him, I have fallen back amongst those who seek Him hopelessly among the dead. And here now I am seeking everywhere His shadow, which perhaps does not exist, but which for all that remains adorable and benign. And I submit, without understanding it, to the spell of His memory—the sole human memory that has kept

the power to release the tears that heal. . . . And I bow down in all humility, in deep devotion, before this funereal old threshold, but yesterday brought back to light, which knew perhaps the last steps of Jesus on that morning when He left the city, suffering, like the least among us, in the great mystery of His end.'

Mysticism.

The writers on Mysticism are many, but the Mystics are few. May we call Arthur Edward Waite a mystic? There is the difficulty that he knows so much about other Mystics and even other writers on Mysticism. A Mystic ought to be aware of himself and God, and no other. Certainly, in his new book on *The Way of Divine Union*, (Rider; 7s. 6d. net), Mr. Waite shows ample acquaintance with the history and the biography of his subject.

Still he is a Mystic. The Way is his. He has passed through the hardship of the discipline. He speaks with the assurance of one who has attained. Even the very manner of his language, so nearly unintelligible to 'that symbolical scapegoat called the man in the street,' is possible only to one who knows and dares. He has entered upon the 'easy ascent.'

He says: 'The sinking of the self-will in the will of God is only a work of love. We cannot escape it in love, and outside this we cannot proceed to any part of the work, not even if we had that kind of inclination which sometimes assumes but does not deserve the name of will. The reason is that then the Divine Will is to us as a sealed mystery. The difficulty is to reach the super-eminent grade of love. It is this precisely which has justified me from the beginning in affirming that the mystical work is the hardest enterprise which can be undertaken by the human soul. But the grade reached, it is then *ludus puerorum*. Then *facilis*, indeed, is the *ascensus superni*. The supernatural is with us and in us.'

But let us detach a single thought. There are few that are detachable. It is the thought of Hell.

'In a work the design of which is to open heaven within the consciousness of Christians, I have no call to speak of hell; but if one be the term attained in God, its opposite is the term missed—which may happen in a thousand ways,

apart from all questions of stability and permanence. O place of many mansions! Hell has a thousand cities, and not one of them is free from the worm of search or from the preaching of many doctrines of beatitude and salvation. It is the region where men dree their weirds and purge their Karma and work their redemption in a myriad figments of the mind, but the processes are false. The following of a true process is of course the path of escape. Apart from this, the worm of unrest dieth not and the fire of hunger and thirst is not quenched. Yet are they a process of concealed redemption, operating below the consciousness of the weariful world. If there were rest in hell the mouth of the abyss would close on all its hierarchies. We know too well what qualities of need and longing are taken by crowds of humanity out of this life into the next—as one might say, out of their hell here, God help us all! For this world is hell or heaven, as we make and mould it—after our image and likeness. There is a sense also in which it can be said with a heart of gratitude that the holiest hell of all is the hunger and thirst after righteousness, for the state of separation is hell, notwithstanding "all its hourly varied anodynes." This is why hell's summit has above it the earth of Paradise.'

The Signing of the National Covenant.

It is a surprise to many that the history of the Church in Scotland can be found in the biography of its great men. For is not Presbytery the ruthless leveller? Perhaps men become more truly great the less greatness is officially thrust upon them. Mr. T. Ratcliffe Barnett has written a biographical history of the Scottish Church. His title is *The Makers of the Kirk* (T. N. Foulis; 6s. net). He has the coveted pen of the ready writer; and he has great affection for the Kirk. Let us quote his short introduction to that scene of scenes, the Signing of the Covenant:

'It was a winter's day, the 28th of February 1638, and sixty thousand folk had crowded into Edinburgh to confess their faith. The National Covenant had been drawn, and the place for the signing was fixed in Greyfriars' Kirkyard—the upper yard of the old monastery of the Grey Friars, where a plain, modest kirk had been built by the reformers. To-day there is a sough of an old and far-off time about this old kirkyard—but then it

was a new resting-place of the dead. How fair a spot it must have been on that snell winter day! The grassy slope fell away northwards to the Grass-market, where the gibbet stood—that bloody Scots Calvary of the Covenanters. Beyond the Grass-market rose the rugged castle rock against the clear sky. A new place and a fair place was this to seal the Scots folks' faith that day. But an old place and a sacred place is Greyfriars' Kirkyard to us to-day, with its ancient graves, its mossy turf, its martyr monuments, and its old-time memories of the brave days, long gone by, when our forebears wrenched religious freedom for us from the unhallowed hands of king's men and pope's men.'

The book is enriched with four-and-twenty illustrations chiefly portraits of the great men.

Too Late.

'On one occasion a large number of the Haidas of another tribe had been slaughtered on the threshold of the great lodge in which I was. They had been insulted or injured by the Massett Haidas, who, in order to make peace, had invited them to a feast. They determined to avail themselves of this opportunity to avenge themselves, and came to the feast with their weapons concealed under their garments. A report of their intention had been secretly conveyed to the chief who had invited them. Intent on their own plan of revenge, they little suspected the change of fare which had been provided for them. Within the narrow doorway were posted two powerful warriors, one on either side, each armed with a war club. The guests arrived in a long line, led by their chief, each prepared for deeds of blood. But as each entered with head bowed low through the low and narrow portal, one powerful blow from the concealed guard was sufficient, and as the body was dragged aside quickly by those in waiting, they raised a shout of welcome in chorus to disarm suspicion in those following. In this way the entire number was disposed of, and only two great heaps of corpses to right and left of the entrance remained to tell the tale. The concealed weapon which was found on each of them satisfied their slayers that their action was well merited.'

Into the house where this was done the Rev. W. H. Collison, Archdeacon of Metlakatla, invited the leading men of the tribe to hear his story. When he had spoken, the Chief rose and

said that he had come too late. 'You have come too late,' he said, 'for the smallpox has taken away many, and the fire-water has dimmed our sight; and both came from the land of the iron people where the sun rises (Canada and the United States).'

The title of the book is *In the Wake of the War Canoe* (Seeley; 5s. net). It is Archdeacon Collison's stirring record of 'forty years' successful labour, peril and adventure amongst the savage Indian tribes of the Pacific Coast, and the piratical head-hunting Haidas of the Queen Charlotte Islands, B.C.'

Life's Springtime.

Life's Springtime (Simpkin; 1s. 6d. net) is the title which Mr. J. Ellis (that kind friend of the busy preacher) has given to a selection of 'helpful practical thoughts to guide those entering on life's responsible journey.' Take this from Olive Schreiner:

Concentration.—The secret of success is concentration, wherever there has been a great life, or a great work, that has gone before. Taste everything a little, look at everything a little, but live for one thing. Anything is possible to a man who knows his end, and moves straight for it, and for it alone.

And this from De Gasparn:

Optimism.—Nothing that has ever lived is lost, nothing is useless; not a sigh, a joy, or a sorrow which has not served its purpose. Our tears are numbered, the fragrance of our innocent pleasures mounts heavenward as a sweet-smelling savour. Let us take courage.

Theodore Watts-Dunton.

For some years before his death it was the intention of Theodore Watts-Dunton to publish in volume form, under the title of *Old Familiar Faces*, the recollections of his friends that he had from time to time contributed to *The Athenæum*. What he did not live to do himself has been done for him. Under the title of *Old Familiar Faces*, a volume has been published containing personal recollections of Borrow, D. G. Rossetti, Tennyson, Christina G. Rossetti, Gordon Hake, Lord de Tabley, William Morris, and Francis Hindes Groome (Herbert Jenkins; 5s. net).

The notice of Tennyson, written on the issue of the Memoir, is very appreciative. 'One is glad to read it in these days of indifference. But the heartiest writing in the book is that on George Borrow. Mr. Watts-Dunton knew Borrow intimately in the end of his long life—before he went home to Norwich to die, which took seven years—and he loved him greatly. That he was not loved by everybody who knew him is made clear enough in the short sketch of Dr. Gordon Hake. But then Hake and Borrow were so different. 'Borrow was shy, eccentric, angular, rustic in accent and in locution, but with a charm for me, at least, that was irresistible. Hake was polished, easy, and urbane in everything, and, although not without prejudice and bias, ready to shine gracefully in any society. As far as Hake was concerned, the sole

link between them was 'that of reminiscence of earlier days and adventures in Borrow's beloved East Anglia.'

In the Introduction, which is not written by Watts-Dunton, there is a true Borrowian anecdote. "No living man knew Borrow as well as Thomas Hake," Watts-Dunton once remarked to a friend. To the young Hakes, Lavengro was a great joy, and they would often accompany him part of his way home from Coombe End. On one occasion Borrow said to the youngest boy, "Do you know how to fight a man bigger than yourself?" The lad confessed that he did not. "Well," said Borrow, "you challenge him to fight, and when he is taking off his coat, you hit him in the stomach as hard as you can and run for your life."

Studies in Pauline Vocabulary.

Of Hyperbole.

BY THE REV. R. MARTIN POPE, M.A., KESWICK.

A DISTINCTIVE mark of St. Paul's style is his use of verbs and adverbs compounded of *ὑπέρ*. In the majority of cases the prefix *ὑπέρ*-is an intensive form of the original local significance of the preposition = 'over,' 'beyond': hence such a form as *ὑπερεγυγχανώ*, where the preposition means 'for the sake of,' is left out of our discussion. We may begin with the verb *ὑπερβάλλω*, from which the word 'hyperbole' is derived. The Greek substantive, it may be noted, occurs chiefly in the adverbial *καθ' ὑπερβολήν* = *par excellence*, which is found five times in the Epistles and in 2 Co 4⁷, where we have the phrase *καθ' ὑπερβολήν εἰς ὑπερβολήν*—a highly superlative expression translated by Moffatt, 'past all comparison'; but there are two interesting passages, 2 Co 4⁷ 12⁷, where *ὑπερβολή* is found as a qualitative noun denoting excellence. Nothing can be inferred from the use of *ὑπερβάλλω*, which, if a favourite with St. Paul, is yet the natural word to express the idea of pre-eminence or surpassingness, and is found as a participial epithet with *μέγεθος* (Eph 1¹⁹), *πλοῖτος* (*ib.* 2⁷), *ἀγάπη* (*ib.* 3¹⁹), where it further qualifies the succeeding *γνώσεως*, and finally in 2 Co 9¹⁴ with

χάρις.¹ In 2 Co 11²³, St. Paul uses the adverb *ὑπερβαλλόντως* as a variation on *περισσotέρως* and *πόλλakis* in describing 'in mad fashion' (*παρὰφρονῶν*), as it seems to himself, his labours, lashes, and imprisonments; and in the comparison of his record with that of would-be apostles, which has been, so to speak, forced on him, he piles up hyperbole beginning with the phrase *ὑπὲρ ἐγώ*, where *ὑπέρ* is a prepositional adverb. The adverbial hyperbole appears to be a genuinely Pauline coinage in *ὑπερεκπερισσοῦ* in 1 Th 5¹³ (v.l. *ὑπερεκπερισσῶς*), 'exceeding highly,' R.V.; 'very highly,' A.V.; and in Eph 3²⁰, A.V. and R.V., 'exceeding abundantly.' The Ephesian Epistle, which is rich in hyperbole, gives us also *ὑπεράνω* (1²¹ 4¹⁰; found also in He 9⁵), translated 'far above' in A.V.: it is, however, possible that this is but a mark of Hellenistic style like *ὑποκάτω* and is not really intensive; but *ὑπερλίαν* in 2 Co 11⁵ as an adverbial epithet of the apostles, 'very chiefest,'

¹ There is an interesting use of *ὑπερβάλλω* in *The Oxyrhynchus Papyrus* (Grenfell and Hunt), 513. 25, where it is found in the passive, of a house for which a higher bid has been made (*ὑπερβεβλήσθαι*).

R.V. (repeated *ib.* 12¹¹), is undoubtedly hyperbolic like *ὑπεράγαν*, which is found in 1 Clem. lvi. 2 with *ὑπερίλιμος*.

So much for the adverbs: we turn now to the verbs and note the compounds—*ὑπεραίρω* (2 Co 12⁷, 2 Th 2⁴), *ὑπεραυξάνω* (2 Th 1⁹), *ὑπερεκτείνω* (2 Co 10¹⁴), *ὑπερνικάω* (Ro 8³⁷), *ὑπερπλεονάζω* (1 Ti 1¹⁴) and *ὑπερυψόω* (Ph 2⁴). It would be going too far to assert that this type of phraseology is peculiarly Pauline; for the Apostolic fathers give us *ὑπεραγαλλομαι*, *ὑπερδοξάζω*, *ὑπερεπαίνέω*, *ὑπεραγαπάω*, *ὑπερευχαριστέω*, and *ὑπερσπουδάζω*. It is possible, of course, that the sub-apostolic writers unconsciously or even deliberately copied a mark of style which was familiar to them from its prominence in the Pauline letters. But it is a more probable explanation that such exaggerated forms of expression are due to the more free and popular Greek in which Early Christian literature was written. We cannot regard even *ὑπερνικάω* as a Pauline coinage with any certainty, though *ὑπερεκπερισσοῦ* may with some confidence be described as a hyperbole thrown off by St. Paul in a moment of ethical or spiritual emotion and therefore a speciality of his own. It is a somewhat subtle question how far popular style and the emotional mood or mentality of the individual writer affected the choice or creation of such hyperbolic expressions as have been cited above.

The dullness of this somewhat linguistic exordium will, I hope, be relieved if we now look at a few of the more familiar examples of those *ὑπερ*-verbs in St. Paul and attempt a brief exposition of them.

1. *ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς* (Ro 8³⁷). Rendel Harris has translated the Greek in a manner which vividly represents the original to the English reader by 'we *over-overcome*.' Moffatt retains the beautiful 'we are more than conquerors' of the Geneva Version, found also in the A.V. and R.V. Tertullian and Cyprian (quoted by Sanday-Headlam, *in loc.*) translate the Greek by *supervincimus*—a coinage which certainly does more justice to St. Paul than the colourless *superamus* of the Vulgate. Tyndale's 'overcome strongly' is not as good as Coverdale's 'we conquer far.' The Christian life is a continuous victory—that is the first idea given by the word used in the present tense. The second idea is that it is not one of those victories which cost as much to the conqueror as to the conquered. There *is* a cost for victory to

the Christian, whether the fight be against sin or sorrow or life's disabilities. Victory leaves its mark on the body: it sometimes produces the reaction of mental depression: it puts us out of harmony with our surroundings: it modifies—sometimes breaks the relationships of a lifetime, and its immediate result may be a sense of loneliness almost too bitter to be borne. Yet these are but the accidents of the experience of spiritual conquest. Within the soul itself there is a reinforcement of faith, hope, and love; the will has received an added force: to quote Rendel Harris (*Memoranda Sacra*, p. 184), we 'rise the stronger for the strife even while we strive.' Moffatt quotes, *in loc.* (*Literary Illustrations of the Bible*), the saying of Nelson on the battle of the Nile, 'Victory is not a name strong enough for such a scene.' St. Paul likewise in effect says, 'Victory is not the name for the Christian's achievement': it is victory and something more: it is 'grace for grace': it is not merely a successful issue to which we 'muddle through' with much faltering and many errors; not a breathless impetus that just grips the point to be aimed at, like some rock-climber almost spent: it is an impetus that carries us beyond the issue, nerved and exhilarated, to meet the test that comes next. It is the love which Tennyson speaks of:

that rose on stronger wings,
Unpalsied when he met with Death.

2. *ὑπερπλέονασεν ἡ χάρις τοῦ κυρίου ἡμῶν* (1 Ti 1¹⁴). Here the simple verb 'would do to express the abounding fullness of the stream of divine grace. 'The river of God is full of water,' says the Psalmist. To St. Paul the grace of Christ is a river 'in spate,' or an overflowing flood. Some such metaphor is necessary in rendering the word to which the A.V. 'was exceedingly abundant,' and the R.V., 'abounded exceedingly,' hardly do justice: hence the excellence of Moffatt's version, 'The grace of our Lord *flooded my life* along with the faith and love that Christ Jesus inspires.'

3. *διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν* (Ph 2⁹). 'God hath highly exalted him' (A.V. and R.V.): 'God raised him high' (Moffatt). I venture to think that each of these renderings might convey the impression that a colourless word like the uncompounded *ὑψόω* was in the text. The statement is a climax of no ordinary force and splendour coming as it does after the sublime passage—one of the greatest in all Christian literature and the source of theologies and homilies innumerable—in which St. Paul

expounded the Incarnation, in its progress from an externally pre-existent life to a humiliation in time and a voluntary obedience to the extent of death upon a cross. The words compress in wonderful fashion the essence of the Christian creed and also its ethic. A translation of the expression *ὑπερύψωσεν* adequate to its emotional intensity and majestic dignity is not easy; but I may quote the paraphrase which I had the good fortune recently to hear from the lips of Dr. Jas. H. Moulton, 'Wherefore God made him the SUPERMAN.' The Nietzschean ideal of colossal soulless efficiency, the aristocracy of scientific Intellectuals dead to love, pity, and self-sacrifice, vanishes like a hideous nightmare before the radiant Redeemer, whom a great artist of the Spirit has depicted with immortal beauty and sureness of touch. The soul of man yearns for One 'mighty to save,' because pre-eminent in Love, Regnant because crucified, Lord of humanity because obedient to death.

My starry wings
I do forsake,
Love's highway of humility to take :
Meekly I fit my stature to your need.
In beggar's part
About your gates I shall not cease to plead—
As man, to speak with man—
Till by such art
I shall achieve My Immemorial Plan,
Pass the low lintel of the human heart.¹

4. *ὑπεραυξῇ εἰ ἡ πίστις ὑμῶν* (2 Th 1³). 'Your faith groweth exceedingly' (A.V. and R.V.); 'Your faith grows apace' (Moffatt). This great encourager

¹ E. Underhill.

of the saints does not use the simple *αὐξάνει*, but characteristically intensifies the idea. He even goes beyond the *πλεονάζει* which immediately succeeds and is connected with love (cf. another favourite word, *περισσεύειν*, also united with the idea of Christian love in 1 Th 4¹⁰). It is the *faith* of his converts which he singles out for his special praise in this passage. It not only grows, but grows in exceptional measure or ratio. By the apostle, indeed, Love and Faith can never be regarded as other than superabundant; he thinks of both in terms of superfluity, and like high Heaven,

rejects the lore
Of nicely calculated less or more.

The Church has always had both; but has the Church ever yet risen to the height of the Pauline standard? Are we being lifted to it by the present crisis of the nations in despite of ourselves? Love certainly is quickening its pace and straining every effort in its awakened passion for service: it is obeying the call of duty and bearing sorrow and death in quietness. Is Faith equally alive? Is it arising and putting on its beautiful garments, aroused from torpor and faint-heartedness 'to mew its mighty youth'? There are signs that Faith will follow where Love is leading. Thousands already are learning in the anxieties and perplexities of a disordered world to lean on a Higher Power and to pray with Tennyson:

O Living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow thro' our deeds and make them pure.

Contributions and Comments.

The Divine Expositor.

'He expounded unto them in all the Scriptures the things concerning himself.'—Lk 24²⁷.

No volume in His Hand, the Sacred Writings
Were fixed securely in His Memory's hold;
He could lose none, the Spirit's least inditings
He quotes, and tells the secret they enfold.
From Genesis to Malachi, He shows
Predictions of His birth, His life, His woes.

Sacred Expositor! Thou Heavenly Teacher!
O company with us, along life's road;

Point out the charms in Inspiration's feature—
Reflexions of Thy glory, Son of God!
Again, O Master, open up the Word,
And, in each chapter, may we find our Lord.

Our 'eyes are holden,' as *they* did not know Thee:
Open our eyes; show Divine Truth to us!
Clear to our vision types and shadows, so we
Perceive the hidden meaning glorious!
New travellers to Emmaus, Master teach!
Put Scripture 'mysteries' within our reach.

WILLIAM OLNEY.

'Resurrection.'

Ac 17³, ὅτι τὸν Χριστὸν ἔδει ἀναστῆναι.

Ac 17⁶, οἱ τὴν οἰκουμένην ἀναστατώσαντες.

'RESURRECTION' is a key-word in the Acts. The preaching of the idea of resurrection was one of the chief themes of the addresses which are recorded in the book. The thought of resurrection was presumably more or less novel to the bulk of the people to whom it was preached; the word *ἀνάστασις* was familiar, but used in a different sense. Still, as in itself it meant only 'raising up,' the apostles' use of it was quite unstrained and easy of apprehension.

The word *ἀναστατώω* was also, presumably, familiar to them, in a certain sense—to rouse into disorder. But in itself, it meant simply 'to rouse' or 'to raise,' and could be used in any sense to which *raise* or *rouse* was applicable.

Is there, then, any objection to supposing that its use in v.⁶ is based upon the use of the word *ἀναστῆναι* just above, a word so characteristic of the apostles' teaching? In this case, the passage in v.⁶ might perhaps be translated, 'These men who have "resurrected" the world.'

ARTHUR JONES.

Handsworth, Birmingham.

Archbishop Magee.

IN justice to Archbishop Magee, it should be noted that he said he would rather see England free than sober by *Act of Parliament*.

JOHN L. OGLE.

Vicarage, Coleman's Hatch, Sussex.

Doubting Thomas.

IN all the references to the character of Thomas which you have collected, with the exception of Dr. Adeney's estimate, the apostle's position is improperly isolated. In the first episode, all the disciples are equally pessimistic. When the Master speaks of duty and friendship, they still hesitate. What *distinguishes* Thomas from the rest is that he fully responds to the call. We usually regard this, not as pessimism, but as heroism.

In the second episode, again, Thomas is no more despondent than any of the others, as far as we can see. They are *all* distressed, and for excellent reasons. Peter, Thomas, and Philip ask questions which reveal their perplexity, and what *distinguishes* the questioners from the rest is not their sorrow, but their frankness.

In the third episode, Thomas is no more of a doubter than any of the rest. This comes out very clearly, if Luke's account be read along with that of John. The apostles disbelieved the witness of the women. When Jesus Himself appeared to them they thought it was a ghost. They had to touch Him before they were satisfied. Thomas disbelieved them, just as they had disbelieved the women. They would say, 'But we touched Him with our own hands!' 'Very well,' was the reply. 'When I have touched Him as you have, I will believe.' Of course this is doubt, but it is doubt of exactly the same sort as that which all the apostles felt. What *distinguishes* Thomas from the rest is the sweep of his vision, and the adequacy of his response.

T. STEPHENSON.

Aberystwyth.

Psalms cxxi. 1.

I.

'I will lift up mine eyes to the hills:

From whence shall my help come?'—Ps 121¹.

THE note of T. H. Weir on this verse in THE EXPOSITORY TIMES of November 1915 decides in favour of a modified or indirect question; but only by supplying—what is not inadmissible—the words 'in order to see.'

There is, however, another explanation which has for years appeared to me the right one. It is based on an inference from Jer 3²³, 'Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel' (cf. 1 K 20²³ for a similar idea of help coming from the gods of the hills). The force of the passage is: 'Suppose I look to the hills,—from whence should my help come? Nay, rather, I will look to Jahweh, from whom indeed I may expect help.' Cheyne, in his pocket edition of the Psalms (1883), and Kay come near to this in their translations or paraphrases, for they translate 'shall my help come?' 'should my help come?' But they both fall into

the very natural mistake of regarding the hills as the hills of Judah, and as the true source of help; whereas Jer 3²³ regards the hills as a rival but fruitless source of relief. The contrast in Jeremiah is thus exactly parallel both in form and in meaning to that in Ps 121¹.

H. G. GREY.

Oxford.

II.

This seems to yield excellent sense as it stands in R.V.: 'I will lift up mine eyes unto the mountains: from whence shall my help come?' Such a cry might be from an exile on the plains, taunted by his captor, 'The ancient high places are ours in possession,' and needing the comfort given in Ezk 36. On the other hand, it may have sprung from the fears of some townsman, who, like Gaal in Shechem, sees men coming down from the tops of the mountains, or hears of invaders whose chariots have rumbled over the pass, halting across the valley to menace his home. Whatever its origin, it could be appropriately adopted by a pilgrim obliged to traverse a defile on his way to the holy city. Readers of Judith know what an obvious military operation it was to seize upon the ascents of the hill country, because by them was the entrance into Judea; and it was easy to stop travellers from approaching, inasmuch as the approach was narrow, with space for two men at the most. Even in Roman times, the Samaritans did thus waylay and slaughter the passover pilgrims (Jos. *Ant.* xx. vi. 2).

W. T. WHITLEY.

Preston.

Hebrews xi. 27.

Τὸν γὰρ ἀόρατον ὡς ὄρων ἐκατέρησεν. In connexion with these words it is worth notice that καρτερεῖν

in Plutarch sometimes has the sense of maintaining a fixed unmoved gaze. Thus in the account of the execution of Titus and Tiberius Brutus before their father's eyes we read:

Τῶν μὲν ἄλλων οὐ δυναμένων προσορᾶν οὐδὲ καρτεροῦντων, ἐκείνον δὲ λέγεται μῆτε τὰς ὄψεις ἀπαγαγεῖν ἀλλαχόσε μῆτ' οἰκτῶ τι τρέψαι τῆς περὶ τὸ πρόσωπον ὀργῆς καὶ βαρύτητος κ.τ.λ. (i. 99. F.).

In ii. 681. C. he tells us that curlews avoid people suffering from jaundice owing to the fact that if their eyes meet the disease is transferred from man to bird:

ὅθεν οὐ προσβλέπουσιν οἱ χαραδριοὶ τοὺς τὸν ἵκτερον ἔχοντας οὐδὲ καρτεροῦσιν, ἀλλ' ἀποστρέφονται καὶ τὰ ὄμματα συγκλείσαντες ἔχουσιν.

Here the most obvious rendering is 'endure their gaze.'

With these passages we may compare i. 996. F., where we are told that Brutus complained that his friends in Rome

καρτερεῖν, ὀρώντας καὶ παρόντας, ἃ μὴδ' ἀκούειν αὐτοῖς ἀνεκτὸν ἦν.

We find, then, that when the Epistle to the Hebrews was written καρτερεῖν could convey the idea of *beholding unmoved by pity, fear, or indignation*.

In the third passage it is *deeds* that are so beheld, in the second *persons*, in the first either deeds or persons. So Luther, Bengel, and others may well be right in taking τὸν ἀόρατον as governed by ἐκατέρησεν, but the meaning would seem to be 'kept his eyes upon' rather than 'clung to.'

G. H. WHITAKER.

Souldern Rectory, Oxon.

Entre Nous.

Edith Sitwell.

There are just five poems in Miss Sitwell's new book, *The Mother, and Other Poems* (Blackwell; 6d. net). But quantity is of no account in poetry. One poem is worth an octavo volume of verse. And these five are poems.

James Stephens.

How long does it take for a poet to become popular? How long did it take Tennyson? How long did it take Browning? James Stephens is neither a Tennyson nor a Browning, but he is a poet, and he has written and published five volumes

of poetry—it is time he were known. The new volume is a surprise. The second half of it contains poems that have received their impulse from the author's love of Dublin city. And yet it contains this :

THE DODDER BANK.

When no flower is nigh, you might
Spy a weed with deep delight;
So, when far from saints and bliss,
God might give a sin a kiss.

But it is the first part that is the surprise. It gives the book its title: *The Adventures of Seumas Beg* (Macmillan; 3s. 6d. net). Now Seumas Beg is a small child, gifted with some curiosity and much imagination; and the surprise is that the poems are so childlike that Seumas Beg might have written them himself. How natural is this :

BREAKFAST TIME.

The sun is always in the sky
Whenever I get out of bed,
And I often wonder why
It's never late.—My sister said
She did not know who did the trick,
And that she did not care a bit,
And I should eat my porridge quick.
. . . I think it's mother wakens it.

And how imaginatively real is this :

THE DEVIL'S BAG.

I saw the Devil walking down the lane
Behind our house. There was a heavy bag
Strapped tightly on his shoulders, and the
rain
Sizzled when it hit him. He picked a rag
Up from the ground and put it in his
sack,

And grinned and rubbed his hands.

There was a thing
Moving inside the bag upon his back—
It must have been a soul! I saw it fling
And twist about inside, and not a hole
Or cranny for escape! Oh, it was sad!
I cried, and shouted out, '*Let out that
soul!*'

But he turned round, and, sure, his face went
mad,

And twisted up and down, and he said '*Hell!*'
And ran away . . . Oh, mammy!

I'm not well.

Lincoln Colcord.

Mr. Colcord is the author of a long poem after the manner of Walt Whitman, of which the title is *Vision of War* (Macmillan; 5s. 6d. net). With Whitman as with Wordsworth, it is either a hit or a miss. Mr. Colcord, if he never reaches the heights of either, never descends to their depths. Here is a stanza on the place of Religion in human life :

Religion is the indispensable necessity of man—
religion is the soul;

Religion is belief—without belief, I die;

For consciousness shall never be explained—and
life is marvellous—and birth is life's abund-
ant miracle—and at the end stands death—
and the soul's destiny beyond—and God
beyond;

But I may eat and drink my faith, and never
die.

Nothing exists, occurs, or has its being, except
by virtue of its conception in the spirit;

Everything, in the last analysis, is a religious
manifestation;

Everything that is thought, is thought for a
religious reason—everything that is done, is
done for a religious reason;

England is a religious reason—Germany is a
religious reason;

Man is brought forth out of the womb for a
religious reason—his character is altogether
made up of religious reasons—his death is
a religious reason;

(Lack of religion is the profoundest religious
reason of all.)

John Oxenham.

'*All's Well!*' is the title which Mr. Oxenham has given to his volume of war poems (Methuen; 1s. net). He dedicates the volume 'To my son Hugo, 2nd Lieutenant, Argyll and Sutherland Highlanders, and to all his comrades in arms. Mr. Oxenham writes poetry and he has faith in God, and these two go together better than some people think. For those who are at the front this is his prayer :

LORD, SAVE THEIR SOULS ALIVE!

Lord, save their souls alive!
And—for the rest,—
We leave it all to Thee;
Thou knowest best.

Whether they live or die,
Safely they'll rest,
Every true soul of them,
Thy Chosen Guest.

Whether they live or die,
They chose the best,
They sprang to Duty's call,
They stood the test.

If they come back to us—
How grateful we!
If not,—we may not grieve;
They are with Thee.

No soul of them shall fail,
Whate'er the past.
Who dies for Thee and Thine
Wins Thee at last.

Who, through the fiery gates,
Enter Thy rest,
Greet them as conquerors,—
Bravest and best!

Every white soul of them,
Ransomed and blest,—
Wear them as living gems,
Bear them as living flames,
High on Thy breast!

J. E. Livock.

Songs and Lyrics of the Inner Life (Jarrold) are divided into Morning Songs, Noontide Songs, Afternoon Songs, Eventide Songs, A Group of Sonnets, and In Memoriam. This is one of the Afternoon Songs:

NEVERTHELESS I AM CONTINUALLY WITH THEE.
Strong words for thee, dear pilgrim on life's
journey,

Howe'er oppressed by fears thy soul may'st be;
Take heart of grace once more, forsooth thou
goest
In peerless company.

And if through sad deflection of thy nature,
Thou walkedst orphaned of the touch Divine,
'Nevertheless' must be thy faith's wide doorway
Through which God's light will shine.

Muriel Stuart.

There is no poem in *Christ at Carnival* (Jenkins; 3s. 6d. net) that moves us as the poem which gives the book its name. Its theme is the following of Christ. How is He to be followed? By renouncing family and escaping to a nunnery, or by renouncing self and taking up life's everyday drudgery?

Go back, thou hast two children in thy
house;
Breaking thy holy vows,
Didst think to find thy God in mummeries,
Finding it not with whom Christ said: 'Of
these'

A child is but a shell upon Life's shore,
Fragile, rose-kissed, yet holding for thine ears
Raging of seas, and roaring of the spheres.
Thou hadst no need too heavenward to look up,
Thou discontented soul.
Behold Christ's milky mouth in the china
cup,
Christ's hand that tips the blue-rimmed porridge
bowl!

The rest are lighter, but there is melody in every
one of them.

Eva Gore-Booth.

Miss Gore-Booth is one of the band of Irish poets who are so individual and yet so unmistakable; who being Irish will never found a school, but are manifestly going to make it necessary for the future writer of English literature to find a place for them. Her new book is *The Perilous Light* (Erskine Macdonald; 1s. net). Here are six stanzas from

THE BODY TO THE SOUL.

Oh, soul, when you mount to your flame-built
throne,
Will you dream no dream of the broken
clay?
Will you breathe o'er the stars on your pathway
strown
No sigh for the daisies of yesterday?

As you wander the shining corridors,
 A lonely wave in the ocean of light,
 Have you never a thought of the lake's lost
 shores,
 Or the fire-lit cottage dim and white?

Shall not the dear smell of the rain-wet soil
 Through the windless spheres and the silence
 float?

Shall not my hands that are brown with toil
 Take your dreams and high desires by the
 throat?

Behold, I reach forth from beyond the years,
 I will cry to you from beneath the sod,
 I will drag you back from the starry spheres,
 Yea, down from the very bosom of God.

You cannot hide from the sun and the wind,
 Or the whispered song of the April rain;
 The proud earth that moulds all things to her
 mind,
 Shall gather you out of the deeps again.

You shall follow once more a wandering fire,
 You shall gaze again on the star-lit sea,
 You shall gather roses out of the mire,
 Alas, but you shall not remember me!

Stephen Phillips.

The poem with which Mr. Phillips' new book—*Panama, and Other Poems* (Lane; 4s. 6d. net)—opens, is an earnest entreaty to the United States Government to make the great canal an instrument of international goodwill. It is a good poem, but there are better. This is better, this sonnet so reminiscent of Blanco White's sonnet on 'Night and Death,' although its end is so unhappily pessimistic:

DEATH AND DREAMS.

Beside you though I lie, alone I dream,
 To what a distance in a moment hurled!
 While on the couch so nigh to you I seem,
 My soul is travelling fast a different world,
 Though through the day in field or traffic-
 thunder

Rarely we wander with divided feet;
 By night how suddenly are we asunder!
 In mine your hand is, yet we may not
 meet.

And fearful then I grow lest you or I,
 If but a dream can make us strangers
 quite,
 In dream should wander whence we cannot
 fly,
 Nor in this earthly house again unite.
 If sleep can so estrange, an eyelid's close,
 Then what a sheer farewell may Death im-
 pose!

Poems on War.

Professor W. Knight has gathered together a second volume of poems on War under the title of *Pro Patria et Rege* (Century Press; 2s. 6d. net). The poems are old and new. They range from Addison to George Edward Woodberry. Reading them steadily forward one is struck with their unabashed paganism. They glorify war and such qualities as physical courage, but how rarely do things that are higher than strife and division come within their ken. Only Alfred Noyes of the moderns that are here keeps the vision quite undimmed. This is Christian:

The world rolls on; and love and peace are
 mated:
 Still on the breast of England, like a star,
 The blood-red lonely heath blows, consecrated,
 A brooding practice-ground for blood-red war.

Yet is there nothing out of tune with Nature
 There, where the skylark showers his earliest
 song,
 Where sun and wind have moulded every
 feature,
 And one world-music bears each note along.

There many a brown-winged kestrel swoops or
 hovers
 In poised and patient quest of his own
 prey;
 And there are fern-clad glens where happy
 lovers
 May kiss the murmuring summer noon away.

There, as the primal earth was, all is glorious,
 Perfect, and wise, and wonderful in view
 Of that great heaven through which we rise
 victorious
 O'er all that strife and change and death
 can do.

No nation yet has risen o'er earth's first nature ;
 Though love illumed each individual mind,
 Like some half-blind, half-formed primeval creature

The State still crawled a thousand years behind.

Still on the standards of the great World-Powers
 Lion and bear and eagle sullenly brood,
 Whether the slow folds flap o'er halcyon hours
 Or stream tempestuously o'er fields of blood.

The Beginnings of Toynbee Hall.

Mrs. S. A. Barnett has gathered into one considerable volume a large number of papers and articles by her husband, Canon Barnett, and herself. The volume forms a new series of *Practical Socialism* (Longmans; 6s. net). It might have been called 'Practised Socialism,' there is so little theorizing; there is so much self-sacrifice and service. The papers are brought together under comprehensive titles—Religion, Recreation, Settlements, Poverty and Labour, Social Service, Education. What sort of life does it lead us into? This, by Mrs. Barnett herself, is a fair example:

'How did the idea of a University Settlement arise?' 'What was the beginning?' are questions so often asked by Americans, Frenchmen, Belgians, or the younger generations of earnest English people, that it seems worth while to reply in print, and to trundle one's mind back to those early days of effort and loneliness before so many bore the burden and shared the anxiety. The fear is that in putting pen to paper on matters which are so closely bound up with our own lives, the sin of egotism will be committed, or that a special plant, which is still growing, may be damaged, as even weeds are if their roots are looked at. And yet in the tale which has to be told there is so much that is gladdening and strengthening to those who are fighting apparently forlorn causes that I venture to tell it in the belief that to some our experiences will give hope.

In the year 1869, Mr. Edward Denison took up his abode in East London. He did not stay long nor accomplish much, but as he breathed the air of the people he absorbed something of their sufferings, saw things from their standpoint, and, as his letters in his memoirs show, made frequent suggestions for social remedies. He was the first settler, and was followed by the late Mr. Edmund

Holland, to whom my husband and I owe our life in Whitechapel. He was ever on the outlook for men and women who cared for the people, and hearing that we wished to come Eastward, wrote to Dr. Jackson, then Bishop of London, when the living of St. Jude's fell vacant in the autumn of 1872, and asked that it might be offered to Mr. Barnett, who was at that time working as Curate at St. Mary's, Bryanston Square, with Mr. Fremantle, now the Dean of Ripon. I have the Bishop's letter, wise, kind, and fatherly, the letter of a general sending a young captain to a difficult outpost. 'Do not hurry in your decision,' he wrote, 'it is the worst parish in my diocese, inhabited mainly by a criminal population, and one which has, I fear, been much corrupted by doles.'

How well I remember the day Mr. Barnett and I first came to see it!—a sulky sort of drizzle filled the atmosphere; the streets, dirty and ill-kept, were crowded with vicious and bedraggled people, neglected children, and over-driven cattle. The whole parish was a network of courts and alleys, many houses being let out in furnished rooms at 8d. a night—a bad system, which lent itself to every form of evil, to thriftless habits, to untidiness, to loss of self-respect, to unruly living, to vicious courses.

We did not 'hurry in our decision,' but just before Christmas, 1872, Mr. Barnett became vicar. A month later we were married, and took up our life-work on 6 March, 1873, accompanied by our friend Edward Leonard, who joined us, 'to do what he could'; his 'could' being ultimately the establishment of the Whitechapel Committee of the Charity Organization Society, and a change in the lives and ideals of a large number of young people, whom he gathered round him to hear of the Christ he worshipped.

It would sound like exaggeration if I told my memories of those times. The previous vicar had had a long and disabling illness, and all was out of order. The church, unserved by either curate or officials, was empty, dirty, unwarmed. Once the platform of popular preachers, Mr. Hugh Allen and Mr. (now Bishop) Thornton, it had had huge galleries built to accommodate the crowds who came from all parts of London to hear them—galleries which blocked the light, and made the subsequent emptiness additionally oppressive. The schools were closed, the schoolrooms all but devoid of furniture, the parish organization nil; no mothers' meeting,

no Sunday school, no communicants' class, no library, no guilds, no music, no classes, nothing alive. Around this barren empty shell surged the people, here to-day, gone to-morrow. Thieves and worse, receivers of stolen goods, hawkers, casual dock labourers, every sort of unskilled low-class cadger congregated in the parish. There was an Irish quarter and a Jews' quarter, while whole streets were given over to hangers-on of a vicious population, people whose conduct was brutal, whose ideal was idleness, whose habits were disgusting, and among whom goodness was laughed at, the honest man and the right-living woman being scorned as impracticable. Robberies, assaults, and fights in the streets were frequent; and to me, a born coward, it grew into a matter of distress when we became sufficiently well known in the parish for our presence to stop, or at least to moderate, a fight; for then it seemed a duty to join the crowd, and not to follow one's nervous instincts and pass by on the other side. I recall one breakfast being disturbed by three fights outside the Vicarage. We each went to one, and the third was hindered by a hawker friend who had turned verger, and who fetched the distant policeman, though he evidently remained doubtful as to the value of interference.

We began our work very quietly and simply: opened the church (the first congregation was made up of six or seven old women, all expecting doles for coming), restarted the schools, established relief committees, organized parish machinery, and tried to cauterize, if not to cure, the deep cancer of dependence which was embedded in all our parishioners alike, lowering the best among them and degrading the worst. At all hours, and on all days, and with every possible pretext, the people came and begged. To them we were nothing but the source from which to obtain tickets, money, or food; and so confident were they that help would be forthcoming that they would allow themselves to get into circumstances of suffering or distress easily foreseen, and then send round and demand assistance.

I can still recall my emotions when summoned to a sick woman in Castle Alley, an alley long since pulled down, where the houses, three stories high, were hardly six feet apart; the sanitary accommodation—pits in the cellars; and the whole place only fit for the condemnation it got directly Cross's Act was passed. This alley, by the way, was in

part the cause of Cross's Act, so great an impression did it make on Lord Cross (then Mr. Cross), when Mr. Barnett induced him to come down and see it.

In this stinking alley, in a tiny dirty room, all the windows broken and stuffed up, lay the woman who had sent for me. There were no bedclothes; she lay on a sacking covered with rags.

'I do not know you,' said I, 'but I hear you want to see me.'

'No, ma'am!' replied a fat beer-sodden woman by the side of the bed, producing a wee, new-born baby; 'we don't know yer, but 'ere's the babby, and in course she wants clothes, and the mother comforts like. So we jist sent round to the church.'

This was a compliment to the organization which represented Christ, but one which showed how sunken was the character which could not make even the simplest provision for an event which must have been expected for months, and which even the poorest among the respectable counts sacred.

The refusal of the demanded doles made the people very angry. Once the Vicarage windows were broken, once we were stoned by an angry crowd, who also hurled curses at us as we walked down a criminal-haunted street, and howled out as a climax to their wrongs, 'And it's us as pays 'em.' But we lived all this down, and as the years went by reaped a harvest of love and gratitude which is one of the gladdest possessions of our lives, and is quite disproportionate to the service we have rendered. But this is the end of the story, and I must go back to the beginning.

In a parish which occupies only a few acres, and was inhabited by 8000 persons, we were confronted by some of the hardest problems of city life. The housing of the people, the superfluity of unskilled labour, the enforcement of repressed education, the liberty of the criminal classes to congregate and create a low public opinion, the administration of the Poor Law, the amusement of the ignorant, the hindrances to local government (in a neighbourhood devoid of the leisured and cultured), the difficulty of uniting the unskilled men and women in trade unions, the necessity for stricter Factory Acts, the joylessness of the masses, the hopefulness of the young—all represented difficult problems, each waiting for a solution and made complicated by the apathy of the poor,

who were content with an unrighteous contentment and patient with an ungodly patience. These were not the questions to be replied to by doles, nor could the problem be solved by kind acts to individuals nor by the healing of the suffering, which was but the symptom of the disease.

In those days these difficulties were being dealt with mainly by good, kind women, generally elderly; few men, with the exception of the clergy and noted philanthropists, as Lord Shaftesbury, were interested in the welfare of the poor, and economists rarely joined close experience with their theories.

'If men, cultivated, young, thinking men, could only know of these things they would be altered,' I used to say, with girlish faith in human goodwill—a faith which years has not shaken; and in the spring of 1875 we went to Oxford, partly to tell about the poor, partly to enjoy 'eights week' with a group of young friends. Our party was planned by Miss Toynbee, whom I had met when at school, and whose brother Arnold was then an undergraduate at Pembroke. Our days were filled with the hospitality with which Oxford still rejoices its guests; but in the evenings we used to drop quietly down the river with two or three earnest men, or sit long and late in our lodgings in the Turl, and discuss the mighty problems of poverty and the people.

How vividly Canon Barnett and I can recall each and all of the first group of 'thinking men,' so ready to take up enthusiasms in their boyish strength—Arnold Toynbee, Sidney Ball, W. H. Forbes, Arthur Hoare, Leonard Montefiore, Alfred Milner, Philip Gell, John Falk, G. E. Underhill, Ralph Whitehead, Lewis Nettleship! Some of these are still here, and caring for our people, but others have passed behind the veil, where perhaps earth's sufferings are explicable.

We used to ask each undergraduate as he developed interest to come and stay in Whitechapel, and see for himself. And they came, some to spend a few weeks, some for the Long Vacation, while others, as they left the University and began their life's work, took lodgings in East London, and felt all the fascination of its strong pulse of life, hearing, as those who listen always may, the hushed, unceasing moans underlying the cry which ever and anon makes itself heard by an unheeding public.

From that first visit to Oxford in the 'eights week' of 1875, date many visits to both the Uni-

versities. Rarely a term passed without our going to Oxford, where the men who had been down to East London introduced us to others who might do as they had done. Sometimes we stayed with Dr. Jowett, the immortal Master of Balliol, sometimes we were the guests of the undergraduates, who would get up meetings in their rooms, and organize innumerable breakfasts, teas, river excursions, and other opportunities for introducing the subject of the duty of the cultured to the poor and degraded.

No organization was started, no committee, no society, no club formed. We met men, told them of the needs of the out-of-sight poor; and many came to see Whitechapel and stayed to help it. And so eight years went by—our Oxford friends laughingly called my husband the 'unpaid professor of social philosophy.'

In June 1883, we were told by Mr. Moore Smith that some men at St. John's College at Cambridge were wishful to do something for the poor, but that they were not quite prepared to start an ordinary College Mission. Mr. Barnett was asked to suggest some other possible and more excellent way. The letter came as we were leaving for Oxford, and was slipped with others into my husband's pocket. Soon something went wrong with the engine and delayed the train so long that the passengers were allowed to get out. We seated ourselves on the railway bank, just then glorified by masses of large ox-eyed daisies, and there he wrote a letter suggesting that men might hire a house, where they could come for short or long periods, and, living in an industrial quarter, learn to 'sup sorrow with the poor.' The letter pointed out that close personal knowledge of individuals among the poor must precede wise legislation for remedying their needs, and that as English local government was based on the assumption of a leisured cultivated class, it was necessary to provide it artificially in those regions where the line of leisure was drawn just above sleeping hours, and where the education ended at thirteen years of age and with the three R's.

That letter founded Toynbee Hall.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THOSE who know anything about the game of golf know something about Mr. Horace G. HUTCHINSON. To them it may be a surprise to learn that Mr. HUTCHINSON has until recently been a religious agnostic. It will certainly be a surprise to them to know that he is now a believing and rejoicing Christian. How he passed *From Doubt to Faith* he tells us in a small book with that title which has just been published (Longmans; 1s. 6d. net).

He was an agnostic because he could not believe in the Divinity of Christ. He was able to believe that Christ might possess 'something of the divine creating spirit.' So might any man. He was willing to grant that He might possess a larger share of that spirit than any other man, and so be, in that limited sense, more divine than any other person of whom we have record in history. But he knew that that is not what is meant by the Divinity of Christ. He knew that in admitting so much as that he had gone no way at all towards acceptance of 'the claim of Christianity for the nature of its Founder.' Believing all that he could believe, he knew that he did not believe that Christ was more than 'a mere man.'

The Divinity of Christ is 'the one great primary and crucial difficulty of the agnostic.' He may believe this or disbelieve that other item of the

Christian creed, but he knows that this is the only belief or disbelief that matters. This is the cardinal or 'hinge' belief. If he can believe the Divinity of Christ, the door is open to the fullest acceptance of Christianity. He has but to go forward. If he cannot believe it he has not crossed the Christian threshold.

Why could not Mr. HUTCHINSON believe the Divinity of Christ? Because it is a miracle. What is a miracle? It is 'an interference with, an interruption of, the ordinary course of Nature.' Does he mean, then, that such interruption or interference is impossible? 'No man who was not an absolute fool' would say so. If God can create at all, if He can set the machinery of the Universe in motion, He can, if it seem good to Him at any time, 'alter a screw here and there in the mechanism,' which is to Mr. HUTCHINSON the same thing as interrupting the action of the laws of Nature, or performing a miracle. But *He has never done so*. That is the difficulty. He has not interfered. 'We have, at least, no certain warrant, outside revealed religion, for saying that He has at any point or at any moment interfered with the mechanism, by the readjustment of a screw or by alteration of the smallest detail, since first He set the great complexity in movement.'

At any point, or at any moment? Mr.

HUTCHINSON returns upon these words. Are there no moments in the history of the Universe at which a readjustment or interference has taken place? There are said to be two such moments. The one is the introduction of life. The other is the beginning of self-conscious reason in man.

But we are not sure of either point. The authorities are divided. Biologists, who are the experts on the one point, and the composite committee of biologists and psychologists, who are the experts on the other, have come to no agreement. And until they agree, or at least approach more nearly to an agreement, it is not competent for us to use these moments as proof that interference has taken place in the orderly evolution of the Universe.

We are thrown back on the historical evidence. If the evidence for the incarnation of the Son of God is so good as to outweigh the improbability of such a miracle occurring, then we may and must believe it. But in order to convince the agnostic that such a miracle had occurred, 'an immense cloud of witness would be needed. The testimony would require to be most emphatic and most clear. And it did not seem as if testimony of sufficient strength could possibly be produced.'

At this stage the obvious thing to do was to examine the evidence. Mr. HUTCHINSON did not do that. Does any agnostic do it? We have read the writings of agnostics not a few, and we have been astonished at their ignorance of the evidence and of the literature in which it is set forth. Mr. HUTCHINSON did not examine the evidence. But he was aware of the disadvantage of agnosticism. He saw that if he could believe in the Divinity of Christ he would certainly be a happier and might possibly be a better man. So, though he did not at once examine the evidence for this great miracle, he set about considering if in the nature of things there were any probabilities for or against it.

He found one probability, and it strongly im-

pressed him. Supposing that the Creator set going the whole scheme of evolution as science tells us that He did, and supposing that the scheme included the evolution, in process of time, of a being endowed with reason and free will, so as to be able to follow one or another line of conduct at his choice; supposing, further, that the Creator, looking down upon this being whom He had evolved, perceived him misusing his gifts, acting wrongly, foolishly, in a way which did not accord with His great design—what, in that case, may we deem it likely that the Creator would do?

He might do one of two things. He might at once stop the machinery, or He might determine to put Himself into communication with man in order to point out to him how he had gone astray and if possible bring him back to the right way. If He adopted the first plan it would be a confession of failure. It seems most likely that He would adopt the second.

But how is God going to communicate with man? He would certainly do it in the simplest and most natural way. He would do it in such a way as to cause the least apparent interruption of that evolutionary scheme which He had set going in the indefinitely remote past. Does it not, even to our limited human intelligence, seem manifest that the simplest way would be to 'give to some creature, who in all outward aspect should be very man, a portion of His own divinity—a portion of His own divine wisdom and divine goodness'?

This is the probability that occurred to Mr. HUTCHINSON and impressed him. It impressed him sufficiently to induce him to turn again to the evidence. Now before this probability occurred to him the testimony for the Divinity of Christ did not appear to him to be sufficient to carry conviction. 'But when I came,' he says, 'to examine that testimony from rather a different point of view, after I had been led to see the reasonableness of supposing that the Creator might converse

with and give guidance to His creatures in just that way which the Christian creed would have us conceive, then it is likely enough that I began to consider the testimony with a greater sympathy.' In any case he regarded it with closer attention. And what did he find? 'The effect of the new examination was to reveal the fact, which I had not realized before, that the testimony, pointing in its totality to the conclusion that Jesus Christ was something very much more than mere man, really is immense, and very remarkable alike in its quantity, its kind, and its variety.' In short, it seemed to him now that the simplest way of accounting for the mass of evidence in favour of the Incarnation was to believe in the fact of it.

It was an intellectual conviction, but it brought peace, and he believes that it will bring progress. The things of this world now fall for him into quite a different perspective. He regards the death of the body, which from the agnostic's point of view appears the possible end and annihilation of his consciousness, as nothing more than a new and most thrilling adventure in the life of the soul. He looks forward with eager interest and hope to that which is beyond, confident that within an infinitesimal space of time after his mortal death his soul will be energizing, perhaps with immensely increased vigour, in a different environment, endowed with different and far higher capacities for the achievement of its new aims.

Professor H. R. MACKINTOSH has written a book on the Christian Doctrine of Eternal Life, giving it the title of *Immortality and the Future* (Hodder & Stoughton; 3s. 6d. net). It is a difficult subject. It has always been difficult. But for a special reason its difficulty is greater now than it has ever been.

For now its discussion involves the doctrine of the Person of Christ. The most momentous words about the Last Things were spoken by our Lord, and they seem to contradict one another.

We have been told that the contradiction is due to His reporters, but that explanation has not been found satisfactory. It has not fitted all the facts. At one time our Lord seems to expect the end of the world immediately, even within His own generation; at another He seems to look forward to a long period of progress or decay before the end comes. To cut away one series of prophecies and attribute them to His reporters has been found to be impracticable. The apparent contradiction remains. And as soon as we try to explain it we are up against the extreme difficulty of His Person.

Professor MACKINTOSH accepts the contradiction. Certain texts, he says, appear to indicate an intense belief on Jesus' part that the Parousia would arrive speedily. The language of Mt 16²⁸ is unambiguous: 'There be some of them that stand here, which shall not taste of death, till they see the Son of man coming in his kingdom.' And in Mk 13³⁰, after an enumeration of signs presaging the Return, it is said: 'This generation shall not pass away, until all these things be accomplished.' That is the one side.

On the other side there are indications in the parables—slight indications, Dr. MACKINTOSH calls them—that the interval might be a long one. He gives two examples. The first is Lk 12⁴⁶: 'If that servant shall say in his heart, My lord delayeth his coming'; with which he compares Mt 25¹⁹: 'Now after a long time the lord of those servants cometh.' The other example is Mk 4²⁶⁻²⁹, where, in the Parable of the Seed, the End seems to be postponed to a quite indefinite distance. He also quotes the phrase employed by Jesus in His eulogy of the woman who anointed Him: 'Whosoever the gospel shall be preached in the whole world'—a phrase which he thinks (if it is part of the original tradition) must be reckoned as proof that in His view the interval preceding the Return would be protracted.

Professor MACKINTOSH's solution of the diffi-

culty is simple. He believes that Jesus' thought of the Parousia 'varied in different moods. At one time He looks for it immediately, at another He beholds it far away, at a third He distinctly disclaims all knowledge of its day or hour (Mk 13³²).'

'Examine yourselves, whether ye be in the faith' (2 Co 13⁵). There was a time in Scotland—it is within the memory of less than 'the oldest inhabitant'—when this text was frequently preached from. It was the text, beyond all other texts, which was used for the 'Fencing of the Tables.'

It is not much used now, because the Tables are not now fenced. If they were fenced still, this text would still be used. For there is no other that fits the occasion. In all the New Testament—and no one would go to the Old Testament for the Fencing of the Tables—there is only one other text which encourages to self-examination. It may have been the discovery of that fact, leading to a consideration of the value of a duty which had so little encouragement in the New Testament, that served in some degree to the disuse of the Fencing of the Tables. And there may have been other reasons. But so it is. This and the text in First Corinthians which is called in Presbyterian Churches the 'Warrant,' are the only two passages in all the New Testament which recommend self-examination.

And both passages recommend self-examination for a special purpose. We know what the 'Warrant' recommends it for. Here also the purpose is put very pointedly: 'Examine yourselves, *whether ye be in the faith.*' The occasion was as pointed as the injunction. There were those who denied the apostleship of St. Paul. They came as far as to Corinth denying it. And they persuaded some of the Christian Corinthians. St. Paul had to defend himself. He claimed to be an apostle. It is true he was not one of the original Twelve. But then an apostle is not known by a number, like a private soldier. An apostle is known by his works.

The works of an apostle are the bringing of men and women to Christ. St. Paul has been at Corinth. Has he brought any to Christ there? He puts the question to the Corinthians themselves. Have they or have they not been brought to Christ? If they have not, he is not an apostle. If they have, he is. 'Examine yourselves,' he says, 'whether ye be in the faith.'

Now, how are we to examine ourselves, whether we be in the faith? What is the test? Here the apostle says that, if we be in the faith, Jesus Christ will be in us, and that we shall know it. 'Know ye not,' he goes on to say, 'that Jesus Christ is in you?' But however easy to the Corinthians, that is a little difficult for us. It will be easier if we go back a little and see how Christ comes to be in us. Let us, in other words, ask the question first of all how one becomes a Christian. When we understand that, we may be able to tell whether Christ is in us or not.

The best account of how one becomes a Christian is to be found in St. Paul's own words: 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love' (Gal 5⁶). This is at once the clearest and most complete account of the way to become a Christian which he gives in all his Epistles. How does a man become a Christian? By exercising faith. If the faith is genuine it will work through love. That is to say, it will enable a man to love God with all his heart and his neighbour as himself, which is the sum of the commandments. And if a man keeps the commandments in the sum of them, he has fellowship with God, or in other words, Christ is in him. The only necessary thing therefore to the making of a Christian is the exercise of faith.

Faith needs a little knowledge. It does not need much, but it needs a little. It needs the knowledge first that Christ lived and died, and next that He rose from the dead and is alive now. It needs the knowledge that He lived and died for

the forgiveness of sin, and that He rose and lives now for the deliverance from sin. That is all. On that knowledge faith works. And how does it work? It appropriates those two facts to a man's personal use. It makes those two facts his. He says that Christ lived and died for *his* sins, and that He rose and lives for *his* sanctification. When a man makes that appropriation he is a Christian.

Now this is very elementary doctrine. Why should it be repeated here? In order that, at such a time as this, we may examine ourselves whether we be in the faith. Why were we not able to prevent this war? Some say because we have not made enough progress in our Christian life. More likely it is because we have not begun it. Examine yourselves, says St. Paul, not as to the extent in which faith is working through love, but whether ye be in the faith.

Certainly we have faith in God. But St. Paul did not tell the Corinthians to examine themselves whether they had faith in God. They might be Jews or they might be Gentiles, in either case they had faith in God before he came to them. What he called them to was faith in Christ.

Have we faith in Christ? We have faith in Christ as a fact of history. We have faith in Christ as an ethical example. We have faith in Christ as a revelation of the Father. St. Paul thought of none of these things when he asked the Corinthians to examine themselves. Let us understand clearly that St. Paul was much less interested in the revealing Christ than we are. His interest was in the redeeming Christ. Have we faith in the Christ who gave Himself a ransom?

If we have not, we are not Christians. It is true that Christ gave Himself a ransom to bring us to God. If, therefore, we are at one with God, if we have entered into fellowship with Him, all is well. But have we? We believe in the Fatherhood, and we got that through Christ. Well, the Fatherhood

may be the highest revelation of God. But the revelation of the Fatherhood will carry us only a little way. It *has* carried us only a little way. It has made us abhor 'the bloody and deceitful man,' but it has not given us power to prevent the European war. Why have we not been able to prevent the European war? Because so many of us have been theists, and so few of us Christians.

Theism is good. It is belief in a true God. It is better than atheism, which has no God to believe in. It is better than deism, which believes only in a God who takes no interest in us. But it is helpless in the present and it is hopeless for the future. God was in Christ reconciling the world to Himself—that is the God to believe in. And when we appropriate the reconciliation, by faith in Him who lived and died and rose again and lives now, we reach a God of power, a God of the power of love. Faith works through love, not our love to God only, but also God's love to us. And that love has power to prevent war. We know what Christ would have. He would have us love our enemies. And we know that, when by faith in the redeeming Christ we reach God, love lays hold of the power of God, and we are able to love our enemies.

Many years ago there was a cry raised, 'Back to Christ.' What did it mean? It meant back from Paulinism. It came to nothing. Let the cry again be 'Back to Christ,' but let it mean back from theism. We have been persuaded that it is not necessary to be Christians, if we are theists. The uninstructed mystic is partly to blame for it. We have been persuaded by our interest in mysticism to believe that a man may leave Christ out of account and yet come to God. But we have been much more generally persuaded by sentimentalism. Every ardent adjective has been used to describe the beautiful life of Jesus and the wonder of His revelation of God as Father. But it is only when admiration is lost in adoration that the Jesus of the Gospels becomes the power of God to the staying of war.

Christian Agnosticism.

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THE title of this paper might possibly be understood in a sense the very opposite of that which is intended. It might by some be understood to mean the agnosticism which a loyal Christian ought to *avoid*; the agnosticism which proposes to make the central verities of the Christian faith an open question and plays fast and loose with such fundamental facts as the Personality of God, the Incarnation, the Divine Sonship of Jesus Christ, and the reality of the Atonement. Whether such an attitude of mind could rightly be called 'Christian Agnosticism' may be doubted: that is not its meaning in the subject before us. What is meant is that measure of agnosticism which a thoughtful and prudent Christian ought to *cultivate*; the agnosticism which shrinks from dogmatizing respecting matters that have not been revealed, and which, while it may claim the right to form opinions about such things, carefully remembers that they are only opinions, and therefore shrinks from condemning those who are unable to accept them. However convinced an individual may be that his own view of these questions is the true one, and that he is bound to give it his support, he has to consider that this does not justify him in proclaiming it as 'catholic,' or in attempting to brand as heretics those who question or deny it. Even if he is much nearer to the truth than they are, the fact remains that many things are true which are not articles of faith, and that therefore Christians are not disloyal in refusing to believe them.

It will help to put us in the right train of thought for considering this subject if we take a quotation from three writers who may be regarded as philosophical leaders in Greek, Latin, and English theology respectively, and who cannot be suspected of having any prejudice against dogmatic statements as such.

We begin with one who is esteemed as one of the main pillars of dogmatic theology, Athanasius. He points out the direction in which the line which divides what is certain by revelation from what is problematical and disputable lies. God has revealed certain *facts* about Himself and His Son and His Spirit, and about His relation to His

creatures. These things are true, and we have the right to say that we know that they are true. He has seldom revealed to us the *way* in which they come to be true; and where He has not done so, it is presumptuous to profess that we have knowledge. Indeed, Athanasius goes so far as to deprecate inquiry as to the 'Why' and the 'How' of what has been revealed. Οὐ δὲ ζητεῖν, Διὰ τί; οὐδὲ πρέπει ζητεῖν, Πῶς; Questioning of this kind savours of impiety; τὸ τοιοῦτο ἐρωτῶν ἀσεβές ἐστι. But it will be well to have the whole passage; it is in the second Oration against the Arians, § 36.

'And we must not ask *why* the Word of God is not such as our word, seeing that God is not such as we are, as has been said before. But, moreover, it is not right to ask *how* the Word is from God, or *how* He is the effulgence of God, or *how* God begets, or what is the *manner* of His begetting. For a man must be beside himself to venture on such questions, because he claims to have explained in words a thing which is ineffable and a special property of God's nature, and which is known to Himself alone and to His Son. For it is all one as if such people asked, *where* God is, or *how* He exists, and of *what nature* is the Father. But as questioning of this kind savours of impiety and argues an ignorance of God, so there is also a want of reverence in venturing to raise such questions about the generation of the Son of God and in measuring God and His Wisdom by the standard of our own nature and feebleness.'

Let us now listen to a leader among the Latin Fathers.

It is a commonplace in the history of controversy that converts are commonly bitter critics of the system which they have abandoned. There are some notable exceptions to this generalization, and among them are Saint Augustine and Bishop Butler.

For nine years Augustine had been entangled in the doctrines of the Manichæans. At last he became convinced that their teaching was disastrously erroneous, and he left them. He endeavoured to convert them as they had converted him, and this is how he writes of them in

the second chapter of his Reply to the Fundamental Epistle of Manichæus :

‘Let those rage against you who know not what toil is needed to find the truth and how difficult it is to avoid errors ; who know not with how much difficulty the eye of the inner man is freed from disease ; who know not with what sighs and groans it is made possible, in however small a degree, to comprehend God. . . . Let neither of us assert that he has found the truth ; let us seek it as if it were unknown to both of us. For truth can be sought with zeal and unanimity only in the absence of any rash assumption that it has been already found.’

And now a few words from our own great theological teacher.

Bishop Butler, in his famous sermon on the Ignorance of Man, points out that, not only have many things not been revealed to us because we have not the faculties for comprehending them, but also many things have not been revealed which we could understand. He says :

‘As the works of God and His scheme of government are above our capacities thoroughly to comprehend, so there possibly may be reasons which originally made it fit that many things should be concealed from us which we have perhaps natural capacities for understanding ; many things concerning the designs, methods, and ends of Divine providence in the government of the world. There is no manner of absurdity in supposing a veil on purpose drawn over some scenes of infinite power, wisdom, and goodness, the sight of which might some way or other strike us too strongly ; or that better ends are designed and served by their being concealed, than could be by their being exposed to our knowledge. . . . If to acquire knowledge were our proper end, we should indeed be but poorly provided : but if somewhat else be our business and duty, we may, notwithstanding our ignorance, be well enough furnished for it ; and the observation of our ignorance may be of assistance to us in the discharge of it.’

This brings us to the point which we are seeking. There are in the Christian religion cases in which it is good for us to observe our ignorance, and to confess our ignorance, and to remember that it is possible that the acquisition of certain knowledge would do us harm rather than good. To profess to have knowledge in such matters cannot be right.

It is remarkable, and to the last degree lament-

able, that two of the most momentous schisms which have rent the Church of Christ have been about questions respecting the ‘How’ of revealed facts. Immense bodies of Christians have cut themselves off from other large bodies of Christians by excommunication, because the two parties could not agree about the answer to a problem which it is impossible for the human intellect to solve with any certainty. The dispute in each case has continued for centuries, and the time when each side will recognize the only reasonable conclusion seems still to be very far off. It is improbable that in either case any revelation will be granted to decide the matter, and the existing evidence is insufficient. Yet each side is confident that its solution is the only true solution, and neither is willing that the question should be admitted to be an open one, about which every Christian ought to be allowed to believe as he thinks right. Still less, perhaps, is there any desire that each of us should reverently lay the question on one side, with the humble admission that he does not know and does not desire to know, for he is unable to see that the knowledge would help him to become a better Christian ; which may possibly be the reason why God has not revealed it.

Such seems to be the condition of things respecting the great controversy which for centuries has separated the Eastern Church from the Western ;—the controversy about the Procession of the Holy Spirit. Is it possible for any human being to know which of the two rival statements is nearer to the truth ? Whether, The Holy Spirit proceeds from all eternity from the Father alone, as the Orientals strenuously maintain ; or, The Holy Spirit proceeds from all eternity from the Father and the Son, as we and other Western Churches are in the habit of affirming.

It is possible that some of you have been accustomed to believe that the Eastern Church does not object to the *doctrine* of the Double Procession. What it so strenuously condemns is the irregular way in which the statement respecting the doctrine was inserted in the Creed. It rejects the *Filioque*, not as being untrue, but as having been put into one of the Church’s Creeds without the Church’s official sanction. That is what I was taught, and I believed it until the summer of 1874.

In 1874 and 1875 two memorable conferences were held at Bonn with a view to promote the reunion of Churches. They were initiated by Dr.

Döllinger, then under excommunication for rejecting the Infallibility of the Pope. He secured the attendance of representatives of the Greek, Russian, English, and American Episcopal Churches, and got leading Old Catholics to meet them, and he presided over all the sessions himself. One of the questions discussed was that of the Double Procession. Dr. Döllinger did me the honour of asking me to assist him and Bishop Reinkens in preparing material for some of the sessions of the Conference. He said that he was convinced that the common belief that the Orientals accepted the doctrine, while they resented the manner of its intrusion into the Creed, was erroneous; they rejected the doctrine: and the debate in the Conference showed that he was right. The Orientals, whether from Russia or Greece or elsewhere, absolutely refused to admit that there was any truth whatever in the statement that the Holy Spirit proceeded from all eternity from both the Father and the Son. The Father was the sole Fount of Divinity. Anglicans, Americans, and Old Catholics frankly admitted that the *Filioque* had been inserted in Western Creeds without proper authority. This did not at all satisfy the Orientals. They wanted the omission of the *Filioque* as untrue. They would not allow that there *is* any truth in the Western formula; and they rather unwillingly assented to an expression which could be understood as implying that there *may be* some truth in it. The Conference perhaps brought us a little nearer to the position that a question upon which the whole Church has never given a decision ought, even by the most rigid dogmatist, to be regarded as open, and that therefore neither side has a right to anathematize the other for the form of doctrine which it maintains. It is difficult to see how knowing which of the two formulas is more correct would help us to lead better lives; and therefore a reverent confession of agnosticism seems to be in place.

Another instance of the way in which attempts to determine the 'How' of a revealed fact has caused grievous schism in the Church is the bitter controversy which for centuries has raged round the Sacrament of the Eucharist.

There are few things more tragic in the history of Christ's Church than the fact that its central act of worship has for ages been, and still continues to be, a subject for the keenest contention, and that Christians have cruelly persecuted, and even put

to cruel deaths, other Christians, for not holding doctrines respecting the Lord's Supper which cannot be proved, and which possibly are not true. The Sacrament of Love and Life has been made an engine of hate and destruction, because men have insisted that they possessed knowledge which cannot be possessed, and upon explaining what cannot be explained.

We all of us are agreed as to the divine fact that in the Eucharist the faithful Christian receives the Body and Blood of Christ. To this doctrine Anglicans and Romanists, Lutherans and Calvinists, give ready assent. Difficulties, disputes, and dissensions begin when the question is raised, *How* is this divine result effected? It would be a painful, and perhaps not a very profitable, task to attempt to define accurately the various answers which have been given, and given with the utmost confidence, to this question, a question to which, without a special revelation, no certain answer can be given. The words of Scripture which bear on the question can be interpreted in more ways than one. The same may be said of the evidence of Church tradition. Human reason cannot settle it, for here the resources of philosophy and science are powerless. Nevertheless, there is nothing wrong—there may in some cases be real gain—in adopting one of the various theories respecting the manner of Christ's Presence in the Eucharist. If individuals find that their devotion to Christ and reverence for His Sacrament is promoted by one theory rather than another, ought any one to wish to deprive him of the liberty to believe it? By parity of reasoning, those who cherish a particular view ought to abstain from condemning those who in this matter differ from them. But perhaps those are wisest who do not even desire the knowledge of that which God has neither revealed nor enabled them to find out by means of the faculties with which He has endowed them, and are therefore content on this question also to profess a reverent agnosticism. In the first centuries Christians were content to use and enjoy this means of grace without attempting to define the manner of its operation. It would perhaps be our wisdom to do the same.

Before leaving the subject of the Eucharist it may be worth while to note a matter respecting which it is sometimes assumed that we possess knowledge, although it is difficult to believe that any one does possess it, namely, the manner and

moment of consecration. The *minister* in the Eucharist is not determined in Scripture any more than the minister in Baptism, and it is evident that in the *earliest* days of the Church of Corinth there were no appointed ministers. If there had been, St. Paul would have blamed them for tolerating the monstrous desecration of the Lord's Supper of which many communicants were guilty, and would have charged them to put a stop to it. On the other hand, it is evident that there and elsewhere a distinction between clergy and laity was made in the second half of the first century, and that in the first half of the second century the duty of presiding at the Eucharist was reserved to the clergy.

We are left in similar doubt as to the *words of consecration*. None of our four accounts of the Institution tells us what words our Lord used when He 'blessed' or 'gave thanks.' We infer from this that the exact words are not of supreme importance: it is having the mind of Christ and acting in His spirit that must be secured. Only the words which He used when He gave the bread and the cup to the disciples are recorded, and about these the four narratives differ surprisingly. The only words about which all four are agreed are 'This is my body,' and even in them there is a slight difference of order in the Greek. It is often supposed that these words are the words of consecration, and this view has prevailed in the Western Church. Our own Communion Service manifestly implies it. But even in the West eminent liturgiologists dissent from this view. It is manifest that these words, in all four of the narratives, are words of administration rather than of consecration; they follow the blessing. It is difficult to believe that the elements were not consecrated until Christ said, 'Take, eat, this is my body.' The consecration was effected when Christ gave thanks in words which have not been preserved. W. C. Bishop, a high authority, tells us that 'All liturgies of every type agree in bearing witness to the fact that the original form of consecration was a thanksgiving,' and that in the Eastern liturgies 'the words of institution were not recited as of themselves effecting the consecration, but rather as the authority in obedience to which the rite is performed' (*Ch. Quart. Rev.*, July 1908, pp. 387-392). In the main lines of Eucharistic teaching in the fourth, fifth, and sixth centuries, as Dr. Darwell Stone points out, 'the moment of

consecration is associated with the invocation' (*Ch. Quart. Rev.*, Oct. 1908, p. 36). But here again there is some divergence; for some say that it is the invocation of God the Word, others the invocation of God the Holy Ghost, others again the invocation of the Holy Trinity, that is required. Cyril of Jerusalem gives both of the last two views. Origen says that the invocation of the Name of God and of Christ and of the Holy Spirit is the essential part of the consecration of the elements. In our own service there is no invocation.

The late Bishop Wordsworth, in one of his addresses to the clergy of the diocese of Salisbury, desired them not to crouch over the altar in reading the prayer of consecration. I do not remember his reasons. But besides the fact that the crouching attitude, as seen by the congregation, is not very dignified, there is the fact that any change of attitude seems to assume that we know two things, which are unknown, namely, the exact moment of consecration and the exact effect of consecration. All that it concerns us to know is that the elements, when they are administered to us, are duly consecrated, and that, if we receive them duly, we receive the Body and Blood of Christ.

If what has just been said is anywhere near the truth, it follows that we ought to cease to talk about 'invalid' sacraments. God alone knows whether any sacrament honestly administered with the intention of doing what Christ ordained, is ever 'invalid.' If we must criticize, it is safer to speak of what is 'irregular.' Every organized communion must lay down rules as to how sacraments are to be administered; for to leave everything to the discretion of the minister would be disastrous. These rules differ in different Churches, and what is 'regular' in one Church may be 'irregular' to members of another Church. But we know nothing about the 'invalidity' of an irregularly administered sacrament, and it is rash to assert that to those who receive it devoutly it is not a means of grace. It might not be such to us, if we, in a spirit of bravado, violated the rules of our own Church; but we know nothing of its effects on those who receive it in accordance with rules which they believe to be adequate. If that is true, it is well to profess agnosticism respecting it, and abstain from pronouncing any judgment as to its efficacy. See Thirlwall, *Charges*, i. pp. 245, 246, 278, ii. pp. 251, 281; Ellicott on 1 Co 11²⁴;

T. S. Evans in the *Speakers' Commentary* on 1 Co 10¹⁷; Hastings' *D.B.*, art. 'Lord's Supper'; Westcott, *Life and Letters*, to Archbp. of York, 8th October 1900.¹

Seeing that the essential articles of the Christian faith are few, and that the opinions which can be formed about details are almost limitless in number, it follows that the sphere in which Christian agnosticism can be exhibited is large. But I will mention only one more example. It is connected with a subject about which we have heard a great deal of late, namely, the miracles recorded in the New Testament.

It has been urged that we ought not to draw a strong line of distinction between the miracles of the New Testament and the miracles of the Old. Yet there is this intelligible and important difference between them. The evidence for the miracles in the New Testament is in most cases strong; in some cases it is stringent. This is by no means the case with regard to the miracles recorded in the O.T. The evidence for most of these, namely, those narrated in the Hexateuch, was written down several centuries after the time of the supposed events. Even the evidence for the miracles attributed to Elijah and Elisha was not written until a generation or more had passed away. But in Epistles of which no sane critic now doubts the authenticity we have St. Paul's own testimony as to miracles wrought by himself and others; and it is incredible that, unless he had wrought them, he would make such assertions to people who knew perfectly well whether he had done so or not, some of whom would have been ready enough to expose him, if he had made a claim that was notoriously untrue. It is true that we have nothing of the kind written by our Lord. But the first three Gospels were in circulation at a time when many of those who had been witnesses of Christ's ministry were still living, and nowhere do we find that any of such witnesses protested that the picture of Christ, as given in the Gospels, was extravagant. On the other hand, we do find that the Fourth Evangelist, while he tacitly corrects some of the details of the Synoptic narratives, enhances rather than tones down the miraculous element. There is, therefore, sufficient critical

reason for drawing a line of distinction between the miracles of the Old Testament and the miracles of the New. The evidence for the latter is very much stronger.

But some of those who object to this justifiable distinction propose to make a distinction in the N.T. miracles which is less justifiable.

There is difficulty about defining a miracle; but each person who has thought about it has a fairly clear idea as to what he means by the term. I should describe my own meaning both negatively and positively. *Negatively*, a miracle is not a violation of law. For God is not a God of disorder; οὐ γὰρ ἀκαταστασίας ὁ Θεός (1 Co 14³³): we cannot think of Him as constructing His universe in accordance with law and then violating the law Himself. Granting that He could do so if He willed, it is difficult to suppose that He ever would will to do so. *Positively*, a miracle is an exceptional and wonderful event which cannot be explained by any known natural law; and one of the conditions of its occurrence is that it should effect a beneficial result.

According to this view, which may or may not be correct, what is a miracle in one age may cease to be a miracle in a later age, because, in the interval, natural laws have been discovered which enable us to explain the wonderful occurrence, and which enable highly gifted persons to produce similar results. Many of the miracles wrought by Christ and His disciples would not be miracles now. We have discovered natural laws respecting the marvellous power which, in certain circumstances, mind has upon mind, and mind has upon matter, even when the acting mind and that upon which it acts are separated by considerable distance in space and time. Facts which are now well established respecting faith-healing, hypnotism, thought-reading, telepathy, and the like, enable us to explain, in some cases completely, in others partially, many of the miracles recorded in the N.T. They were rightly regarded as miraculous then, but, although still marvellous, they are not regarded as miraculous now. Most of the miracles of healing, whether of sick people or of demoniacs, and of knowing the unspoken thoughts of men, can wholly, or at least to a large extent, be explained through our increased knowledge of medical and psychological laws.

But there are other wonderful acts attributed to Christ which cannot be thus explained; such as

¹ 'It seems to me to be vital to guard against the thought of the Presence of the Lord "in or under the forms of bread and wine." From this the greatest practical errors follow.'

His satisfying thousands with food that would have sufficed for only a very few, His walking on the water, stilling a tempest, and raising the dead. These things are as fully miraculous to us as they were to those who witnessed them. We as yet know of nothing analogous to them. We know of no natural laws, by following which any human being, however gifted, could do the like. Here, therefore, there is a distinction in the N.T. miracles which may be reasonably made. There are the miracles which our present knowledge enables us to explain either wholly or in part, and there are those which at present we cannot explain at all. So far, we are on sure ground.

But, when we are asked to go further, and declare that the former are credible, because they are in accordance with known laws, but that the latter are incredible, because they are violations of known laws, we are asked to make a distinction for which we have no sufficient justification. How do we know that the latter are violations of law? They may look like violations of laws which we know, but they may be illustrations of laws which we do not know. We cannot, without presumption, make the assertion that they are violations of law, until all the laws in accordance with which God works in His universe are known to us. It is probable that even now we know only a fragment, and a small fragment, of them.

To take a single instance. It seems possible that before long some of our existing beliefs with regard to the constitution of matter will have to be revised. The discovery of radium, the increase in our knowledge of the nature and powers of electricity, and other dawning possibilities, are pointing the way to deep mysteries in nature, the probing of which may lead to a complete revolution of our convictions as to what is possible and what is impossible in the material universe.

Be this as it may. There is at any rate this momentous consideration. For those who in any real sense believe in the Incarnation, for those to whom Jesus Christ is an absolutely unique Personality, there ought to be grave hesitation and deep reluctance, if not positive refusal, to state, with anything approaching to confidence, what was impossible for Him in reference to the world of matter and of mind. We do not know the limits of our own powers, which of late have been found to be far greater than had been supposed; and it is indeed rash to be very positive about the limits of

His. His birth was the entrance of a new force into the world, analogous, to a very limited extent, to the first introduction of artificial fire. How incredible its powers must have seemed to those who had never seen it, and had hitherto had no experience of anything that could give intense heat and light other than the sun! Christ was, it is true, in the fullest and most real sense, man; and therefore there must have been limitations. But He was not a mere man. He was the Word of God made flesh; and therefore His birth, whether we accept the gospel account of it or not, was supernatural, and He Himself was unique. Neither before nor since has there been any being like Him. Are we, then, in a position to state, with anything like certainty, the conditions under which so unique a Personality would work in reference to the material world? We really know very little about such conditions. We have only imperfect knowledge of the conditions under which we ourselves work. As has just been intimated, the last half-century has taught us that our own powers are much larger than they had been believed to be, and limitations which had been supposed to be universal and stringent have been found to be non-existent. It appears to follow from this that it is presumptuous to draw a hard-and-fast line of division between the miracles which have been attributed, on good authority, to our Lord, and to say that some, though marvellous, are in harmony with our experience, and are therefore credible, but that others are contrary to our experience, and are therefore incredible. Here also we seem to have a sphere in which it is wise to profess a reverent agnosticism, and to say that we do not possess the knowledge which would justify us in asserting, 'It is impossible to believe that Jesus Christ did these things.'

Before concluding, it may be worth while to make clear what is not urged in this paper and what is.

It is *not* urged, with regard to religious truth, that in all cases in which certainty is unattainable it is our duty to abstain from forming an opinion and having a belief. That is a question which each person must decide for himself. For many people it might be beneficial to have a belief, and to cherish it as a guide to thought and conduct, until it has been proved to be untenable. A belief carefully and patiently reached would be likely to be an approximation to the truth. For other

people it might be wise not to perplex themselves with insoluble problems. Let each person be persuaded in his own mind.

What *is* urged is, that in all cases in which certainty is unattainable it is our duty to abstain from condemning other Christians for not thinking as we do respecting them. Our ignorance ought to be known to ourselves, and, when occasion arises, confessed to others. Religious truth is a very large thing, and none of us grasps more than a fragment of it. The fragment which other people grasp may be very different from our own, and yet, for all that, they may be justified in believing that it is true. As John Henry Newman

has reminded us, there are regions of thought in which something that we know to be false is the nearest approach that our minds can make to the truth.

The recognition of this fact, namely, the largeness of the field in which Christian Agnosticism can be exhibited, gives full justification to the comprehensiveness which is one of the great glories of the English Church. In it Low, Broad, and High can all find a place, and hold it with a good conscience, because the points respecting which each individual differs from his brethren are questions about which neither reason nor revelation gives any sufficiently certain decision.

Literature.

JOHN SMYTH.

It is a multitude which no man can number that has gone and goes by the name of John Smith. No wonder if one of them should drop out of sight. Browne and Robinson succeeded in holding their place among the Pilgrim Fathers, but Smith (as he spelt his name at first) died early and was forgotten. It is only within quite recent years that industrious and loyal historians like Shakespeare and Burgess and Burrage and Whitley have recovered him his true place in the conquest of America and the calendar of saints.

Dr. W. T. Whitley is not only the latest and greatest of John Smyth's biographers; he is also the editor of his works. The title is *The Works of John Smyth, Fellow of Christ's College, 1594-98* (Cambridge: At the University Press; 2 vols., 31s. 6d. net). And the works will do more than all the biographies to give their author a place in literature and in our regard. Dr. Whitley's introduction is fine biographical work, the Baptist and the scholar being most happily harmonized in him. But the biography is Dr. Whitley's; the works are John Smyth's own. We shall remember the editor by the one, the author by the other.

With what surprise do we recognize the originality and insight of the exposition of the Lord's Prayer, which occupies nearly two hundred pages of the first volume. When Dr. Nestle wrote his article on the Lord's Prayer for the DICTIONARY

OF CHRIST AND THE GOSPELS, he made a great effort to record all the literature; but he did not know John Smyth. Dr. Whitley has rescued it from one or other of the libraries where it has lain unstudied all this time. How Nestle would have relished the quaint discussion of the words 'After this manner pray ye.' Smyth says: 'The meaning of which words must needs be one of these things following, that is to say; Pray either

1. These words onely: or
 2. This matter onely: or
 3. In this method onely: or
 4. These words and matter: or
 5. These words and method: or
 6. This matter in this method: or
 7. These words, and this matter, in this method.'
- Now, which does he conclude it is?

HOMER AND HISTORY.

In calling his new book *Homer and History* (Macmillan; 12s. net) Dr. Walter Leaf tells us that his desire is to make the study of the Homeric poems a contribution to history. He is not to be engaged with either æsthetics or literary criticism. He tells us, in short, that he is returning to his old pet theme and hoping to prove that 'the poems really do depict, as contemporaries, the Achaian age, as they profess.'

Dr. Leaf starts, as all historical criticism of Homer must now start, with the discovery of

Mycenæan Troy. That fixed mark separates the old from the new. The old criticism largely denied the reality of the Trojan War, and as a consequence found itself, like the fallen angels, 'in wandering mazes lost.' The new criticism has Schliemann's spade behind it, a respectable fact. Henceforth every theory must begin with that; and henceforth 'it will rest with the spade to say if this or any other temporary solution of the Homeric problem is right or wrong.'

Two theories, which *might* be consistent with the fact of the Trojan War, are cleared out of the way. One is called *Sagenverschiebung*, the transference of legends from one place to another. Dr. Leaf does not believe that the Trojan War took place in Central Greece, and was transferred by tradition or migration to the Troad. The other is the theory of 'faded' gods. Dr. Leaf does not believe that the Homeric heroes were originally gods and were watered down into men. The human mind works the other way. Men are often elevated to the high rank of gods, sometimes during their lifetime; they are never, either in ritual or in poetry, degraded from the rank of gods to the rank of men. The heroes of Homer—Achilles, Hector, Odysseus, and the rest—were men of like passions such as we are.

And so, when the gods or goddesses take part in the affairs of men, their part is purely poetical. It may be removed without loss to the story, except of picturesqueness, and without taking anything away from its historical credibility.

Not only does Dr. Leaf recognize the history behind the poetry of Homer; he believes that Homer himself recognized it, and that that is what he meant by Fate. 'The Homeric conception of Fate is of a mysterious power in the background to which at critical moments in the story Zeus himself is subordinate. It is symbolized in the Scales of Zeus, to which the Father of Gods has to appeal to learn what his decision must be. In the decisive moment of Hector's struggle with Achilles, Zeus hangs his scales to learn what the outcome is to be; and Hector's doom sinks down. Why is this? Surely because the positive datum of the legend told that Hector was actually slain; that was something which the poet could not deny or the god himself make undone:

non tamen irritum
diffinget infectumque reddet
quod fugiens semel hora uexit.

'The poet has to acknowledge that there are certain data which he regards as historical, as things done, with which he himself must not tamper; neither, therefore, can the epiphenomenon, Zeus, tamper with them; the decision is not with Zeus, but must be attributed to Fate. To Homer, in fact, if I may say so without undue levity, Fate is the *fait accompli*.'

Dr. Leaf does not accept the catalogue of the ships. It is neither Homeric nor historical. The rest he does accept. No doubt there are secondary persons and secondary events which are due to the imagination of the poet. How many and who or what they are is 'proper subject for inquiry.' But 'the names which are celebrated as those of the heroes who fought before Troy are the real names of the Achaian leaders. Agamemnon was a real king of Mykene and overlord of all the Argives; and I am not afraid of the conclusion, however humorously put, that "Menelaos was a well-known infantry officer with auburn whiskers." That is, I think, substantially true, though I would not pin my faith on the colour of his hair. That he was brother of Agamemnon I do not doubt.'

MIND IN EVOLUTION.

In issuing the second edition (after fourteen years) of his book on *Mind in Evolution* (Macmillan; 10s. net), Professor L. T. Hobhouse writes a striking short preface, of which this is the most striking part:

'In some material respects I have found it necessary to modify opinions formed on the data available in 1900. In particular, the observations of Mr. H. S. Jennings have shown me that something of the nature of mind is to be carried further down in the organic world than I supposed. His results, together with other work in general psychology, have led me, however, to extend rather than to narrow the view taken in the first edition of the function of mind in evolution, and even to raise the question whether mind (in the infinitely varied forms of its activity, from the groping of unconscious effort to the full clearness of conscious purpose) may not be the essential driving force in all evolutionary change. In any case, the revolution which has overtaken biological theory during the same period is profound. Its significance is as yet imperfectly grasped, but it will, I believe,

be found, as time goes on, to have invested the constitution of the living being as against the environing conditions with a new importance, and in this constitution the fundamental fact everywhere is that the living being is not passive but active, not mechanical in its reaction to things, but assertive, plastic, and, in a measure proportioned to its development, self-determining. If this is so, psychology will in the future have a larger part to play than has hitherto been supposed in the study of the rise and decay of forms of life.'

One can easily understand, after reading these words, that the book is considerably altered. It is so. The fundamental idea, that mind is an evolution along with the rest of the personality, remains. We may agree with it or we may differ from it—there is no new evidence to convert the unbeliever—but there it is. And now there is added to it the idea of the mind being an active factor in its own evolution—an idea which may carry Professor Hobhouse further than he sees.

THE RED INDIANS OF THE PLAINS.

The Red Indians of the Plains is the title which the Rev. J. Hines has given to his record of thirty years' missionary experience in the Saskatchewan (S.P.C.K.; 6s. net). Mr. Hines makes no attempt to tell an artistic story, and yet his directness of statement makes better reading than the most perfectly constructed paragraphs. He makes no attempt to repeat good anecdotes, but the circumstantial plainness of his own actual experience is more convincing as well as more entertaining than the professional story-teller's well-dressed narrative. Without the least encouragement from art we read the book from cover to cover, always at home with the author, always interested in his interests, always sharing his defects and rejoicing over his rare but delightful victories.

Sometimes his work was delicate as well as difficult. 'About this time I had quite a strange experience, one which I think may be described as almost unique among the clergy. It was this. One of my Indians at Sandy Lake paid me a visit, and remained rather longer than I thought was necessary, considering the conversation that passed between us, but I felt sure he had some object in staying so long, and, in order to help him to unburden his mind, I suggested that if he had

nothing more to say he had better be going, as I could not spare him any more of my time. He said he had come to see me on some very important business. Then I replied, "Proceed to business at once." "Well," he said, "it is about six months since my wife died, and, just before she left me, she said in the presence of witnesses that, if I remained single until the following spring, I was to get married again, and, as the leaves are already big on the trees, I have come to see you and hear what you have to say about this. . . . I do not want to be troubled with an old woman, and I do not suppose a young woman would care to be troubled with me; I want a woman about my own age." I was more than pleased with his remarks, and thought they savoured of much premeditated thought, so, knowing a widow woman about his own age, whom I had noticed taking great interest in his bereaved children, I mentioned her name as being a suitable person. "Ah!" he said, "I knew you were always guided by the Great Spirit in all you undertake; that is the very woman I have been thinking about, and how could you have known this, unless the Great Spirit had guided your judgment?" "Well," I replied, "I am glad that you look at it in that way; now you had better go and propose to her." "No," said he, "I cannot do that. If I knew she would say 'Yes,' I should go, but she might say 'No,' and Indians never like to have their petitions rejected when they go on business of that nature." "Then I asked him what he intended doing. "Why, sir," he said, "I want you to propose for me!" Well, I was in a fix! but having yielded so far to his request, I felt bound in some way to go on to the end. So having obtained my wife's permission, I called on the widow at my earliest convenience and explained matters to her, taking great pains to make her understand I was proposing for the other fellow, and not for myself. Yes, I assure you, necessity was laid upon me to do this, because, as I have said, men in those early days did have two wives, and she might think I had some sinister motive in speaking to her about the subject of matrimony. My mission was successful, and in due course they were lawfully married, and the union proved a happy one. Before leaving this subject I would like to ask any of my clerical readers if any of their parishioners ever had such implicit confidence in their judgment and tact as to trust them with negotiations

of such a delicate nature as this one entrusted to me?’

FABRE D'OLIVET.

Fabre d'Olivet died in 1825, after suffering, as he believed, from the jealousy of Napoleon. If he had misfortunes in his lifetime he has now had the rare good fortune of finding a convert and translator in the person of Nayán Louise Redfield. The work which has been translated is entitled *Hermeneutic Interpretation of the Origin of the Social State of Man and of the Destiny of the Adamic Race* (Putnam; 15s. net). It is a volume of more than six hundred large octavo pages (including the author's Introduction), but it is only a part, and a small part, of the work which M. d'Olivet intended to write. He says: 'The work that I am publishing on the social state of man was destined at first to become part of a more considerable work that I had planned upon the history of the world and its inhabitants, and for which I had collected much material. My intention was to present from the same point of view, and in effective arrangement, a general history of the globe that we inhabit, under all the relations of history, natural and political, physical and metaphysical, civil and religious, from the origin of things to their last developments, in such a way as to describe without any prejudice the cosmogonical and geological systems of all peoples, their religious and political doctrines, their governments, customs, and diverse relations; the reciprocal influence which they exercise upon civilization, their movements upon the earth, and the fortunate or unfortunate events which describe their existence more or less agitated, more or less long, more or less interesting; in order to draw from all this, knowledge more extensive and more sure than has hitherto been obtained upon the intimate nature of things, and, above all, that of Man, whom it is most important to understand.'

The difficulty which M. d'Olivet experienced was not in collecting his materials, but in interpreting them. He found that every author and every book in the ancient world had been utterly misunderstood and misrepresented by modern writers, and it was necessary for him, first of all, to lay down rules of interpretation. The very language in which the ancients wrote has been misunderstood. Before he could do anything with

the Bible he had to write a large book on the Hebrew language, wholly overturning all the grammarians and lexicographers and all their works. This involved him in controversy 'which carried its venom,' he says, 'into the very precincts of my domestic fireside'; and, instead of helping, greatly hindered the production of his history of the world.

Fabre d'Olivet was an occultist. In the words of his translator, he is 'the great metaphysician of Esotericism of the nineteenth century, who penetrated far into the crypt of fallen sanctuaries to the tabernacle of the most mysterious arcanas.' His book has been translated and published opportunely. The number of those who are at the present time taken up with efforts to reach 'the most mysterious arcanas' is very great. It is quite possible that the prophecy of the translator will now be fulfilled, and he whom his contemporaries looked upon as a visionary or a fool, will be said to be truly described as a man of genius, who, 'transcendental in his intelligence and with his attributes of seer, has "cleared the luminous path," has penetrated the mysteries of the Bible, and given to us not only the visions of a lost past, but has esoterically interpreted its symbols.'

PREHISTORIC MAN.

That 'the proper study of mankind is man' may not be true, but it is the most widely interesting study. Its interest makes us look before and after. We have almost made our day notorious for the foolishness of our attempts to see the unseen and anticipate the future. And we are only a little less interested in the prehistoric past.

A book with the title of *Prehistoric Man and his Story* (Seeley; 7s. 6d. net) will find us at once. Is it reliable? Is it readable? It is both, for its author is Professor G. F. Scott Elliot. It is a rather rare result of the scientific and the artistic temperaments working harmoniously to one end. And its attraction is added to by the illustrations that have been first so cleverly devised and then so plentifully scattered through its pages. Here is the Old Man of Cromagnon restored to his figure and face as when alive (under the direction of Professor Rutot of Brussels) and then photographed. And here also are all the other early types, quite lifelike and quite companionable

—except perhaps the Neanderthal Man, who does look a little off type.

They who have been content with Milton's universe as Masson has described and drawn it will have their complacency disturbed if they read *The Universe as Pictured in Milton's Paradise Lost*, by William Fairfield Warren, Professor of Religions and Religion in Boston University (Abingdon Press; 75 cents net). In 'ten short paragraphs' Professor Warren gives us *his* conception of the Universe of Milton, and carries conviction. He adds to it some complicated but surprisingly luminous diagrams. One of them is a diagram of the Babylonian Universe. It differs utterly from Dr. Owen C. Whitehouse's diagram in the *DICTIONARY OF THE BIBLE*, which has been so frequently praised and copied. If the Babylonian is the original of the Hebrew conception of the Universe, Dr. Whitehouse is nearer the truth, for it is certain that he meets better the demands of the Creation narrative in Genesis.

The Rev. Charles Fremont Sitterly, Professor in Drew Theological Seminary, has published a new translation and commentary on the Book of the Acts of the Apostles. He has chosen for title *Jerusalem to Rome* (Abingdon Press; \$1.50 net).

The translation is in the language of to-day, with recollections of the Authorized Version. Take this passage:

'As he was making his defense, Festus called out, loudly,

"You are mad, Paul! Your great learning is driving you into insanity."

"I am not mad, most noble Festus," said Paul, "but am speaking words of sober truth. For the king knows about these matters, and I am speaking to him without constraint. I do not believe that any of these things is obscure to him, for this has not happened in a corner. You believe the prophets, King Agrippa? I know you believe them."

"In a little while you will persuade yourself that you have made me a Christian," said Agrippa.

"I would to God," said Paul, "that whether in a little while or longer, not only you but all my hearers to-day, might become such as I am—except for these chains."

The commentary is as new as the translation.

It is not an explanation of the words of the text; it is a paraphrase of its thought. This is the commentary on the last of the words already quoted:

'Now Paul is compelled to stop. Even Agrippa cannot be catechized before so mixed an audience by a state's prisoner, especially on matters of personal belief. He could not answer truthfully that he believed the prophets in any sense comparable with Paul's high belief, and as Festus his host has plainly become anxious to end the hearing, he replies with half-seriousness and a trifle of irony: "At this rate you'll be saying in a moment I'm a Christian! You are persuaded I'm a believer like you in the Prophets; with a little more effort you'll reach the conviction I'm a believer in the Nazarene!"

'Paul is distressed, but he answers, sincerely,

"I deeply wish that whether by little or larger effort I might persuade both your Majesty and all who are here present this day to become indeed Christians like myself—not, of course, including these chains." Thus with courtly courtesy, mingled with a touch of humor, Paul raises his manacled hands and says the last word.'

The book is beautifully printed and appropriately illustrated.

Is there any writing so difficult as the writing of an introduction to another man's book? Professor Gilbert Murray has written an introduction to Mr. J. A. K. Thomson's *The Greek Tradition* (Allen & Unwin; 5s. net), and has shown that it can be done, and how. There is the risk that Mr. Thomson's work may be misapprehended. He is not content to construe and translate; he seeks to know what the poem meant, what there is fine about it, and how it came to be what it is. Now these questions demand the use of the imagination, and Professor Murray thinks that teachers do not use the imagination or teach the use of it. So Mr. Thomson may be misunderstood, and we are thoroughly interested in Mr. Thomson before we begin his book.

The subjects are various—'An Old Map,' 'Thucydides,' and the like, or unlike. But they are all well-informed and imaginative. This is the characteristic of the volume from beginning to end. This makes it a book. There is the most exact scholarship and there is the most imaginative interpretation, and these two excellences are fused in a higher excellence, a unity of thought and

feeling which makes literature. One of the most arresting of the papers is an essay on 'The Springs of Poetry,' from which a short quotation may be made. Mr. Thomson says: 'The emotion (if we may call it that) which is touched by poetry and expressed in it is a sense of the solidarity of our being with that of nature and our fellow-men. What I mean by this it will be the business of the following pages to explain. Meanwhile I simply state the argument: which is that, the further back we trace it, the more conscious and realized is this feeling of the unity of man's life with that of the beasts and plants and stones, and the more nearly does poetry approach the nature of a spell which aims at evoking this sentiment. And I conclude that poetry is still essentially a spell or charm (*carmen*), awakening or reawakening the sense that we are organic with the world.'

It is surely a proof that we did not want war that so many English men and women are striving to lay down the conditions of peace. If we had wanted war we should have had the conditions of peace settled in our minds before the war began. No warning, no education, would have been needed. It is the surprise of the situation that drives us to the consideration of the great questions which are before us when the war is over. We cannot be too considerate of them. Let us therefore read and read again, and let us exercise our own judgment on, the essays in a book which Mr. Charles Roden Buxton has edited. Its title is *Towards a Lasting Settlement* (Allen & Unwin; 2s. 6d. net). Mr. Lowes Dickinson writes on 'The Basis of Permanent Peace'; Mr. Buxton himself on 'Nationality'; and there are other able writers, men and women, on 'The Freedom of the Seas,' 'The Open Door,' 'The Parallel of the Great French War,' 'War and the Women's Movement,' 'The Organization of Peace,' 'Democracy and Publicity in Foreign Affairs,' 'The Democratic Principle and International Relations.'

Were you aware that there is such a thing in the newspapers—in some newspapers—as 'third leaders'? They do not deal with the political questions of the moment. They deal with any literary or social matter of any moment whatever, from Curiosity to Castles in the Air.

The *Times* has 'third leaders.' Dr. J. W.

Mackail has written an introduction to a bookful of them. The title is *Modern Essays* (Arnold; 5s. net). Dr. Mackail warns us against reading the book as a book. Read an essay at a time, he says. This advice is given for the sake of the essays as much as for our sake. But one of the essays is on the subject of giving advice, and one on taking it. And we are encouraged to disregard Dr. Mackail and read as we please. One advantage of reading right on is that we become interested in the writers. They are never named, so we compare style, ideas, temperaments, and wonder if this is the work of So-and-so and that of such another. And we gain a new conception of the strangeness of the human mind that it can look at things in so many different ways and never lose its interest in them.

Messrs. Bell & Sons have issued Dr. Holland Rose's great estimate of our 'great commoner' in a cheap edition. The title is *William Pitt and National Revival* (7s. 6d. net). It is a book to be read by everybody. For it opens the way to a solution of those questions of nationality and justice which every thinking person must seek a solution of—questions which are with us now but will become very urgent upon us as soon as the war is over.

A History of Political Economy, by Dr. John Kells Ingram, still holds its ground, though the whole science of Political Economy is now declared to be dead and buried. A new edition has been prepared and a supplementary chapter added by Professor W. A. Scott, LL.D., of the University of Wisconsin. The Introduction has been contributed by Professor R. T. Ely, LL.D., of the same university (A. & C. Black; 7s. 6d. net). Professor Scott's chapter is entitled 'The Austrian School and Recent Developments.' There is not a better chapter in the book. Under 'recent developments' every great country in Europe is surveyed, together with the United States of America, and a most valuable bibliography is added to each section. In the Introduction, Dr. Ely gives one a good idea of Ingram's personality while estimating his work and influence. 'Ingram,' he says, 'was a leader among a group of men who have been successful in introducing humanitarianism into political economy. No attempt can be made here and now to apportion credit among those who belong

to this group, but for England and America no inconsiderable proportion of it belongs to Dr. Ingram. He did his man's part.'

Very useful at this time will be the able *Analysis of Mill's Principles of Political Economy* which has been made by Mr. L. Oldershaw, M.A. (Blackwell; 2s. 6d. net).

A selection of *Tales by Polish Authors*, translated by Else C. M. Benecke, has been issued by Mr. Blackwell of Oxford (3s. 6d. net). Its contents are 'Bartek the Conqueror,' by Henryk Sienkiewicz; 'Twilight' and 'Temptation,' by Stefan Zeromski; 'Srul—from Lubartów,' by Adam Szymański; 'In Autumn' and 'In Sacrifice to the Gods,' by Wacław Sieroszewski. The little volume will be a surprise. The popular literature of Poland is translatable, and it is worth translating.

The Spiritual Exercises of St. Ignatius Loyola are now within reach of everybody in a new translation by the Rev. Joseph Rickaby, S.J. (Burns & Oates; 5s. net). The translation is printed in parallel column with the Spanish. Then Mr. Rickaby adds Notes which are both explanatory and apologetic. It is right that Protestants should know what the Exercises are; it is right that they should know how they are still defended. Take the statement by Loyola that after His resurrection Christ appeared first to the Virgin Mary. Mr. Rickaby quotes St. Teresa to the same effect, and then tells us that 'the Evangelists are silent on the point for other reasons and perhaps also for this, that Mary was not an Apostle, and it was their concern to narrate the appearances of our Risen Lord to His Apostles, appearances official as well as personal and consolatory, to those *pre-ordained witnesses of the resurrection*, by whose testimony the rest of the Church has been assured of the fact.'

The Rev. John Roscoe's book on the Baganda is one of our best authorities on the religion of the tribes of Africa. No other book of his could be quite so valuable, for it is the Baganda alone that he knows intimately. But he knows the Northern Bantu as well as anybody else—the Banyoro, the Banyankole, the Bakene, the Bagesu, and the Basoga; and even of the Nilotic tribes, the Bateso and the Kavirondo, he knows a little. He has,

besides, the gifts and the training that are requisite. So he has written down all that he knows of all those tribes, and his book has been published at the Cambridge University Press under the title of *The Northern Bantu* (12s. 6d. net).

It is said that when you go to live among savages they seem to you at first to be all alike, but after a time they differ from one another just as Europeans do. So is it with their customs and their beliefs. A little knowledge sees sameness; a more careful study finds endless diversity. Mr. Roscoe has described each tribe by itself. He sees the differences, and he makes us see them.

The volume of *Morning Rays* for 1915 is out (R. & R. Clark; 1s. net). Its editor is still the Rev. Harry Smith, and he edits it as conscientiously as ever.

Messrs. Constable have reissued the College addresses of Professor F. G. Peabody of Harvard. It is a good deed, for which many a Christian pastor in this land will be grateful. The reissue is not less attractive than the original. There are four volumes—*Mornings in the College Chapel* (2 vols., 2s. net each), *Afternoons in the College Chapel* (2s. net), *Sunday Evenings in the College Chapel* (2s. net).

Mr. Arnold J. Toynbee has written a sequel to his fine book on *Nationality and the War*, and has called it *The New Europe* (Dent; 1s. 6d. net). He is deeply concerned about the war; he is as deeply concerned about the peace that is to follow. One thing is clear to him—the settlement must be along the lines of nationality. But how to keep these lines and get the various nations to work harmoniously with one another—that is the question. Mr. Toynbee turns to the United States of America. The States submit their individual sovereignty to a federal organ, and invest this authority with responsibility and real power. Why not induce the nations of Europe to do likewise?

Under the title of *The Magic of Experience* (Dent; 2s. 6d. net), Mr. H. Stanley Redgrove has published a short statement of his philosophy. What is his philosophy? To save misnaming he names it himself: 'If my own views must be labelled, then I would prefer the label to be one of my own choosing, and I do not think that I can

choose a better one than "Idealistic or Rational Empiricism." I use the term "empiricism," because I believe that no true knowledge is attainable apart from experience. I use the term "rational," because I believe that bare experience is not sufficient for this end: experience must be interpreted by reason.'

This Rational Empiricism he explains in three parts, one part discussing Idealism, one Mysticism, and one the Nature and Criteria of Truth. The chapter on Mysticism is surprisingly sympathetic; for Mr. Redgrove holds firmly that mysticism is not opposed to reason. On the contrary, 'Mysticism is the spirit of reason in religion.' What, then, does he mean by reason? He answers: 'Not a cold, formal rationalism, a thing as much to be deplored as an unhealthy emotionalism, but a spirit of rationality in which the heart joins forces with the head, and the feelings are given due place. The faith of the mystic is not founded upon the statements of other men, but on the facts of his own consciousness; his religion and his reason are indissolubly united, and as Emerson well remarks: "When all is said and done, the rapt saint is found the only logician."'

A book on *The Doctrine of the Atonement* (Duckworth; 2s. 6d. net) from so competent a theologian as Mr. J. K. Mozley, M.A., is pretty sure of a welcome. Inevitably perhaps, though we should say sorrowfully, Mr. Mozley has had to treat the subject historically and discuss the theories so often discussed already. But when we reach the seventh, which is the last chapter, we reach Mr. Mozley himself.

He believes in the Atonement. It is a fact, historical, religious, moral. It is a supernatural fact, however. And being supernatural it is incapable of demonstration. It is a mystery. In any attempt to explain it, three things have to be taken account of—the meaning of the Bible, the meaning of the moral consciousness, and the meaning of Christian religious experience. In all these things there is mystery, and the Atonement is the mystery of mysteries.

Whereupon Mr. Mozley proceeds to explain the mystery, and shows that with the right exercise of a right faith the mystery may become not only credible, but the greatest of fructifying facts for heart and life.

ing (Griffiths; 1s. net), the Rev. J. Neville Figgis endeavours to show what the Gospel of the grace of God is good for in these days of little theology and much suffering. He encourages us all to become mystics; but he knows that the trouble has first to be dealt with, the Tragedy of the World, as he calls it, and his best sermon is on salvation from sin.

Mr. Harry Goodman, who writes on *God, the World, and the War* (Heffer; 6d. net), has little faith in the progress of the world, but much in the progress of the men and women that pass through it. So war does not shake his faith. It is one of God's tools, the rod in His hand, for our training.

Mr. W. F. Henderson of Edinburgh has issued a new and improved edition of *The Pastor's Diary and Clerical Record* (2s. net). It has been prepared by the Rev. Louis H. Jordan, B.D.

Partly prose and partly poetry, but all sincere and helpful, is the little book of consolation which Professor David Smith has written (Hodder & Stoughton; 1s. net). Its title is *To the Uttermost*.

Under the title of *A Letter to You* (Hodder & Stoughton; 1s. net), a number of letters have been published under the editorship of the Rev. R. H. Fisher, D.D., editor of *Life and Work*. One is a letter to Our Soldiers at the Front; one to Sailors on the Sea, one to Toilers in the Fields, and so on. The writers are nearly all ministers of the Church of Scotland. Professor Milligan writes the letter to Children, not missing his opportunity.

The Rev. John A. Hutton, D.D., has made himself familiar with the popular literature of our time, both unmoral and anti-religious. His verdict is that, on the whole, it is ephemeral. It takes too little account of the instincts of our nature, too little of the way by which we have come and the experience we have gathered. He writes a book on *Ancestral Voices* (Hodder & Stoughton; 6s.). He sets the 'ancestral voices' against the mushroom theories of life that are so plentiful. He has the gift of popular approach unsurpassed by the most pestilential writer, and he uses it. Half the book deals with 'the Sense of Sin in Great Literature,' a timely topic, which he handles fairly but quite

In his new volume of sermons, *Times of Refresh-*

courageously, and without a moment's thought of compromise between Christ and the World.

The Rev. J. N. Ogilvie, D.D., being appointed Baird Lecturer for 1915, chose *The Apostles of India* as the subject of lecture. The volume is now issued (Hodder & Stoughton; 6s. net). It adds to the range of the Baird Lectures. At the one extremity may be placed Dickson's exposition of the 'Pauline Conception of Flesh and Spirit,' at the other Ogilvie's 'Apostles of India.' This is a popular book. Dr. Ogilvie desires to commend Foreign Missions to the multitude. And he knows that the multitude is more interested in persons than in causes. So he writes short appreciative biographies of the great men who have given themselves to the Christianizing of India, from St. Thomas to Alexander Duff. The task has demanded much reading. And as Dr. Ogilvie is no ordinary popularizer of other men's research, it has involved not a little verification. The chief merit of the book, however, is that each of these Indian 'apostles' is clearly seen in himself and in his work, a living personality doing that which no other man but himself was called to do.

The evangelical doctrine of the Church needs ever new exposition. Men persist in calling it 'low.' It is really so high that only the utmost loyalty to Christ enables one to attain to it. Canon J. G. Simpson has given a brief exposition of *The Conception of the Church*, as he understands it (Longmans; 1s. net). He understands it very well.

Under the title of *The Light Within* (Longmans; 9s. net), the Rev. Charles Lewis Slattery, D.D., Rector of Grace Church in New York, has published a study of the Holy Spirit. It is a study of human history. Dr. Slattery finds the work of the Holy Spirit in the life of man. Quicquid agunt homines—what men do, that is the doing of the Holy Spirit of God. There may be grieving here and quenching there; but wherever Christ can see of the travail of His soul in the progress of the centuries, there is the operation of the Holy Ghost.

There is first a chapter on the thirst for God; next a short history of the Holy Spirit's presence in the world before Christ; the New Testament phenomena occupy five chapters following; then

the promise is seen to be fulfilled in two thousand years' enjoyment of the life that is the light of men. The last chapter is a forecast of the future.

Here then is no repetition of familiar formulæ. The great doctrine of the Holy Spirit is lifted out of the timidity of credal definition or scriptural quotation and made part of our everyday belief, our everyday life.

The War and the Kingdom of God is the title of a volume of essays edited by Mr. G. K. A. Bell, M.A. (Longmans; 2s. 6d. net). Canon H. L. Goudge writes on 'Christianity and War,' and on 'The Prayers of the Church in Time of War.' Canon Peter Green on 'The Humiliation of War,' Canon J. G. Simpson on 'The Witness of the Church in Time of War,' and Canon Scott Holland on 'The Work of the Church after the War.' The editor himself writes an Introduction. The whole purpose of the book, the purpose of the editor and of every writer in it, is to prepare us for the end of the war. It has happened this time, they seem to say, let it never happen again. Let the Church of Christ see to it that it shall never happen again. They ask what war is, what peace is; they expect that in future we shall study both peace and war more than we have done and preach more about them. We have partly drifted into this war, partly been driven; let us see to it that we neither drift nor are driven into another. The Church of Christ can put an end to war if it will.

In a book of two hundred pages Mr. J. W. Powell answers the question, *What is a Christian?* (Macmillan; 4s. 6d. net). It is a question which could occupy volumes. Mr. Powell selects his aspects. The selection is determined by the war. What is a Christian? The question arises because so many say that Christianity has broken down. The conclusion is that Christianity has not had a chance. They who have made the war are not Christians.

Mr. Stephen Paget has an enviable way with young people. His *Essays for Boys and Girls*, in which he offers 'A First Guide toward the Study of the War' (Macmillan; 5s. net), is as fine a combination of good writing and healthy thinking as boy or girl is ever likely to see; and it is all their own, not an adult within sight. More than

all other things there is in the book education in patriotism. It is not the patriotism of the jingo variety, or of the peace-at-any-price variety; it is the patriotism that has faith enough in God to make the great venture. The book is illustrated by nine of the famous *Punch* cartoons.

Of the books which have been written since the War began for the purpose of making clear the political situation, one of the best is *The War and Democracy* (Macmillan; 2s. net). It contains eight chapters written by Mr. Alfred E. Zimmern, Mr. J. Dover Wilson, Dr. R. W. Seton-Watson, and Mr. Arthur Greenwood. These men are all thinkers and writers, and they have distributed the topics according to their several ability. The most important topic for us to study at this stage is nationality. It runs through the whole book, but is explained most systematically by Mr. Dover Wilson in the second chapter on 'The National Idea in Europe, 1789-1914.' The book deserves the widest circulation, and to secure that the publishers have put a merely nominal price upon it.

The Rev. Cyril Hephner recently gave an account of his experiences of silent prayer. The circumstances of his first contact with it arrested the attention; his evident sincerity and unwilling conviction made so great an impression that he has been encouraged to write yet another book on the same subject, that he may deepen the impression already made and record his fuller experience. He calls the new book *The Fruits of Silence* (Macmillan; 4s. 6d. net). What does it mean? It is simply that Mr. Hephner has entered upon the practice of the presence of God unwittingly, and for the old familiar language of the mystic uses a modern terminology? If that is so, then let us enter with him by this open door. Surely we can pray silently. Surely we can wait upon God and be still.

Why do so many Irish stories 'bring the eternal note of sadness in'? Katherine Tynan has published a volume of short stories, calling it *Countrymen All* (Maunsell; 2s. net). They are all pathetic. Some of them are poignantly pathetic, relieved from the madness of sorrow only by the author's consummate art. What is it that throws this atmosphere round the literature of Ireland? Its history? Its climate? Its heredity? The Irish-

man is anything but morose; it is not mere disposition. With wonderful skill, as if it were instinctive, Katherine Tynan gives every tale its own colour; the pathos is always there, the variety is the most pathetic thing about it.

Mr. George W. Russell, who writes as 'A. E.,' has published a volume of *Imaginations and Reveries* (Maunsell; 5s. net). They are not so difficult as his poetry; they are not less thoughtful.

There is nothing in literature more notable at this moment than the work of Irish men and women. No one can be unconscious of its significance. They are themselves so conscious of it that they have begun to consider whether it is to be national or cosmopolitan. In one of his essays Mr. Russell discusses the question. He feels the pull of Dante and of Milton; why should Ireland not receive of the wide world's gifts and give of its best in return? He believes that that can all be, if the Irish literature is truly national. Every country is an ideal to its own. Let Irish authors offer the Irish everywhere a true and lofty ideal, whether by using the ancient heroes—Cúchulain, Fionn, Ossian, and Oscar—or by lifting up new heroes into the place of the ideal. Then the literature of Ireland will be Irish and will claim the homage of Irishmen, while it will also take its place, if worthy, in the literature of the world. Balzac and Tolstoy are ours, yet Balzac is French and Tolstoy is Russian. Why should not Katherine Tynan, and let us say A. E. himself, be both Irish and cosmopolitan? Dante became the world's *because* he chose the Italian language and wrote as an Italian. It is a much debated matter, but the solution is certain if Irish authors have courage enough.

This, however, is only one essay. Every essay in the book is to be read and reckoned with.

The Rev. Alexander Smellie, D.D., has published four addresses on Sanctification. The title is *Lift up your Heart* (Melrose; 2s. net). They are addresses, not essays, not sermons. The audience is near and in complete sympathy. The heart of the matter is that he and they believe that sanctification—holiness of heart and life—is possible, possible for them. And they go together to find it. They go the way first of the Cross, next of the Spirit, then of Faith, and lastly of Prayer.

One striking result of the War is the way in which it has stirred the universities, and not only to fight but also to write about the fighting. The Oxford Pamphlets and the Papers for War-Time are mostly the work of university dons; and there are quite a number of books besides, great and small. Of them all nothing seems to us to be more after the mind of Christ or more strengthening than the work of Mr. F. R. Barry, Fellow and Lecturer in Theology in Oriel College, Oxford. His new book is *Religion and the War* (Methuen; 1s. net).

How is *The Pacific Northwest Pulpit* meeting the problems of modern life? The answer is to be found in a volume with that title compiled by Mr. Paul Little and issued by the Methodist Book Concern (\$1 net). The Pacific Northwest Pulpit is concerned wholly with the problems of modern life; what is local and temporary even in the Gospels is passed by. But it is in the Gospels that these modern preachers find the things that make for peace in the present. They use new language, as when the Rev. Francis Burgette Short, of the First Church, Spokane, Washington, speaks of 'Brother Enoch,' or President Charles Lincoln Bovard, of Helena, Montana, discusses the Sin of Stupidity; but they have no new remedy for any sin, and no new prospect of any brotherhood but in Christ Jesus.

The twentieth century, said a great German, belongs to the Germans. He made a mistake. The twentieth century belongs to women. The Germans will have to wait. In every country women are making their presence felt; in every country they are the object of study and consideration. Miss A. M. Bacon wrote recently on 'Japanese Girls and Women.' Now Mr. Sidney L. Gulick writes on *Working Women of Japan* (Missionary Education Movement; 50 cents net). It is a sad, indeed a shameful story.

The Rev. Samuel A. B. Mercer, Ph.D., Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago, has had the good fortune to be able to publish the Liturgy at present used in the Abyssinian Church. Known to be a student of liturgies, he was appointed Hale Lecturer for 1914-15, and the subject of *The Ethiopic Liturgy* was assigned to him. Under that title he has now issued the lectures in a

volume of rare good scholarship and unexpected worth (Mowbray; \$1.50). Professor Mercer received from His Britannic Majesty's Chargé d'Affaires at Addis Abbeba a manuscript copy of the Ethiopic liturgy as it is used in Abyssinia to-day, the manuscript having been procured through His Beatitude the Abūna. That manuscript is here published, both in the Ethiopic and in an English translation, and gives this book a quite unique value. It is also well described and annotated by Dr. Mercer. Nor is even that all. There is a history of the Christian liturgy from the beginning, which becomes, when the fifth century is reached, a history of the Ethiopic liturgy. In short it is a volume that is quite indispensable to the student of liturgies. Much of what he finds here he will find nowhere else; and much of what he finds elsewhere he will find best here.

Undoubtedly one of the best collections of prayers is Dr. Selina Fitzherbert Fox's *A Chain of Prayer across the Ages*. Its first issue was unattractive and probably did not 'catch on.' The new edition puts that right (Murray; 2s. 6d. net). The number of prayers it contains is very great, and there are prayers in it which we have not seen anywhere else.

The Senior Course of the Standard Graded Text-Books for Teachers has been prepared by the Rev. R. H. Coats, M.A., B.D. (Pilgrim Press; 2s. net). Its subject is 'The Teaching of the Prophets.' The teachers are to be congratulated. This is the finest result of scholarship expressed in idiomatic English, set forth in attractive arrangement, and informed with a spirit of true devotion. There are scholars who would consider work of this kind beneath them; Mr. Coats lifts the work up to the level of his scholarship.

There is no end to the subjects of Mr. S. D. Gordon's 'Quiet Talks'; there is no end to the fertility of his mind. The latest book is *Quiet Talks on John's Gospel* (Revell; 2s. 6d. net). This is not the way in which the Fourth Gospel was ever expounded before. Christ is represented in His incarnation as a lover coming to woo His bride. The talks are (1) the Wooing Lover; (2) the Lover Wooing; (3) Closer Wooing; (4) the Greatest Wooing; (5) An Appointed Tryst Unexpectedly Kept; (6) Another Tryst. Into this

framework' the whole Gospel seems to fit itself easily. There is a certain daring familiarity of speech, but can love be too familiar of speech?

The Rev. H. A. Wilson, M.A., has prepared a 'Manual for Confirmation Candidates and other young Churchpeople.' Its title is *The Creed of a Young Churchman* (Robert Scott; 2s. net).

The Right Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh, is a courageous as well as a capable interpreter of Scripture. What has Scripture to say about the War? Not every one can answer. Dr. Walpole can answer. He has found a definite answer in our Lord's description of the fall of Jerusalem, and he applies it unflinchingly in a series of discourses which he publishes under the title of *This Time and its Interpretation* (Robert Scott; 2s. 6d. net).

A second and enlarged edition has been published of *The Return of the Lord*, by the Rev. Ernest Baker, of Johannesburg (Seeley; 3s. 6d. net).

For intelligible and reliable knowledge of Muhammadanism go to the writings of Dr. S. M. Zwemer. For the latest aspect of the whole Muhammadan question, as it is seen by an able and clear-sighted Christian missionary, go to Dr. Zwemer's latest book, *Mohammed or Christ* (Seeley; 5s. net). The book has been published opportunely. We have much before us when this war is over, and one of the greatest tasks will concern the Turk. The whole world of Islam will be on the watch. If the opportunity is unique, the difficulty will also be exceptional. Let us know at least what Islam stands for. Let us read this book carefully, prayerfully, and then go forward, not ignorant of where we are going.

One of the most useful chapters of the book gives an account of the translations of the Koran. Dr. Zwemer mentions four translations into English. Alexander Ross (1648-1688) was first. Sale came next, publishing his translation in 1734. In 1861 a new translation was made by the Rev. J. M. Rodwell. The version in the 'Sacred Books of the East' was the work of E. H. Palmer. Then there are two English translations by Moslems, one by Dr. Mohammed Abdul Hakim Khan

published in 1905; and one by Mirza Abu'l Fazl issued in 1911. There have even been attempts at a verse translation. A version in rhyme of the Chapter of the Forenoon (xciii) appeared in the *Edinburgh Review* for 1866—

I swear by the splendour of light
And by the silence of night
That the Lord shall never forsake thee
Nor in His hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee, grief no
longer control thee,
And fear no longer cajole thee.
Thou wert an orphan boy, yet the Lord found
room for thy head,
When thy feet went astray, were they not to the
right path led?
Did He not find thee poor, yet riches around
thee spread?
Then on the orphan boy, let thy proud foot
never tread,
And never turn away the beggar who asks for
bread,
But of the Lord's bounty ever let praise be
sung and said.

The Rev. B. G. Bouchier, M.A., has published ten addresses which he delivered in 1915 while acting as chaplain to H.M. Forces. The title is taken from Kipling—*For All we Have and Are* (Skeffington). Mr. Bouchier has the right to speak to soldiers and to sufferers. With a soldier's heart he endured at the beginning of the war privations and trials such as few have had to endure even in this war. But not only has he the right, he has also the ability. The addresses are to soldiers, but they have the note of sympathy and insight which makes them acceptable to all. Is it well to have suffered? Mr. Bouchier must think it is well; for what he has learnt in suffering he can now give forth in speech.

Sir Sidney Lee, D.Litt., has issued a new edition of *A Life of William Shakespeare* (Smith, Elder & Co.; 8s. 6d. net). It has been for many years the one supreme authority for the life of the dramatist. More than that, it has been a model to all who would attempt literary biography. And now the new edition brings us into touch with the

latest knowledge, not a theory being unconsidered, however grotesque, not a footnote overlooked, however ephemeral or obscure. And even since the last edition was revised there has been quite a pile of material gathered. There is nothing to cause a revolution in our conception of the man or his work, but there is much to be incorporated in that conception. The new matter has made the new edition a much larger book than before, but that is the least part of the advantage. It is all so sifted and arranged that a clearer atmosphere surrounds Shakespeare, and we see him more clearly in it. We know his friends better; we know more about their social customs and literary ideals; we are better acquainted with the places he visited and the books he read. Many are the lives of Shakespeare, but this excels them all, both in fulness of scientific accuracy and in artistic life-likeness.

A short account of 'the things which are most surely believed among us' at the present moment has been written by the Rev. Arthur W. Robinson, D.D. The title is *Christ and the Church* (S.P.C.K.; 1s. net). Recent criticism of the New Testament has been taken fully and frankly into account. This is a sign (keeping the Publishing House in mind) not to be overlooked. It enables the earnest student of the Bible to thank God and take courage.

Why does not God stop the War? is the title which Archdeacon Basil Wilberforce gives to a small volume of sermons which has been included in the 'Purple' series (Elliot Stock; 1s 6d. net). It is the title of the first sermon. The other three are not war sermons.

The Student Christian Movement is responsible for a considerable volume on *Some Aspects of the Woman's Movement* (2s. 6d. net). The editor is Zoë Fairfield. The contributors are Ernest Barker, M.A., Fellow of New College, Oxford,

who writes on the 'History and the Position of Women'; Cecilia M. Ady, Vice-Principal of S. Hugh's College, Oxford, who writes on 'The Contribution of Women to History'; Clara E. Collet, M.A., Fellow of University College, London, who writes on 'The Movement for Intellectual Training,' and 'The Economic Emancipation of Women'; Helen Wilson, M.D., Hon. Sec. British Branch, International Abolitionist Federation, who writes on 'The Moral Revolution'; Una M. Saunders, General Secretary Y.W.C.A. of Canada, who writes on 'The International Aspect of the Woman's Movement'; William Temple, M.A., lately Headmaster of Repton School, Rector of St. James's, Piccadilly, who writes on 'The Nature of Government'; Zoë Fairfield, Assistant Secretary, Student Christian Movement, who writes on 'The Woman's Movement, the Christian Ethic, and the Individual,' and 'The Woman's Movement and the Family.' At the end there is a good working bibliography and a list of Societies of Women Workers. There is variety enough in the book, but the variety is bounded by the aims of the Student Christian Movement.

The Religious Revolution of To-day, by Professor J. T. Shotwell of Columbia University, has now been published in this country, to which it is appropriately introduced by Mr. Joseph M'Cabe (Watts; 1s. net). Revolution is a mild word. Annihilation would have been more descriptive. Professor Shotwell holds that religion is ignorance, and with the progress of science will disappear off the earth. 'We must be prepared,' he says, 'to see the higher criticism destroy the historicity of the most sacred texts of the Bible, psychology analyse the phenomena of conversion on the basis of adolescent passion, anthropology explain the genesis of the very idea of God. And where we can understand, it is a moral crime to cherish the un-understood.' All this, as we saw last month, has been refuted by one of Professor Shotwell's own colleagues.

'Her that kept the Door.'

BY LADY W. M. RAMSAY, EDINBURGH.

To students of history the domestic customs of an ancient people must be a matter of great interest. To ordinary readers, like myself, they are certainly not the least interesting part of history. When, therefore, a short time ago, struck by the phrase quoted above (Jn 18¹⁶), I began to seek for further information on the subject, it was both disappointing and surprising to discover that in none of the commentaries on the Gospels to which I have access is to be found any reference to the fact that the doorkeeper of the high priest's palace in Jerusalem was a woman. Even Hastings' *Dictionary of the Bible* proved disappointing. Under the heading 'Door, doorkeeper' the reader is told 'see House.' But in the long article on 'House' the only reference to the doorkeeper is a brief statement that a bench was provided inside the door for the doorkeeper and servants.

Was it customary among the Jews in the time of Christ for women to be doorkeepers? In the incident related by John—in which he himself was the person who 'spoke to her that kept the door,'—the reference is so casual as to imply that there was nothing unusual in the doorkeeper's being a woman. It may be taken for granted, however, that she was not a young woman, but one of mature age. The usages of society at the time make this quite certain. No girl or young woman could have mingled and talked freely, as this doorkeeper did, with the soldiers, officials, and general public that thronged the palace court. Besides, her position seems to have been one of responsibility, requiring judgment and considerable experience of life. She evidently had to use her own discretion as to who was to be admitted and who to be denied entrance to the palace. When John and Peter arrived together, having followed Jesus, the former, 'who was known to the high priest' and doubtless also to the doorkeeper, entered at once, while Peter, a fisher-lad, whose appearance may have marked him as a person more or less insignificant, and who was, at any rate, unknown, remained outside.

The word 'maid' used in the narrative is somewhat misleading to English readers, connected as it generally is with the idea of youth—except when qualified by the addition of the

adjective 'old.' In the Greek of the New Testament the word *παιδίσκη*, which is so translated, carries with it no implication of youth, although originally, no doubt, it did so, derived as it is from the word *παῖς*, 'a child.' The original meaning, however, had by that time disappeared, and the word had come to signify 'a domestic female slave,' and in the New Testament, where it occurs frequently, that is the only sense in which it is used. We have an analogous usage in our time of the word 'boy,' a name one meaning of which is, according to Webster's *International Dictionary*, 'a male servant, labourer, or slave of a native or inferior race; also any man of such a race.'

In the Epistle to the Galatians (4²²⁻³¹), this same word *παιδίσκη* is translated 'bondwoman.' In this passage an emphatic distinction is drawn between the 'freewoman' and *παιδίσκη*, the 'bondwoman.' The son of Hagar, the 'bondwoman,' is not to inherit with the son of Sarah, the 'freewoman.' This is in the Authorized Version. In the Revised Version I note that *παιδίσκη* is translated 'handmaid,' which seems to me to weaken the emphasis of the statement that the writer of the Epistle makes, although the meaning remains unaltered.

In the story of the raising of the little daughter of Jairus as told by Luke (8⁴⁰⁻⁵⁶), the word 'maid' is used (R.V. 'maiden')—'But he, taking her by the hand, called, saying, Maid, arise'—but here the Greek word is not *παιδίσκη*, but *ἡ παῖς*, 'child.'¹ In Mk 5⁴¹ the Aramaic is given, 'Talitha-cumi,' 'Damsel, I say unto thee, Arise.' In Matthew's account the word 'damsel' (Greek *κοράσιον*) is used. John does not relate the incident.

Wherever in the New Testament the idea 'young woman' occurs, the word used is not *παιδίσκη*; and wherever *παιδίσκη* is used the meaning is, as already stated, 'a domestic female slave.'

It is highly probable that the female slaves in Jewish households were not usually of Jewish race. They are much more likely to have been foreigners. The narrative of Peter's miraculous escape from prison (Ac 12) seems to corroborate this. When Peter reached the house of his friends and knocked at the door, 'a damsel came to hearken, named

¹ The awkward form of the address (v. 54) shows that the Greek is a translation.

Rhoda' (R.V. 'a maid came to answer'). Rhoda is a Greek name, and the bearer of it may very probably have belonged to a Greek-speaking country. Here, again, the Greek word translated 'maid' or 'damsel' is *παῖδίσκη*. Although, as already said, there is nothing in the word implying youth, yet Rhoda's action in leaving Peter standing outside the closed door while she ran back to tell that he was there seems to indicate that she was a young girl, as she is usually represented by writers on this most interesting story.

What is known of slavery among ancient peoples, including the Jews, seems to prove that the household slaves were generally treated with kindness. Such slaves, both male and female, were regarded as members of the family. They shared the family life, and they had the interest of the family and household at heart in a way that hired servants had not and were not expected to have. The most confidential business was entrusted by a master to his slaves. This friendly relation was specially the case in the Greek-speaking society of Western Asia. With the other aspects of such slavery I am not at present concerned. My object is to show that those two slave-women—the door-keeper of the high priest's palace in Jerusalem, and Rhoda, who came to answer when Peter knocked at the door of his friends' house—were trusted members of the household to which they belonged.

Domestic slavery is still customary among Mohammedans, and many instances of it have come under my own observation. I have never

known one in which the slaves were not well treated. The following incident is interesting as recalling in a way the distinction made in Galatians (quoted above) between the 'bond' and the 'free.' My husband and I had been staying for the night in the house of a wealthy peasant-landowner at a village in the interior of Asia Minor. Among the women of the household were two girls of about sixteen and eighteen respectively. The elder was particularly kind and attentive to me, doing everything possible for my comfort, and on leaving I presented her with a little ornamental box I happened to have with me, suitable for holding pins or small trinkets. As she received it the younger girl sprang forward, snatched it from her and shrieked out something which her haste and agitation prevented me from understanding. While she clutched the little box with both hands to her bosom, and the other girl stood unprotesting and making no attempt to recover her property, the mistress of the house intervened, explaining that, if a present were made, it was the right of 'the daughter of the house,' the younger girl, to have it, the elder girl being, not a daughter, but a slave. Nothing we had seen during our stay had given us any reason to suppose that one of the girls was 'free,' the other only a 'bond-woman.'

Although slavery has been abolished by modern Turkish law and the public sale of slaves abandoned many years ago, the traffic in domestic slaves, both male and female, is carried on privately, undiminished and unchecked, both in Constantinople and elsewhere.

In the Study.

Father Payne.

THE anonymous author of *Father Payne* (Smith, Elder & Co.; 7s. 6d. net) must be amused to find the reviewers identifying him with Mr. A. C. Benson. Mr. Benson must also be amused. As if there were no other in the land who could write theologico-ethical essays in a free English style! We do not believe that this is Mr. Benson. The theology is not his. And the theology is the test. A man can never, for literary ends, divest himself of his idea of God.

Father Payne was no 'religious,' but simply a

country gentleman who kept his house open for literary learners and taught them how to write. Our anonymous author adopts the device of throwing his ideas into Father Payne's mouth, and investing them with the interest of his personality. But the ideas are the author's own. Let us test him by one of the shortest of the essays, the essay on 'Beauty':—

Father Payne had been away on one of his rare journeys. He always maintained that a journey was one of the most enlivening things in the world, if it was not too often indulged in. 'It intoxicates me,' he said, 'to see new places, houses, people.'

'Why don't you travel more, then?' said some one.

'For that very reason,' said Father Payne; 'because it intoxicates me—and I am too old for that sort of self-indulgence!'

'It's a dreadful business,' he went on, 'that northern industrial country. There's a grandeur about it—the bare valleys, the steep bleak fields, the dead or dying trees, the huge factories. Those great furnaces, with tall iron cylinders and galleries, and spidery contrivances, and black pipes, and engines swinging vast burdens about, and moving wheels, are fearfully interesting and magnificent. They stand for all sorts of powers and forces; they frighten me by their strength and fierceness and submissiveness. But the land is awfully barren of beauty, and I doubt if that can be wholesome. It all fascinates me, it increases my pride, but it makes me unhappy too, because it excludes beauty so completely. Those bleak stone-walled fields of dirty grass, the lines of grey houses, are fine in their way—but one wants colour and clearness. I longed for a glimpse of elms and water-meadows, and soft-wooded pastoral hills. It produces a shrewd, strong, good-tempered race, but very little genius. There is something harsh about Northerners—they haven't enough colour.'

'But you are always saying,' said Rose, 'that we must look after form, and chance colour.'

'Yes, but that is because you are *in statu pupillari*,' said Father Payne. 'If a man begins by searching for colour and ornament and richness, he gets clotted and glutinous. Colour looks after itself—but it isn't clearness that I am afraid of, it is shrewdness—I think that is, on the whole, a low quality, but it is awfully strong! What I am afraid of, in bare laborious country like that, is that people should only think of what is comfortable and sensible. Imagination is what really matters. It is not enough to have solid emotions; one ought not to be too reasonable about emotions. The thing is to care in an unreasonable and rapturous way about beautiful things, and not to know why one cares. That is the point of things which are simply beautiful and nothing else—that you feel it isn't all capable of explanation.'

'But isn't that rather sentimental?' said Rose.

'No, no, it's just the opposite,' said Father Payne. 'Sentiment is when one understands and exaggerates an emotion; beauty isn't that—it is something mysterious and inexplicable; it makes

you bow the head and worship. Take the sort of thing you may see on the coast of Italy—a blue sea, with gray and orange cliffs falling steeply down into deep water; a gap, with a clustering village, coming down, tier by tier, to the sea's edge; fantastic castles on spires of rock, thickets and dingles running down among the clefts and out on the ledges, and perhaps a glimpse of pale, fantastic hills behind. No one could make it or design it; but every line, every blending colour, all combine to give you the sense of something marvellously and joyfully contrived, and made for the richness and sweetness of it. That is the sort of moment when I feel the overwhelming beauty and nearness of God—everything done on a vast scale, which floods mind and heart with utter happiness and wonder. Anything so overpoweringly joyful and delicious and useless as all that *must* come out of a fulness of joy. The sharp cliffs mean some old cutting and slashing, the blistering and burning of the earth; and yet those old rents have been clothed and mollified by some power that finds it worth while to do it—and it isn't done for you or me, either—there must be treasures of loveliness going on hidden for centuries in tropic forests. It's done for the sake of doing it; and we are granted a glimpse of it, just to show us perhaps that we are right to adore it, and to try in our clumsy way to make beautiful things too. That is why I envy the musician, because he creates beauty more directly than any other mind—and the best kind of poetry is of the same order.'

'But isn't there a danger in all this?' said Lestrangle. 'No, I don't want to say anything priggish,' he added, seeing a contraction of Father Payne's brows; 'I only want to say what I feel. I recognise the fascination of it as much as any one can—but isn't it, as you said about travelling, a kind of intoxication? I mean, may it not be right to interpose it, but yet not right to follow it? Isn't it a selfish thing, and doesn't it do the very thing which you often speak against—blind us to other experience, that is?'

'Yes, there is something in that,' said Father Payne. 'Of course that is always the difficulty about the artist, that he appears to live selfishly in joy—but it applies to most things. The best you can do for the world is often to turn your back upon it. Philanthropy is a beautiful thing in its way, but it must be done by people who like it—

it is useless if it is done in a grim and self-penalising way. If a man is really big enough to follow art, he had better follow it. I do not believe very much in the doctrine that service to be useful must be painful. No one doubts that Wordsworth gave more joy to humanity by living his own life than if he had been a country doctor. Of course the sad part of it is when a man follows art and does *not* succeed in giving pleasure. But you must risk that—and a real devotion to a thing gives the best chance of happiness to a man, and is perhaps, too, his best chance of giving something to others. There is no reason to think that Shakespeare was a philanthropist.'

'But does that apply to things like horse-racing or golf?' said Rose.

'No, you must not pursue comfort,' said Father Payne; 'but I don't believe in the theory that we have all got to set out to help other people. That implies that a man is aware of valuable things which he has to give away. Make friends if you can, love people if you can, but don't do it with a sense of duty. Do what is natural and beautiful and attractive to do. Make the little circle which surrounds you happy by sympathy and interest. Don't deal in advice. The only advice people take is that with which they agree. And have your own work. I think we are—many of us—afraid of enjoying work; but in any case, if we can show other people how to perceive and enjoy beauty, we have done a very great thing. The sense of beauty is growing in the world. Many people are desiring it, and religion doesn't cater for it, nor does duty cater for it. But it is the only way to make progress—and religion has got to find out how to include beauty in its programme, or it will be left stranded. Nothing but beauty ever lifted people higher—the unsensuous, inexplicable charm, which makes them ashamed of dull, ugly, greedy, quarrelsome ways. It is only by virtue of beauty that the world climbs higher—and if the world does climb higher by something which isn't obviously beautiful, it is only that we do not recognise it as beautiful. Sin and evil are signals from the unknown, of course; but they are danger signals, and we follow them with terror—but beauty is a signal too, and it is the signal made by peace and happiness and joy.'

Virginibus Puerisque.

I.

February.

THE SURPRISE OF SPRING.

'Suddenly there shone round about him a light out of heaven.'—Acts 9³.

Most boys and girls love getting surprises. A stocking hung up on the end of a bed on Christmas Eve means that the little sleeper fell asleep dreaming of a delightful surprise in the morning. And we all catch ourselves wishing for letters containing some unexpected piece of good news. Don't you feel pleased too when you suddenly meet a friend in a strange town or on a long country road? The love of surprise is born in us.

There are boys and girls, however, so spoilt by getting all sorts of good things that it is impossible for them to taste this joy at all. Poor children know it best. One of the saddest things in life is to see rich men and women spending large sums of money in the hope of being able to feel this simple joy of surprise, and all in vain. It is said that there was once a Roman emperor who offered a large fortune to the man who could procure him a new sensation—just a surprise, in fact. Of course he never got it.

Many boys and girls think that elderly people cannot understand them and their joys in the very least. It is only natural that people should change as they get older. Don't you think so? You would not like to see your father playing your games. But this love of getting a surprise does not change with years; it is one of the things that very often remain quite strong till the end of one's life.

There are grown-up people, and quite elderly people as well, who feel the joy of surprise every fresh spring morning. The other day I read a little poem about it. It is a joy that God means us to have every day, every month, and every year.

Come, sweetheart, listen, for I have a thing
Most wonderful to tell you—news of spring.

Albeit winter still is in the air,
And the earth troubled, and the branches bare,

Yet down the fields to-day I saw her pass—
The spring—her feet went shining through the
grass.

Swiftly she passed and shyly, and her fair
Young face was hidden in her cloudy hair.

She would not stay, her season is not yet,
But she has re-awakened, and has set

The sap of all the world astir, and rent
Once more the shadows of our discontent.

Triumphant news—a miracle. I sing—
The everlasting miracle of spring.¹

There is a story told of a little girl who led a very lonely life. Her friends had plenty of money—she could have good food, fine dresses, and all that sort of thing—but her mother was dead, and she had no little companions to play with. One February morning she wandered away through the grounds that surround the house where she lived, and came upon a large neglected garden all by itself. There the surprise of Spring came upon her. There had once been flower-beds in the garden. They could scarcely be distinguished now, but here and there she noticed sharp little pale green points sticking out of the dark earth. She bent very close to them and sniffed the fresh scent of the damp soil; she liked it very much. How happy she began to feel. When she went indoors she told an old nurse about the little green points and a white root like an onion that she had dug up with a sharp piece of wood. 'They're bulbs,' said the old woman; 'and bulbs are things as help themselves. That's why poor folk can afford to have them.'

After some months, the little girl had an invalid cousin—he was just about her own age—taken out to see the garden. Like many delicate boys, everything impressed him in a wonderful way. 'It's magic!' he said, when he saw the garden in its early summer beauty, 'I feel as if I want to shout out something—something thankful, joyful!' Will you believe it, when I tell you that there are men and women as old as your fathers and mothers who, every spring, feel they want to shout like that boy? They don't want to speak, just to shout, 'Spring has come—God is good!' If they try to get beyond shouting, what they say often takes away from the wonderful joy. Haven't you felt something of it? And don't you want to keep it? The birds feel it when they sing.

¹ J. Drinkwater, *Poems of Men and Hours*.

O small, wise birds, teach us to sing

'To greet the Spring!

Tho' gleam it thro' a winter's sky.

Better to die

In greeting it; for doubly dies

The man whose soul is sealed against *surprise*!

People have sometimes tried to express a shout in writing. This is what one of our greatest American authors wrote to his mother about the Spring: 'I know there never was such an air, such a day, such a sky, such a God! I know it—I know it!' Mentioning some one he loved very much, he added, 'She is twin-sister to the Spring; they are both fresh and dewy, both full of hope and cheerfulness; both have bird-voices, always singing out of their hearts.'

The miracle of Spring is one of God's ways of speaking to us. 'Never thee stop in believin' in the Big Good Thing, and knowin' the world's full of it—and call it what thou likes,' the old nurse said to the invalid boy who felt that there was magic in the garden, and wanted 'to shout something thankful, joyful.'

Suddenly there shone round him a light out of heaven. That was the great surprise of Saul's life. With the light, there came the voice of Jesus telling him that all his life he had been wronging the Friend who loved him above all others. From that day Jesus was his Master.

And in the beauty and surprise of these spring mornings Jesus speaks to you. He speaks words that I believe make you want to shout for joy. They tell of God's love. Why should you ever try to escape from it?

Let me tell you how the great light shone round about a group of men one day. One of them was walking in a picture gallery, and came upon a picture of Jesus Christ. He stood before it in a sort of reverie, half-forgetting where he was, until the picture gallery and the strangers and the quiet seriousness of the place all passed from his mind, and the man, thinking only of the picture, cried aloud, 'Bless Him! I love Him!' A man near him grasped his hand and said, 'Brother, so do I!' And a third man, and a fourth man, and a fifth man came up beside them, all strangers to each other, but drawn together by the love that conquered the world. Spring never fails to come, and it always brings with it the old, old story of God's love. Will you remember?

II.

A Bundle of Sticks.

‘A bundle of sticks.’—Acts 28³.

You can all tell me what this is—a bundle of sticks such as we gather when we go for a picnic, and use for lighting a fire to make the tea. Now I wonder how many of you can tell me where a bundle of sticks is mentioned in the Bible? If you don't know, I should like you to look it up when you go home. I am going to tell you the story of it, and that will help you to know in which book to search.

St. Paul was being taken a prisoner to Rome when a terrible storm arose, and the ship was cast ashore upon the island of Malta. The passengers and crew were all saved, but the vessel was broken to pieces. Fortunately the people of the island were friendly, and when they saw the shipwrecked men shivering in their wet clothes they did a very sensible thing—they kindled a fire. But of course a kindled fire needs to be fed or it will soon go out, so Paul, the practical, set about gathering a bundle of sticks.

Now if I did not want to speak to you about the sticks themselves, we might have quite a long talk about St. Paul's common sense. He did not sit down to bemoan his misfortune. He set about at once to look for a remedy. Here were two hundred and seventy-six soaking people, and the main thing was to get them dry as soon as possible, so he must find the means to keep up the fire. And I have no doubt many of the others, when they saw him working, followed his good example. Paul had no stupid notions about things being beneath his dignity. He was not ashamed to turn his hand to anything. Whatever he did—whether it was preaching a sermon, or making tents, or gathering sticks—he did it with all his might.

Now, there are a great many different kinds of bundles of sticks. There are the neat bundles that we get from the grocer for lighting our fires, and there are the rather untidy looking bundles that we gather at picnics. There are the sticks the gardener uses to tie up his plants, and there are the bundles of brushwood with which he shields the tender seedlings from the cold spring winds.

You have sometimes heard your friends say of somebody, ‘Oh, she's just a stick!’ And when they say that, they don't mean anything very

complimentary. They mean that the person of whom they are speaking is stiff, and unbending, and uninteresting. Now I always think when I hear people talking that way, that they are being rather hard on the poor sticks. There is a great deal of good in sticks, so much that I should like you all to be sticks.

Let us think of some of the things that sticks do. First of all, *they light fires and help to keep them alight*. You know how cheery it is on a cold winter night to gather round a big blazing fire with a glowing log in the middle of it. Well, I think people who are kind and cheerful are just like that blazing log: they send a sort of glow about our hearts. Wouldn't you like to be this kind of stick?

But there is another thing sticks do—*they give support*, and I should like you to be this kind of stick too. I am thinking this time of the sticks the gardener uses to tie up his plants. If it were not for them, many of the frail plants would get broken and dashed to pieces by the wind. How can we be a support? By helping to bear the burden of others. Shall I tell you a splendid story of how one man bore another's burden? In the year 1780, fifty English officers were taken prisoners and confined at Seringapatam by Tippoo Sahib, Sultan of Mysore. They were treated with such cruelty that many of them died. The Sultan sent to Seringapatam fifty sets of fetters—one for each man, but amongst the men was a young officer—Captain Baird—who was so badly wounded that it would almost certainly have killed him to wear the chains. What was to be done? The Sultan had sent fifty sets, and fifty sets must be put on. Another officer named Captain Lucas came to the rescue and offered to bear his friend's load as well as his own. And for four years, in the stifling heat of that Indian prison, he wore two sets of fetters. At the end of that time the prisoners were set free.

Perhaps we haven't the opportunity to do a grand deed like Captain Lucas, but when we are kind to those who are weaker than ourselves, when we dry the tears of those who are sad, when we take care of the little ones for mother, run her messages, and are bright and obedient, we, too, are doing something to lighten the burden of another.

Once when a great ship was being launched she stuck on the ways. A small boy who was standing near laid his shoulder against the side of the huge

vessel, saying, 'I can push a pound.' That was all that was required. Swiftly the ship began to move, and soon she was floating safely on the water. You may not be able to lift a big burden, but you can all push a pound, and there is no saying what you will accomplish.

I want to speak about one more purpose for which sticks are used—*protection*. We are told that the sticks Paul gathered were brushwood, and those are just the sort of sticks the gardener uses for protecting his young plants. Sometimes he lays them on the ground in winter to keep the cold away from the roots. Sometimes he makes a kind of hedge of them to shield the tender green shoots from the cold spring winds. They stand between the weak things and the things that would hurt them. This was what the knights used to do long ago—they rode forth to defend the weak and helpless; this is what our British soldiers are still ready to do, and this is what our best British boys and girls are ready to do too. It's a fine thing to be strong, but it's a finer thing to use our strength well. Let us see to it that no small child is bullied in our presence, and that no helpless animal is ill-treated.

There is just one thing more I want you to notice. When Paul was gathering sticks he picked up a viper amongst them. The creature had made itself look so like a stick that he had not noticed it. It was numb with the cold, but the heat of the fire restored it, and, springing out, it fastened on Paul's hand. Now, what I want to say is—don't be a viper, and pretend to be a stick. Not only was the viper no use for keeping the fire alight, but it tried to do all the harm it could. Now there are some things in us that, if we don't take care, will turn us into vipers although we may appear to be good, useful sticks. There are the beginnings of envy, and malice, and selfishness, and discontent. The best thing to do is to get rid of them when they are small, and to ask Jesus to put in their place love, and kindness, and unselfishness, and thoughtfulness for others.

III.

The Wise Men.

The Rev. John Rees, Vicar of Helpringham, Lincolnshire, has published a small volume of 'Symbol Sermons to Young People and Children,' under the title of *The Finger-Post* (Beverley:

Wright & Hoggard; 3s. 6d. net). This is the Symbol Sermon on the Wise Men: 'The account of the "Wise Men" of the East reads like a most interesting story in one of your high-class fairy tale books. It so far transcends the limits of real life that it is a wonderful narrative, romantic in many of its features, and even miraculous in some of its parts.

'Here we have the strong, gaunt, manly figures of the Eastern Sages. Their long tramp over the desert wilds, the Epiphany Star shining in royal splendour in their eastern sky, their momentary check in Jerusalem, then the blazing out again of the heavenly star, and leading them on as a light to lighten the Gentiles, till it stood over Bethlehem, the destined city of Messiah's birth, then their finding of the Heavenly Prince, nay more, the New-Born King, Whom they adored and worshipped, and presented with gold and frankincense and myrrh.

'How we long to know who these wise men were, what their names were, what titles they bore, what country they came from, and what profession or vocation they belonged to. But here the Holy Scriptures are silent, a veil is drawn across, and mystery enshrouds them.

'Like a flash, or the shining meteor which led them, they appear for a brief moment before us, play their wondrous part, then vanish from our sight.

'What we do see is so praiseworthy and so noble that we would fain see more. Their courage, their endurance, their wisdom, their spiritual-mindedness are all so inspiring, so exemplary, that we well might follow them.

'In the absence of historical facts, tradition here, as elsewhere, has been busy, and assigns to them the number of three: that they were three Kings, and that they represented the three "ages" of man, viz. "Youth," "Manhood," and "Old-Age." The "Morning," "Mid-day," and "Sunset" coming to do homage to the "Bright and Morning Star," Christ Jesus.

'The country they came from is broadly described as the "East." Whether this means Persia, Chaldea, or Arabia, we cannot definitely say. But I think it was Persia, and it is very probable that they were Persian Priests, and of the Zoroastrian Religion, not idolaters, but worshippers of the true God under the emblem of fire.

'The stars and heavenly bodies would naturally

appeal to them. Then, if their country was Persia, the great Persian plains would lend themselves to the study of the stars, and from their watch-towers every heavenly light would be visible on those calm, clear, oriental nights, when the whole firmament could be swept with the glance of their eyes.

'With their crude and primitive knowledge of the stars they may have combined their knowledge of the Old Testament Scriptures, for doubtless they possessed some fragments of the Holy Writings, probably some of the writings of Isaiah and other prophets, but above all, I think, they must have been familiar with Balaam's prophecy, "That there should come a *Star* out of Jacob, and a sceptre should rise out of Israel," for they enquired, "Where is He that is born King of the Jews, for we have seen His *Star* in the East, and are come to worship Him?"

'Here they are an example to the Church, nay, to the world of mankind; the whole meaning of their search for the Saviour of men was that they might *worship* Him.

'This is another point in favour of the idea that they were not ordinary men, but men whose minds were trained to devotion and sacrifice—Priests, who recognized that any religion worthy of the name involved self-denial and oblation. Hence their "gifts" and adoration. From the very nature of their offerings, whether they understood their spiritual meaning or not, they had grasped the idea that sacrifice and devotion went hand in hand, and that He to Whom these gifts were presented was not only the King of the Jews, but the King of Heaven and Earth, the Divine One—the Sent of God.

'Let us then for a moment examine the gifts of these Eastern Sages.

'Tell me the name of these three gifts they presented when they opened their treasures? Gold, frankincense, and myrrh. Quite right.

'The first is *Gold*. A very fitting offering for a King. He was probably the only one ever born a King. Others have attained unto kingship at an early age. And so gold was offered to Him in homage as King of Heaven, and in token of His Divinity. Gold represented His Royalty, and was the fulfilment of the ancient prophecy, "To Him shall be given of the gold of Arabia." The kings of Arabia and Saba brought gifts and fell down and worshipped the true King. How these wise men knew I cannot say, but they brought those

very gifts which bare the heart and unfold the coverings of the soul in the nakedness of love and charity, and put us modern Christians to shame, in our niggardliness and paucity of sacrifice and self-denial.

'The second gift was just as full of symbolic teaching as the first. What was the name of this? *Frankincense*. Yes, and "Frankincense" means in its mystic and emblematic teaching "Worship." "We have come to worship Him," said the wise men. It was one of those materials which was burned on the altar, and the smoke which arose from it resembled the prayers of the saints, and was a sweet-smelling savour in the nostrils of the Almighty. Frankincense accompanied nearly all known religions in Divine worship; and in their gift the wise men confessed our Lord's Divine Nature, and worshipped Him as the Divine King, as Lord of Lords and King of Kings.

'The third gift was?—*Myrrh*, and myrrh betokened His "Humanity." His submission to death. It pictured forth in mystic and metaphorical language a "Body" wherein He should endure pain, suffering, and death; a body in which He should suffer the throes of sin on the Cross, the agony and bloody sweat, the griefs and stripes by which we are healed, the sorrows that should bring us joy, the "Death" that should bring us "Life."

'His Divinity, His Royalty, and Humanity were all gathered up and manifested forth in those first Epiphany gifts, which God inspired those Eastern Sages to offer to the "Saviour of Men" and the King of Heaven and Earth.'

IV.

Self-Culture.

Culture is at a discount. Is there a legitimate culture at all? Is it Christian or only pagan, and sure to end in disaster, being essentially selfish? We find a capable, responsible, restrained answer in a small volume of *School Homilies*, by Arthur Sidgwick (Sidgwick & Jackson; 3s. 6d. net). Mr. Sidgwick was Assistant Master at Rugby from 1864 to 1879. He delivered one hundred and four addresses to the boys. They are to be published now in two volumes, of which this is the first.

Mr. Sidgwick tells the Rugby boys that they owe duties to *themselves*. Two duties—self-culture

and self-respect. This is what he says on self-culture:

‘There is so much selfishness in the world of all kinds and in all relations of men; so much the greatest hindrance to high and useful lives in the case of those who live round us is the narrow, self-centred, cold, unsympathetic instincts of the heart, that there may be a danger, in our eagerness to fill that void and shun that fault, of overlooking the duties we do owe to ourselves. And these duties are great and real, and in the teaching of Christ they are not forgotten. What we owe to others may be briefly summed up as self-forgetfulness and self-sacrifice; what we owe to ourselves is all contained in the two words self-respect and self-culture. Of the duty of self-respect, a duty recognized before Christianity, I would speak at some other time: a few words now on the duty of self-culture.

‘It is not forgotten, I say, in the teaching of the Gospel. Full as that teaching is of self-abandonment, so that at times it seems we owe all ourselves to God, and nothing to ourselves, yet not seldom also does Christ teach us that just because our lives are not our own, just because we are bought with a price, just because ten talents or five are committed to our care, therefore it behoves us to look to our own lives all the more, and see that we employ rightly our trust, that the price is not paid in vain, that the talents do not lie idle in our hands.

‘You may think, “True, but at school at any rate this does not apply. Here we are placed where all culture is fixed for us, where our hours and work are appointed, and if we resolve to try to do our duty as laid out for us, the rest we may naturally employ at will, and we have then satisfied the demands of self-culture.”

‘I reply, No. It is true to a certain extent that your life is not here and now left so much in your hands to decide upon as it will be hereafter; but even so it is left for you to decide very much whether you shall work well or ill; in what ways you shall occupy your leisure; what books you shall read; what friends you shall cultivate; what interests and subjects you shall give your heart to; and, more important than all, what spirit that shall be in which you shall do all this; and whether you begin each day with a new resolve that by God’s help you will improve to the uttermost each talent that He has bestowed upon you.

‘For, to take the lowest ground, compare for the moment the man who has done his best to improve his talents, who has availed himself of his opportunities and enlarged his interests, with the man who has gone his way and never cared for anything but the business and sports of himself and neighbours. The world in which we live, if we will only look at it, is a place of surpassing interest of all kinds, attractive to all various minds. The study of the external world, the million forms of life upon it, the picturesque tales of travel among other different manners and men and countries, the history of past nations or past great men, each with their own trials and struggles after better things, each with their own legacy of work done or truth told to us that come after, the art and the poetry and the great undying writings of various times and men—all these lie open before any one who strains to use his talents well, all these are as a sealed book to him who has left his mind untilled. The man of culture is the heir of the ages that have gone before, he learns without effort what great lives have been spent in searching; the uncultured man is no more than a barbarian.

‘But not merely to himself is culture useful; not even chiefly. It does not merely expand his mind and elevate his heart and increase tenfold the richness of his life; it makes him more useful to others. Firstly, the man of culture is far less likely to be wrapped up merely in himself; his study has made him more able to understand the desires and sorrows and needs of others. But, secondly, he is likely not only to be more willing to help; he is certain to be more able. The difficulties of our life in this country, of course, are not diminishing as time goes on; they are increasing. Any man who would be of real use in his generation—and who is there here who does not desire it at the bottom of his heart?—will want the full powers of which he is capable, and will find full scope for the best he can bestow.

‘And, lastly, this culture of all the faculties gives not only richness to the life; not only does it increase the man’s power for good; but it is expressly enjoined upon us as part of our duty here, and as one of the steps onward and upward which we are to take. Our life is not our own to do what we please with; it is given to us by God, with all its latent powers and interests, to be developed in every way possible. If we neglect it, we are deeply responsible.

'In thinking of this, avoid two dangers.

'First, do not think your utmost is done in culture when you are content with a lower standard while a higher might be attained by effort. You can never say of any one, "*That* he might attain, but not more." Unflagging effort, here as elsewhere, not only fills the mind up according to its capacity; it enlarges that capacity. I have seen two boys start equal in everything; one by effort will reach ultimately a higher level of calibre than the other could ever after attain.

'Secondly, when you *have* done your utmost, do not be discouraged by failure. God is absolutely just; and as surely as He will demand ten talents' increase from him to whom ten talents are given, so surely will He be satisfied with a less result from less endowment. If you do your very best, it matters not a straw what your actual attainment is. You have served well your Master; you have won infinite peace for yourself; and you have enriched the world with a noble example.'

Point and Illustration.

Memories of a Publisher.

Major George Haven Putnam, Litt.D., the head of the American firm of G. P. Putnam's Sons, has written his autobiography. He has written it in two volumes, of which the second is now published, carrying the story through fifty years. The title is *Memories of a Publisher, 1865-1915* (Putnam; 9s. net).

It is more than an autobiography; it is the history of a Publishing House. Even this second volume, though it begins with the entrance of its author into the business, tells us quite as much about the firm and about men and women who were associated with it as about Major Putnam himself. Of incidents in Major Putnam's own life there were few to tell. After serving in the war, he joined his father in business in New York. On his father's death, he and his brother adopted the style of G. P. Putnam's Sons. The first ten years after the war were very trying. One is sorry to hear that it took so long for the book trade to recover. Major Putnam often visited Europe on business, and spent many days in Oxford and Cambridge as well as in London. He served his country not only in the war, but after as a citizen, and came more than once into conflict with the tribe of Tammany. His greatest service, however,

was on behalf of the law of copyright. Those are the facts. In an appendix Major Putnam publishes the letters which he has written to the newspapers since the present war began.

Now let us see through his eyes some of the men he has come in contact with.

Channing. — 'Frothingham related to me an incident that his father had told him in regard to the beginning of the Channingite movement against the Calvinistic control of the Congregational churches. In response to an appeal issued by Mr. Channing, the ministers of the Congregational churches of Boston and the adjacent territory who were in sympathy with Channing's protest against the Calvinistic creed, had come together in Channing's church in Boston to formulate a platform. The hour came for the meeting, but Channing, the leader, had not appeared. Nathaniel Frothingham, as his neighbour and nearest friend, was sent to Channing's house to ascertain the difficulty. He found the divine wrapped up in flannels and with his feet in a tub of hot water. "Ah! Brother Frothingham," said Channing, "I am sadly disappointed to be a delinquent, but our friends will have to get on without me. I am disabled with an attack of neuralgia. This bitter east wind has been too much for me." "East wind!" replied Frothingham, "why, the wind is from the southwest and the air is balmy and warm." Channing looked out sadly through his window to a neighbouring vane which surely enough, as pointed, marked the wind from the east. "Oh, Brother Channing," said Frothingham, "that vane is untrustworthy; it is on a Baptist chapel, and it has in some way become fixed." The instant Channing learned that the wind was not from the east, his neuralgia disappeared. He threw off his flannels, got into his boots, and hurrying down to the church on the arm of his friend, he opened the meeting with an address that became famous in the history of the intellectual life and of the theological development of New England and of the country.'

Tyrrell.—Major Putnam speaks of his intercourse with Père Hyacinthe, and then says: 'Forty years later, I came into personal relations with another faithful son of the Church, an earnest Christian who had by honest thinking brought himself within the pale of heresy, Father Tyrrell.'

It was impossible for Father Tyrrell, even after his excommunication, to believe that he had been put out of the Church. He took the ground that the Holy Father had been badly advised and was not in a position to realize the honesty of purpose of the so-called Modernists. I found Tyrrell in a little attic not far from the noise of Clapham Junction Station. In being put out of the Church, he had, of course, lost all opportunity of employment even as a teacher. He would have found serious difficulty in securing even his daily bread if it had not been for the friendly liberality of his publishers, the Longmans. I could not but be impressed at the pathos of the man's position.'

R. L. Stevenson.—'I happened to be in London in a winter month, probably December. I remember that, while the thermometer was not low, the air had that peculiar heat-absorbing capacity which an American, coming into the damp winter climate of London, finds so exacting. The Savile house, like most buildings of its age in London, had no means of being heated other than by the open fire-places. When the room was free, the Yankee took the opportunity of the closest possible contact with this fire-place. On the evening in question, I found in going up after dinner into the general gathering room, that the fire-place was practically occupied by a tall Scotchman. I knew at once that he was a Scotchman by his accent, and his dress presented a rather exaggerated Scotch tweed effect. I was struck also by the fact that, in distinction from the usual evening dress of the British gentleman, the fire-absorbing interloper had held on to a flannel travelling shirt. The general impression of roughness gave me the idea of affectation. I found that my man was relating to three or four club members, who assisted him in blocking the fire from the Yankee, some recent experiences in the mountains of the Cevennes, where he had had a donkey for a travelling companion. He had been in London for a week or more but he was still taking pains to carry the appearance of a traveller who had had a rough experience. He spoke with great affection of the donkey, who for chumming purposes was, he contended, worth any dozen men. The little pictures that he gave in his talk of the valleys and of the inhabitants of the Cevennes were certainly dramatic and sufficiently interesting to listen to, and made me almost forget my griev-

ance in having the narrator's tweed between me and the heat. I had, of course, no idea that I was looking at and listening to a great man or at least a man who was going to become great. If it were only possible in going through the forest to know in advance which of the little trees years later were to become the big trees, life would be much more interesting, while the success of a publisher would be assured.'

Kitchener.—'I had the opportunity, in crossing the Atlantic in the spring of 1910, of securing a personal impression of Lord Kitchener, who was at the time on his way to London after an absence from England of seven years. We were fellow-passengers on the White Star steamer *Oceanic*, and, having had previous trips with Captain Haddock, I was placed at his table opposite to his most distinguished guest. Kitchener was at this time about sixty years of age. He had been in command of the army in India, and had come into conflict with the Viceroy, Lord Curzon, in regard to the relation of the civil authority to the control of the army and to the management of problems and frictions arising on the frontier.

'My first impression of the General was not entirely favourable. The figure was tall and the bearing erect and soldierly. The head was sturdy and rather bullet-shaped and the forehead was low. There was a slight divergence in the eyes, resulting in a sinister expression which doubtless did injustice to the nature of the man. The general impression given by the face was, however, not only autocratic but suggestive of a capacity for bad temper. One felt that the General would be a bad man to "come up against" in a matter of discipline or even of opinion. He had gained the reputation of being a great organizer and a stern and exacting disciplinarian. He was also noted for his aversion to titled or labelled incapacity and to "flummery" of all kinds. He was for the great part of the time reticent, having no small talk and expressing no interest in the general subjects that came up from day to day. In fact, while the ladies remained at table (we had two in a party of eight) Kitchener hardly opened his lips. I remembered having been told that he was a confirmed misogynist, and that he made it a practice to refuse to place any special responsibility in the hands of a married officer if a bachelor were within reach. He took the ground that the influence or even the

existence of a wife was likely to be demoralizing on the capacity either for working or for fighting.'

The Healing of Prayer.

The Rev. W. Mackintosh Mackay, B.D., of Sherbrooke Church, Glasgow, is a preacher. Every sermon in the new volume *Words of this Life* (Hodder & Stoughton; 5s.) says so. The idea and its divisions are there before a word is written down. It is a living idea; and there is life in every part of it. No nervous anxiety is felt for the text. When it is not deliberately expounded it is illustrated, and the illustration becomes exposition. Sometimes it is discovered to be other than the expositor imagined. 'I sat where they sat' (Ezk 3¹⁵) is 'A Scholar in Sympathy'; 'He that hath no sword, let him sell his garment, and buy one' (Lk 22³⁶) is 'The Cost of Christ's Sword'; 'If thou take forth the precious from the vile, thou shalt be as my mouth' (Jer 15¹⁹) is 'Taking the Gold out of Life.' The illustrations are not too many and they are right. This is an oft-quoted word on Prayer: it cannot be quoted too often—

'At a meeting of the British Medical Association Dr. Hyslop, the superintendent of the Bethlem Hospital for Mental Diseases, said: "As one whose whole life has been concerned with the sufferings of the mind, I give it as my experience that of all the hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable results of a mind diseased, I would undoubtedly give the first place to prayer. Let there be a habit of nightly communion with God, not as a mere mendicant or repeater of the words of others, but as an individual who submerges his personality in the greater whole, and such a habit will do more to clean the mind and strengthen the soul than any other therapeutic agent known to me."'

The Wind on the Heath.

The Rev. G. H. Morrison, D.D., has published another volume of Sunday Evening Addresses, with the title of *The Wind on the Heath* (Hodder & Stoughton; 5s.). The title is taken from *Lavengro*; we are not sure that we see its relevance, but the addresses are as divinely human as ever. Divinely human, for human

nature is amply recognized (hence the interest); and its helplessness apart from divine grace is just as forcibly declared (hence the power).

The subject of one sermon is the Contentment of Love. Dr. Morrison uses this illustration: 'I have a dear friend who, when she was a girl, used to collect for charities in Ayrshire. And one of the cottages she had to visit was that of a pious and reverent old woman. Betty was in very straitened circumstances, so much so that no one knew how she existed, yet would she have been mightily insulted if the collector had dared to pass her door. One day, when the collector visited the cottage, Betty was sitting at her tea. And as she rose to get her widow's mite out of the chest, she threw her apron hastily across the tea-table. Whereon the girl, in girlish curiosity, lifted the apron to see what it concealed, and found that the hidden cup was filled with water. "Why, Betty," she cried in her astonishment, "it isn't tea you've got here, it is water." "Ay, my dear," said Betty, "it's just water, but *He makes it taste like wine.*" Better a cup of water where love is, than choicest vintage of the grape without it. "Better a dinner of herbs where love is, than a stalled ox where there is hatred." Nor is there any love of man so deep and broad, so perfect in its power and in its tenderness, as the love of God that is commended to us in the death of our Lord and Saviour Jesus Christ.'

The Padre.

The Rev. J. Esslemont Adams, B.D., of the West United Free Church in Aberdeen, has had his share of the experiences that go to the making of war. What they are he tells us in *The Chaplain and the War* (T. & T. Clark; 6d. net), a vividly written and realistic picture of the things the messenger of peace has to do and be when a great war comes. The illustrations make the book (a marvel for the money) much more interesting than the following quotation will be without them:

'Most chaplains hope sooner or later to be posted to duty at the front. There, in the rattle of rifle fire and the roar of artillery, they feel the thrill of battle and taste the stern reality of war. Every village and farm and wayside cottage is full of combatants, and houses partly wrecked by shell fire are not despised as billets. With a roof for cover and a floor for bed, the British soldier "keeps smiling" and is thankful for his daily mercies.

The chaplain's life in such an area is crowded with interest. If he is attached to a battalion, he probably stays at headquarters with the Commanding Officer, the Adjutant, the Doctor, and one or two of the senior officers. If he is the right man, the chances are that he is not only a minister of the gospel but major-domo as well! He is made mess president, buys the mess luxuries, arranges the menus, and sees that hot water is ready for those coming "home" from the trenches. If the prunes are badly stewed, or the lamps badly trimmed, or the precenting badly performed, or the sermon badly preached, he is promptly "told off." He is all things to all men, and has innumerable opportunities of friendship with all ranks as he goes from billet to billet, visiting the companies housed in each. He easily wins affection and confidences. He carries in his valise all sorts of wonderful things given him for safe-keeping, from the Colonel's will to the youngest subaltern's love letters. He has one man's signet-ring, another's cap badge, a third's skean-dhu. When the battalion moves up to the trenches he may go with it or he may not. In the summer-time, when the spell in the trenches may extend for weeks, he has a good excuse for making his home in a dug-out; but in the bitter winter months, when the men are in the trenches only for a few days at a time, his orders are to remain with those left in billets. The staff who look after these billets, the transport section, who go up every night with supplies of food and ammunition for the firing line and come back weary and very late, are then his parish proper. Frequently a message comes from the front asking for the Padre, and straightway he calls for his horse and rides forward. A few hundred yards from the trenches he finds the Reserves in some hardly recognizable ruin, once a farm, or an inn, or a church. Hiding his horse in the safest place in a region where no one and no thing is safe, he sits for a while with the men in their so-called shelters, playfully christened "Shell View," "Buckingham Palace," "Wait-and-See House," and gets all the news. Then, ascertaining for what he is needed, he goes on to his appointed task. Sometimes this takes him into the trenches. These are not easy to promenade in, the mud is deep and the space narrow, but with pictures from magazines, photographs, verses of poetry, and texts of Scripture stuck upon the walls, these dreary drains where human beings keep vigil day and night

are made as ornamental and cheerful as possible. A lad is sick; or one is slain, and there is to be a trench burial. But the chaplain may not have to go into the trenches. When possible, the body is brought out under cover of darkness and placed in the Aid Post three or four hundred yards behind the trenches. Close by, the corner of a field or of an orchard has been reserved as a little cemetery. Wrapped in a blanket, the soldier's body is borne forth by a party of his comrades. A simple service is read, the 23rd Psalm and one or two verses of New Testament Scripture, and a short prayer is offered. Then the wail of the pipes playing "The Flowers of the Forest," or the clear note of the bugle sounding the "Last Post," carries the tidings to all that a gallant comrade has been laid to his rest.'

A Painter of Dreams.

A Painter of Dreams and other Biographical Studies (Lane; 12s. 6d. net) is the title which A. M. W. Stirling has given to a volume of biographical gossip. Now gossip, like patriotism, may be good or bad. Time was when the word patriotism was never used without a qualifying adjective. The adjective was always favourable—'good,' 'honest,' or the like. Gossip without an adjective should be considered good; and 'malicious' should be prefixed if it is bad.

So this is gossip. The persons are often great—Wellington, Watts, the Earl of Albemarle, and the like—but the things that they say and do are little, just the ordinary things of everyday life. Hence the interest.

The first biographical study consists of extracts from a Georgian Scrap-book. The diarist is Diana Bosville, a woman of wit and learning. She was the friend of Lady Mary Wortley Montagu, and was described by the surly Dr. Johnson as 'A mighty intelligent lady.' Here is one of the extracts:

'A Cluster [of grapes] was cut at Welbeck by His Grace the Duke of Portland, and presented to the Marquis of Rockingham. It was conveyed to Wentworth House by four Labourers, and weighed nineteen Pounds and a half. Its greatest Diameter when hanging in its natural position was 19 inches and a half. Its Circumference four Feet and a half, and its Length 21 Inches and three quarters.

'This Account is strictly true, and was well known to many of the Nobility and Gentry and all the then Domestics of those two Noble Families.

'See that extraordinary Grape also mentioned in Holy Writ, Numbers, chap. 13, v. 23.

'*This Account appeared in all the Newspapers in the Month of Sept. 1781.*'

The Painter of Dreams is Roddam Spencer Stanhope, the friend of Watts. His career is sketched with a light hand, and some of his letters are quoted. 'Last Saturday,' he says, 'I went down to Brighton. What a horrid place it is for extempore preachers. The description I heard of

one was, "He is not much of a *Theologian*, but the most *brilliant orator* I ever heard. It is quite an *intellectual treat* to go to hear him!" Heaven preserve me from going to church for an "intellectual treat"! I would sooner stop^d at home for a raspberry-jam one!

It was a young man who said this. And this also: 'The Pre-Raphaelites give such accounts of Ruskin. He seems to be the most prejudiced, arbitrary, cantankerous fellow, and I shall keep as clear as I can of him.'

Enough. The book has rescued some personalities from oblivion. It will give its readers a few hours' pleasant reading, as pleasant as a good novel would give and quite as profitable.

The Sun Song of Iceland.

BY THE REV. JOHN BEVERIDGE, B.D., FOSSOWAY.

ONE of the most characteristic of the literary remains of the Northern Christian spirit is the Sun Song (*Solarljod*), an Icelandic poem dating from the beginning of the thirteenth century and preserved in its original form. The song is far simpler than most of the productions that have come down to us from dim antiquity. It belongs to the more obscure works of Middle Age poetry—for its skald or author shows affection for a symbolism which, at least in our day, is not easy to understand. The Sun Song is strongly personal in mood and expression, and it differs considerably from the religious historical poems which date from the same period; and a vision of heaven and of hell occupies an important part of the song.

Visions from the realms of salvation and perdition were common in the Middle Ages, but they were generally handed down in prose form. Dante's *Divina Commedia*, however, the most classic work in the wide field of vision literature, is a poem, and the Sun Song has something in common with Dante's immortal work. The poems belong to Roman Catholic Europe, even if original local images are found mingled with the original foreign. It is the new spirit, the spirit of Christianity that created and upheld them.

The Sun Song is supposed to be sung by a dead man, who appears to his son and begs him to take the song and make it known among the living.

The dead man tells of his life on earth, of his death, of the journey of the soul through hell and heaven; and at last he speaks of man's 'day of gladness' when father and son will meet again. That day of eternal joy, *dies lætitiæ*, dawns after the judgment day, *dies iræ*. The father warns the son against the delusions and errors of this present world. It is not riches and it is not health that give happiness, for they are of to-day and to-morrow they are no more. Lust, which takes possession of the thought-life, clings to love like a disease, and brings sin and sorrow with it. Power and pride give no lasting joy, for they seduce one from what is good. Even friendly words are unstable ground to build on, for deceit may easily hide itself under them. God is the true riches, the true love and power, the true friend—according to the skald—and he begs his son to seek the Lord and His kingdom.

The father then proceeds to give an account of his death and of the experiences that await beyond the veil of mortality. He speaks of his fear of death, how day after day his looks turned to the sun as if it could afford some help. 'Mighty it seemed in many ways compared with that which was before.' And in his fever fantasies the sun becomes 'God Most High' before whom he bows in reverence,—evidently just the current idea of the sun as the symbol of God.

The hell which the Sun Song depicts is that with which we are familiar from the Middle Ages; that every sin has its exactly corresponding punishment. They who had gold for their god bear loads of lead in the world of woe. The hands which broke the peace of Sundays and saint days are nailed to hot stones. Adders gnaw through the breasts of the men who once drove the sword through the hearts of other men. But on the whole the picture of the tortures of the wicked pales before the riotous inventiveness of some of the contemporary vision literature of more southern lands.

But the description of the felicity of the blessed in heaven is affecting in its simplicity, quietness, and beauty. 'Next I saw men who had yielded obedience to the laws of God; pure light shone brightly round their heads. Next I saw men who had generously helped the poor; the angels read holy books and heavenly scripture over them. After that I saw men who had greatly mortified the flesh by fasting; the angels of God bowed before them, and that is the highest joy. Next I saw men who had supplied their mother's mouth with food; they rested softly on the beams of heaven.' And then, with a fervent appeal for the Creator's grace towards His creature, the section ends thus:

'Almighty Father, glorious Son, Holy Spirit of heaven, Thou who hast created us, I pray Thee for salvation for us all in our need.' And the poem closes with the dead man's farewell to his son, 'Here we two part, to meet again on men's day of gladness. My Lord, grant peace to the dead, and healing to them who live!'

The loving thought for others which appears in these passages is by no means confined to the Sun Song. The Song has background enough in the contemporary Northern literature. How full of mindfulness, for instance, is the old Church prayer which has come down to us from these early centuries:

'Let us pray, good brethren, to God our Almighty Father, that He may purge the world from all its errors, take sickness away from the sick, and hunger from the famishing. May He open the prisons and deliver them that are bound: may He grant to travellers a safe journey home, and give seafarers a good haven, and vouchsafe healing to them that are wounded.'

But the whole Sun Song is not so simple and clear. Here and there are verses influenced by European symbolism of the obscure order. Here

is a verse which is symbolical. 'Now have I, your father, along with Solkatla's sons, described to you, my son, the horn of the hart which the wise Vigdvalin brought out of the barrow.' Solkatla means the sun-vessel, and personifies the heavenly Jerusalem which is filled with the light of God, the eternal sun. Solkatla's sons are the saints who dwell in God's celestial city of light. From them the dead father has learned lessons which he now sends further. He has described 'the horn of the hart' to his son. The hart, in the symbolism of the Middle Ages, was an image of Christ, and its horn was the divinity of Christ. The horn of the hart, the divinity of Christ, of which the deceased has spoken, the wise Vigdvalin brought out of the barrow. Vigdvalin means the one who fights slumbering, and is a name for Christ, whose body slumbered in the grave whilst His spirit went down to hell and fought with the devil. This battle-slumberer brought his divine power out of the barrow, the grave, when he arose from the dead. Because that is what the Song has described it is called *Solarljod*, the Song about the Sun, the true Sun, the divine.

Although *Solarljod* has not been translated into English, so far as we know, or found any interpreters among us, yet the Sun Song has a considerable literature, especially in Icelandic, Norse, and Danish. The sources from which we have drawn most freely for this article are Finnur Jónsson's *Skjaldedigtning* and Fredrik Paasche's *Kristendom og Kvad*. From these we learn that the author of the Sun Song is unknown. The number of MSS is considerable, but not one is earlier than the seventeenth century. Some of them refer in marginal notes to much earlier copies, and one at least specifies a vellum MS. The versification and style carry us back to the Edda Age. The poem is distinctly epical. Its pictorial language, its dualistic view of life, and its ethic, flow through a channel of action and a fulness of narrative that do not cease until the very last verse is reached. The Song depicts men from life; and this epic feature and its multitudinous fantasy give to *Solarljod* a characteristic stamp. The various concrete images sometimes cover deep spiritual conceptions which invade the picture and volatilize it. And the personal mood pervading the Song is indicative of a soul-peace acquired through stern struggle, and reveals a fervent longing to know the secret things of God. From the

historic point of view the Sun Song is of importance; for it testifies to the character and extent of Christian influence in the North at the beginning of the thirteenth century. The skald introduces the symbolism of the Church with freedom and

aptness; and the whole Song presupposes the religious development which Iceland, as we know from other sources, had attained at that age. There is no European Vision Song which can have been the prototype of *Solarljod*.

Is the Fourth Gospel a Literary Unity?

BY THE REV. R. H. STRACHAN, M.A., B.A., CAMBRIDGE.

II. THE CHRONOLOGICAL PLAN.

THE ideal plan, outlined in the previous article, can be verified by a careful study of the Gospel. The Gospel as it stands is also set in a chronological framework, in which certain minor topographical details are also embedded. Some of these are very vague and obscure (*e.g.* Ephraim, 11⁵⁴). The suggestion is, that this chronological framework has been superimposed on the original Gospel with its ideal division, by the hand of an editor (R), whose main purpose is to produce a uniform movement of events. It is impossible to suppose that the Gospel could have been constructed from two different points of view—an ideal and a strictly chronological—by the same hand, unless on the hypothesis that the author had no first-hand knowledge. Of course, certain of the chronological and topographical details (*e.g.* 4⁶ 11¹⁸) are evidently spontaneous and natural, and stand in no contradiction to the ideal scheme. Many, however, are irreconcilable. For example, the Cleansing of the Temple cannot possibly have taken place at a very short interval after the opening 'sign' of the ministry. In point of fact, the position which this incident occupies in the Gospel is a key, as has been pointed out, to the problem of dual authorship.

We may now proceed to the examination of certain passages that apparently belong to the chronological scheme:

2¹. The repeated statements—*τῇ ἐπαύριον*—in 1²⁹, 9⁵, 4³ need not be questioned. They indicate quite naturally three days in the early 'friendship' of the disciples with Jesus. The expression, *καὶ τῇ ἡμέρᾳ τῇ τρίτῃ* (2¹) strikes us as strange. What is the meaning of 'on the third day'? It naturally means

'three days after' the last of the three days mentioned previously (*cf.* Mt 20¹⁹, Lk 18³³), and is probably intended to collect the events into one week, at the opening of the ministry. Two considerations lead to the conclusion that this chronological detail is out of place: (1) The fact that the disciples of Jesus are bidden to the wedding, and yet at the time of the invitation they could not have met Him. (2) That even three days is not sufficient save for a very hurried journey, from the rather mysterious locality mentioned in 1²⁸, where the call of the disciples took place (*cf.* Spitta, *Das Johannes-Evangelium*, p. 64).

2¹². In v.¹² an interval in Capernaum is mentioned of 'not many days.' The statement is very vague, and is evidently intended to fill up the time until the Passover mentioned in v.¹³ is due. The mention of Capernaum is probably suggested by 4⁴⁶. The *μετὰ τοῦτο* (like the frequent *μετὰ ταῦτα*) is also extremely vague, and rather at variance with the exactness of other passages in the Gospel where time and place are mentioned. The introduction of οἱ ἀδελφοί is also strange, inasmuch as they play no part in the Gospel until 7^{3ff.}

2²³⁻²⁵. Another passage that seems to belong to R is 2²³⁻²⁵. It is evidently intended to introduce the story of Nicodemus, and to link it up with the preceding

Passover occasion. It is apparent that the story of Nicodemus presupposes a ministry of considerable length, and a popular movement that already had time to make itself felt in ecclesiastical circles (3^{2.11}). It is quite unlikely that this should be the result of one brief visit to Jerusalem. Both the Cleansing of the Temple and the visit of Nicodemus belong chronologically to a much later stage in the ministry.

Moreover, there are one or two points in the language of 2²³⁻²⁵ that are remarkable:—

1. V.²³ is the only occasion in the Gospel when belief *εἰς τὸ ὄνομα αὐτοῦ* is regarded as equivalent to an inferior kind of belief based on *σημεῖα*.

In 1¹² 3¹⁸ 20³¹, the phrase indicates the highest kind of faith.

2. Nowhere else in the Johannine writings, and only in Lk 16¹¹, Ro 3², 1 Co 9¹⁷, Gal 2⁷, 1 Th 2⁴, Tit 1³ in the N.T. is *πιστεύω* used in the sense of 'entrust.'

3. Also the play upon words is nowhere characteristic of the Johannine style, unless 11¹² is regarded as such. But *κεκοίμηται* there (= 'sleep') is only an instance of misunderstanding of Jesus' words (cf. 3⁴), and quite in Johannine style.

4. *μαρτυρέω* is only once used elsewhere in the Johannine writings of witness borne to man (3 Jn 1²). Otherwise it always indicates witness to the Person of Jesus Christ.

- 3²². *μετὰ ταῦτα* is one of the somewhat vague expressions of time used by R to connect the Johannine material (cf. *μετὰ τοῦτο* in 2¹²). The original opening would probably be *ἦλθεν δέ ὁ Ἰησοῦς* (cf. 3¹). The simultaneousness of the activity of John and of Jesus is part of the essential argument in the earlier part of the Gospel in connexion with the Baptist controversy, namely, that Jesus did not merely take up the work of the Baptist, where he left off, and clearly belongs to J.

- 4¹⁻³. There are several linguistic and grammatical peculiarities in these verses.

1. The use of *ὁ Κύριος* as a proper name, as in 6²⁸ 11² 20^{2. 18. 21. 25}. These

passages on this and other grounds may be assigned to R. The word is frequently used in the Fourth Gospel as a title of courtesy addressed to Jesus, and in the vocative. J. Weiss in his recently published *Kyrios Christos* has laid emphasis on the fact that *Κύριος* as a religious title of Jesus Christ is found in the N.T. alongside a semi-mystical usage of *Χρίστος*, which tends somewhat to 'de-personalize' the idea of the Risen Jesus, and to identify Him in Christian experience with the Spirit. 'The Lord is the Spirit' (2 Co 3¹⁷; cf. ib. *Urchristenthum*, pp. 330 f.). The 'indwelling Christ,' and being 'in Christ,' are the watchwords of a more advanced stage of Christian experience, in which the earlier eschatological point of view gradually gave place to an inward and present relationship with the Risen Jesus. This development reaches its climax in the Johannine conception of the Christ 'abiding in us,' and of the spirit as the *alter ego* of Jesus. *ὁ Κύριος* as applied to Jesus is probably directly borrowed from the LXX as a title of God. The mere presence of the word in itself would be rather slender ground on which to assign any particular passage in the Fourth Gospel to R; but it is remarkable that it occurs as a divine title only in those passages (4¹ 6²³) which may on other grounds be so assigned, and in 21^{7. 12}. In that case R would represent, as he undoubtedly does, a somewhat earlier stage of N.T. thought than the Johannine. The *Κύριος* conception of the Risen Jesus, which involves a religious relationship, paralleled by that of master and slave, has no place in the Johannine thought. 'Henceforth I call you not slaves, but friends.' R, it may be conjectured, is a conservative of a later age, who clings to older forms of thought like *Κύριος*. He seeks to give more place to the Galilean

ministry and, by building up in a chronological frame work the Johannine material, to make the ideal presentation conform more closely to the traditional conception of a 'gospel,' after the Synoptic pattern.

2. The involved nature of the sentence in v.⁴ is remarkable. It is possible that it is the result of a combination of the Johannine material and R's editing. Spitta's suggestion may very well be adopted, namely, that Ἰησοῦς should be transferred to the place of ὁ Κύριος, and that the clauses οὗτι ἤκουσαν οἱ Φαρισαῖοι, and καίτοιγε . . . μαθηταὶ αὐτοῦ should be regarded as belonging to R (*Das Johannes-Evangelium*, p. 91). 'When then Jesus knew that he was making and baptizing more disciples than John, he left Judea, and went away again into Galilee.'

The mention of the Pharisees is quite unexpected. The real point of connexion with what precedes is the apparent rivalry between the Baptist and Jesus. In vv.²⁸⁻³⁰, the Baptist reiterates the declaration that he is not the Messiah. 'He must increase, but I must decrease' (v.³⁰). Jesus is represented, in accordance with the Johannine purpose, as intentionally avoiding any semblance of rivalry with the Baptist. R evidently regards His departure from Judea as due to a desire to escape from the impression made on the Pharisees, the leaders of the popular party, by the fact that He was making more disciples than the Baptist. Jesus again seeks to escape from popularity (cf. 6¹⁵).

3. The exact significance of the parenthetic clause (v.²) is obscure. In any case it is well-nigh impossible to suppose that a writer who has already three times (3²², 26 4¹) asserted that Jesus was 'baptizing,' should only now contradict himself.
4. As grammatical points there may be noted:

- (1) That καίτοιγε is a *hapax legomenon* in the N.T.

- (2) The characteristic use of αὐτός = 'of Himself,' as though He consciously put Himself in opposition to the Baptist. Cf. the similar use in 2²⁴, 25 4⁴⁴ 6⁶ 7¹⁰. R is more than ordinarily jealous for the complete 'autonomy' of Jesus. In the Johannine thought, Jesus' 'autonomy' is always consistent with a complete dependence on the will of God (4³⁴ 5³⁰ etc.). In the real Johannine thought, autonomy and subordination are set side by side in the consciousness of Jesus. His hour for action strikes only when the will of the Father is clear. Yet He lays down His life 'of Himself.' The rebuke in 2⁴, and the two delays (7⁹ 11⁶) are due to this reason.

- 4^{43-46a}. 1. The most remarkable utterance in 4⁴³⁻⁴⁶ is the use made of the saying of Jesus in v.⁴⁴. It seems to imply that Judea, and not Galilee, is the πατρίς of Jesus. Attempts have been made to explain it by saying that Jesus seeks Galilee for quiet. He did not expect or desire the reception given Him by the 'Galileans' (v.⁴⁵). Yet the meaning seems obvious that there is a contrast intended between the coldness of Judea,—and not only the Samaritan reception but also His popularity in Galilee. If R has thus misunderstood the saying, he has also misunderstood the significance of the preponderance given in the Johannine material to the ministry in Judea. The mention also of Cana in Galilee is superfluous, except for the necessity of drawing attention to the former miracle wrought there. R in v.⁵⁴, founding on 2¹¹, emphasizes that this is the second miracle wrought in Galilee, true to his plan of giving a more prominent place to the Galilean ministry.

2. Certain grammatical and linguistic points are of interest.

(1) ἐδέξαντο is not used elsewhere in Johannine writings. The Johannine word is λαμβάνω (1¹²). It is used in a similar spiritual sense in Mk 9³⁷, Mt 10⁴⁰, Lk 9⁴⁸.

2) The causal participle ἐωρακότες is not found in the Johannine writing except in 2²³ 21¹². κεκοπιακώς in 4⁶ is not a parallel. The emphasis is on the state, rather than on the causal connexion. The most frequent Johannine use is with ὅτι (e.g. 10⁵).

(3) καὶ αὐτὸς γάρ is a unique order in N.T. Nowhere else is καὶ thus separated from γάρ.

(4) 5¹ is the only instance in the Gospel where the feast in question is not named.

6¹. 2. 6. 1. 6¹. 2 have clearly an affinity with Mt 15²⁹⁻³¹. It is not at all clear why they should be inserted here, unless it be to explain the presence of the crowd that has gathered mysteriously, it is not said from whence (v.⁵). The mysterious appearance and disappearance of individuals and of the multitude is quite in the Johannine style. The reason can only be that the Evangelist is presupposing a knowledge of the history, which he is idealizing, on the part of his readers. There is therefore no need of such statements as those in vv.¹. 2.

2. Certain linguistic and grammatical points are worthy of note in these verses.

(1) The addition of τῆς Τιβεριάδος after Γαλιλαίας in v.¹ is remarkable (cf. 6²³ 21¹).

(2) If the reading ἐώρων in v.² is to be adopted, we have the only instance of the imperfect of this verb in the Johannine writings. Only the future

ᾶσθαι and the perfect ἐώρακα are found.

(3) In v.⁶ πειράζων is a *hapax legomenon* in the Johannine literature.

(4) Note also the use of αὐτός; see under 4¹⁻³ (4).

6¹⁵. 1. The ascription of this verse to R is made chiefly on the general ground that, as in other R passages, the withdrawal of Jesus is attributed to His desire to escape popularity as a political Messiah. The same idea occurs in other R passages. For example, in 4^{1ff}, the escape is effected in order to avoid the impression made on the Pharisees, the leaders of the popular party, by the fact that His disciples were becoming more numerous than the Baptist's. In the Fourth Gospel there is no *Messiasgeheimnis* idea, save in the R passages. Jesus is acknowledged as Messiah openly, as by the first disciples, and He makes Himself known as Messiah to the Samaritan woman. The reason is that in the Fourth Gospel Jesus is confessedly more than Messiah. He is Son of God, and the Saviour of the world. The imminence of the Cross and the nature of His Person take the place of the Messianic secret, and produce the sharp conflict of belief and unbelief. The Twelve are represented as staunch in spite of a clear announcement of His approaching death on the Cross, with the exception of Judas (6⁶⁷⁻⁶⁹). Simon Peter does not seek to turn Jesus from the Cross, as in the Synoptic story. Not he, but Judas is called διάβολος (6⁷⁰).

2. As regards the style of this verse, we may note:—

(1) ἀνεχώρησεν is a *hapax legomenon* in the Johannine writings (cf. Mk 3⁷, Mt 12¹⁵).

(2) *πάλιν*, if it is genuine, is difficult to account for, as the previous miracle is regarded as taking place in the 'mountain' or hill-country itself, and no mention is made of Jesus' departure from it (cf. v.³). The disciples also, in v.¹⁶, 'go down to the sea' (*κατέβησαν*).

(3) *αὐτὸς μόνος* occurs only in 12²⁴, and in Mk 6⁴⁷, of which it is probably an echo.

6²³. 6²³ is to be referred to R, from *ἐγγὺς* . . . τοῦ Κυρίου, on linguistic grounds. For the occurrence of ὁ Κύριος as a proper name, see under 4¹⁻³ (1). There is also the word *εὐχαριστήσαντος*. It has in this verse no sacramentarian reference, but is related to the use of the same word in v.¹¹, where the sacramentarian sense is pronounced. Also the expression *ἔφαγον τὸν ἄρτον* is not found elsewhere in the Gospel. *φάγειν ἐκ* (6⁵¹) is used, or the accusative with *τρώγω* (6⁵⁸).

7¹. The usual *μετὰ ταῦτα* is inserted as a connecting link. The sentence probably began in the original Johannine document *περιπατεῖ δὲ* (cf. 6², *ἀνῆλθεν δὲ*).

7¹⁰. 1. This verse is an attempt to explain the apparent indecision on the part of Jesus, and to preserve His consistency of action. The reading *οὕτω* in v.⁸ is already an indication of the difficulties that presented themselves to subsequent copiers of the MS., on account of v.¹⁴, and in view of the statement in v.⁸. The Johannine view is, however, perfectly consistent if ὁ ἐμὸς καιρὸς οὕτω πεπληρωται is properly understood. It is noticeable that *καιρός* is used in this chapter, and not *ῥα* (2⁴ etc.). *καιρός* in Greek usage is the right moment for action, especially in the N.T., as that is determined by God (Mt 8²⁹, Mk 1¹⁵). *ῥα* is

practically synonymous, although the tendency in John is to confine it to the hour of Jesus' death. The word is probably used in 2⁴ because the miracle is regarded as inaugurating the public ministry that was to find its climax in the death of Jesus.

We shall have to recur again to the Johannine interpretation of the delays and apparent indecision of Jesus at certain moments (cf. 11⁶ and notes thereupon). R fails to understand the reason for delay. According to J it is due to loyalty on the part of Jesus to the will of God, as interpreted by Him. He will not meet death, at the hands of the authorities in Jerusalem, until the moment is decreed by the Father (cf. 7¹¹). To R the delay is due to a desire to avoid a public manifestation and reception as Messiah. He went up οὐ φανερώς ἀλλὰ ὡς ἐν κρυπτῷ. Yet the public nature of His appearance in the Temple in the middle of the Feast is unmistakable (v.¹⁴). The delay of a day or two in Galilee is in order that Jesus may ascertain whether it is the will of the Father that He should put Himself in the position of danger involved in going up to Jerusalem, where a hostile reception awaited Him. The Divine Will is made plain, and Jesus goes. The prevailing Johannine view is of the complete publicity of the life and teaching of Jesus (cf. 7^{26, 28} 18²⁰). 'What is 'hidden' is the nature and person of Jesus, from those who do not believe. It is true that in vv.^{3, 4} the brethren seem to take up the same position as is presupposed in R. They demand a fuller acceptance of popularity, and regard His hesitation as inconsistent with complete confidence in His claims (*ζητεῖ αὐτὸς ἐν παρηρησίᾳ εἶναι*).

This is also necessary if the enthusiasm of His disciples is not to grow cold (Holtzmann, *Hand-Kommentar zum N.T.*, in loco). They hint that He is not sure of His claims. This argument, however, is met by an explanation that Jesus will not take the step that may end in hatred doing its worst upon Him (v.⁷), except at the divinely appointed time, and under divine guidance (v.⁸).

2. Under grammatical points we may note the peculiar use of *αὐτός* (see under 4¹⁻³ (4) and *φανερῶς*, which is not found elsewhere in the Johannine writings, and only in Mk 1⁴⁶ of the public appearance of Jesus. The verb is used in this sense in 7⁴.

10⁴⁰⁻⁴². The reasons for ascribing this passage to R are mainly grammatical.

There is also the additional reason that the locality from which Jesus has set out, in obedience to the summons from Bethany, has to be defined. The journey must occupy some days if Lazarus is to be already four days in the tomb.

We may note (1) τὸ πρῶτον used in the sense of 'formerly,' and referring back to a previous incident (1²⁸ or 3²³); cf. 19³⁹. In 12¹⁶ it means 'at first.'

- (2) πάλιν = 'back' in a local sense; cf. 4³ 4⁴⁶ 6¹⁵. Elsewhere it is used only in the temporal sense of 'again.'
- (3) ἔμελλεν. WH read ἔμεινεν. Elsewhere only the Aorist is used.
- (4) ἐκεῖ, not only at the end of the sentence, but at the end of a section is unusual, except for special emphasis; cf. 11³¹.⁸

Contributions and Comments.

John xii. 47, 48.

MOST of the commentaries to which I have access treat the section to which these verses belong as a summary, in quite colourless commonplace, of the teaching that has gone before. But the verses in question are rather paradox than commonplace in the light of much that has been said. 'If any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.' Set alongside other sayings on the same subject, these words illustrate Matthew Arnold's thesis that the Bible has the varied and flexible utterance of literature, not the iron rigidity of dogma. It speaks from different points of view. It is not afraid to contradict itself or to seem to do so. St. James puts things in his way, St. Paul in his. Even in the same book, contradictory or complementary sayings are put down side by side. A simple example is in Pr 26^{4,5},

'Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.' The application, whether of the one or the other, is left to the common sense of disciples, to their *savoir faire*. But the rabbis hesitated in consequence to receive the book into the canon, and soothed their liking for more definite teaching by an interpretation that misses the point.¹ It might be a good thing if this feature of the Bible were brought home to the average reader. Text-books of Scripture bring together congruent quotations. It might be good occasionally to vary the method and put side by side verses that express varying aspects of truth.

It is abundantly said in the New Testament that Jesus is and will be the Judge of men. 'We must all be made manifest before the judgment seat of Christ' (2 Co 5¹⁰). The Synoptic Gospels have the vivid image of a great Assize, when Jesus will judge men before God and the angels. 'He shall separate them one from

¹ C. H. Toy's *Proverbs*, p. 473.

another, as a shepherd divideth the sheep from the goats' (Mt 25³²). The Fourth Gospel conceives judgment as part of Christ's work. God has given it to Him. 'The Father judgeth no man, but hath committed all judgment unto the Son' (Jn 5²²). 'The Father hath given the Son authority to execute judgment, because he is the Son of man (or a son of man)' (Jn 5²⁷). And this judgment is not merely thought of as in the future, it is inevitable in the present. 'For judgment I am come into this world, that they which see not might see; and that they which see might be made blind' (Jn 9³⁹).

But the verses under discussion (Jn 12^{47, 48}) put all this aside. Jesus is not Judge, but Saviour. To emphasize the Saviourhood, v.⁴⁷ denies, in the vigorous Oriental way, that He is Judge. And v.⁴⁸ does not reduce this to commonplace, as some commentators do, by saying, 'Jesus does not judge now, but He will judge men in the last day.' It is careful not to say that. It says something deeper and more suggestive than that. The 'one that judgeth' the disobedient in the last day is still not Jesus but 'the word that I have spoken.' 'The last day' is here, for one cannot follow Wendt in his facile excision of the phrase, but here is nothing of a great dramatic assize. Judgment is not personal but automatic, and acts itself out in the sinner's soul and by the sinner's soul. That soul has passed into a world where the flesh and things seen are no more. Heaven and earth have passed away, but Christ's words have not passed away. They are felt to be the very atmosphere of the new life, and the soul that has despised or has not heeded them is stifled by them. The word awakes in memory and wields the lash of the furies. 'Son, remember.' Psychologists say that the subconscious mind forgets nothing. The rejected word comes back with its 'I told you so,' inspired not by censoriousness or vanity, but by a faithful reflexion of reality.

DAVID CONNOR.

Bewcastle Manse.

The Eschatology of Christ.

MAY I be allowed to take occasion from your December introductory remarks on the very diffi-

cult subject of the eschatological teaching of Christ to mention one objection to the current attribution to Him of the assertion that the Parousia was to come in the lifetime of persons then living; an objection which has, I think, not hitherto been duly considered? It is—with reverence I use the term, dealing as it does with the working of the mind of Jesus—a psychological one. The question is, How could Jesus entertain two ideas at the same time, one of which conflicted with the other? For, if any credibility is to be given to the narratives of the Synoptic tradition, two tremendous catastrophic events were proclaimed by Him; one, the ruin of Jerusalem and Judaism; the other, the final condemnation of all things by the Parousia. But if they are made simultaneous, one, the greater one, must by its weight supersede and exclude the other. Can it be conceived, then, that He spoke of them as simultaneous, as both occurring within the current generation? If He really believed and inculcated the certainty of an immediate Parousia—an event in which all lesser events would be utterly submerged—how could He, as the Gospel teaches He did, dwell frequently with compassion and with warning on the other coming event, the judgment of Jerusalem, which, however important in itself, could not but in comparison with the other mundane and final one, sink into insignificance? Would it not be but playing with words to dwell with sad and earnest warnings upon the local and lesser events? Surely the fact must be that while He spoke of the one as imminent, He only regarded the other as lying in the background, certain to come to pass but at an unforeseen and maybe distant epoch? Much of His teaching, we know, was misunderstood and misinterpreted by those around Him, partly, no doubt, by the influence on their minds of the prevailing traditional beliefs. May it not have happened thus in regard to the matter in question? No doubt He looked for a final, world-wide judgment, but there is good reason to believe that His knowledge in regard to it was limited, and His language about it was, unavoidably therefore perhaps, couched in the traditional phraseology common to Himself with those around Him; and it is not difficult to imagine that those around Him would interpret His sayings in accordance with

their own expectations. There will therefore have been some confusion in their reports. But the two events must have been differently regarded by Him; the one, clear and imminent; the other, in the haze of an unknown future. Even if He saw

the greater one foreshortened in distance and expected it soon to occur, that is a different thing from making an absolute assertion at its immediate imminence.

C. H. PAREZ.

Hollywood, Haywards Heath.

Entre Nous.

Oxford Poets.

A small volume of *Oxford Poetry, 1915*, has been published by Mr. Blackwell (1s. net). It is small, but there are no fewer than twenty-five poets represented in it. The poems are arranged in the alphabetical order of the authors' names, which yields much variety and some surprises. It seems to warn us not to speak of a school of Oxford poetry at present. The most prominent fact is individuality, not similarity. And that fact makes it quite impossible to take one poem as example of the whole. Mr. T. W. Earp has six poems in the book, and we shall quote one of the six, but it represents Mr. Earp and no one else.

ECSTASY.

Years longer than years go by in bleak enduring.
We bustle over humdrum,
toil at some littleness,

when suddenly a flame leaps up within us.

Those things sense knew are whirled away,
expunged,
and sight itself is blinded by the dazzle,
the blaze of glory.

Briefly then we live
till the dropped curtain.

May you have hours where I have had but
moments!

George Abel.

In the very happy 'Foreword' which Professor Stalker has written for Mr. Abel's volume of poems in the dialect of Aberdeenshire, entitled *Wylins fae my Wallet* (Gardner; 2s. 6d. net), he says that though not having the honour to be an Aberdonian,

he can read them without difficulty. And yet they are the purest Aberdeenshire. There is not a word misused or misspelt. But Mr. Abel has never run after odd and out-of-the-way words simply because they are picturesque, a temptation to which even Mr. Murray of 'Hamewith' is occasionally a victim. He writes in character without extravagance or disguise. Here is a plea for

HUMOUR.

O dinna think it wrang to lauch,
To see the fun o' things,
For mirth, it is a medicine
To peer fowk an' to kings.

They say that far abeen the lift
The fires o' humour play,
That God Himsel' raxed doon some quiles.
To cheer oor mortal day.

I hear the thunner's lood guffa,
That gars the rafters dirl,
I watch the aul' wind's idelty,
When oot upo' the birl.

The wee roy't kittlins on the hearth,
The lammies on the lea,
The doggies at their tackie games,
The monkeys on the tree—

Far can the craturs get it a'?
Heaven's aumrie gies 't, I think:
War we but gleg I'm sure we'd see
The vera wirmies wink.

But fawvour't man has mair than a'
O' humour in his e'e;
The beasts, they get a gowpenfu';
An otxerfu' has he.

He needs it, for there's mony whisks
 An' scaums abeen the sod;
 He needs it, as the tourin' lum
 Maun hae its lichtnin'-rod.

There's mony freenships wid be smash't,
 An' mony joys tak' wings,
 But for the licht by which we see
 The fun o' fowk an' things.

So we will gie oor thanks an eke,
 For sel's an' for the race,
 An' pray that Gweed sen' doon galore
 Kind humour's savin' grace.

Dorothy Francis Gurney.

A Little Book of Quiet (Newnes; 2s. 6d. net) is an appropriate title for Mrs. Gurney's new volume. Every piece in it is a poem and every poem is of quiet. Is there to be no purpose in art? Art for art's sake? In this little work of art there is deliberate purpose. Mrs. Gurney writes and says: 'Come thou too into the place of quiet, into the heart of silence, where God is.' We may choose anywhere. Take this:

WHEN I SHALL PASS, O! GOD.
 When I shall pass, O! God,
 Out of this mortal path
 I shall not fear Thy chastening rod
 Nor Thy most righteous wrath.

These have I known below,
 Have known and learned to bless—
 I fear the influences that flow
 From Thy white holiness.

Yet in my Saviour's name
 Grant me, O! God, to prove
 Thy awful holiness the same
 As Thy undying love!

Mary E. Boyle.

Anatole France has a fancy that when some one asked Pilate in his later life about the trial of Jesus, he had utterly forgotten it and Him. Mary E. Boyle would have Pilate haunted all his days by the memory of Jesus. *Pilate in Exile at Vienne*

is his soliloquy (Heffer; 1s. net). And he is troubled.

Ah! Son of God, what in thee is divine?
 Is it this silence, when my very soul
 Desires some word to comfort and to guide?
 Is it divine to stand apart and gaze?
 To suffer persecution to oneself
 And say no word which might uplift the crowd

Of those who suffer not for hours, but years?
 Say thou art crucified? For three short hours
 Thou wilt be tortured. What of the lives
 Born without hope, and living without hope?
 Praying, not for relief, but to endure.
 Half-strangled at the thought of future ills,
 Whilst horror of the past kills memory.
 Is a god powerless before the mob?
 Is god then in each helpless criminal?
 'He made himself a god'; the people cry.
 Divinity! does it mean sacrifice?

Darrell Figgis.

The best poems in *The Mount of Transfiguration* (Maunsell; 3s. 6d. net) are purely Irish. Their general title is 'Songs of Acaill.' We shall quote one of them, of the rest the short dramatic piece at the end has moved us most. It is as Irish as anything in the book; its tragedy is Irish, unredeemable tragedy after every effort at redemption. The poem we wish to quote is very short. It might serve as exposition of Mt 5²², 'I say unto you.'

MIONNÁN.

In a stern world of wisdom and command,
 That has no man enticed,
 Among these gaunt wise hills, and these
 Strong cliffs and sundering seas,
 Suddenly in a light I understand
 The wonder-words of the Christ:
 And Joy quickens its flight through endless
 Beauty,
 And Beauty wins through a Love higher than
 Duty.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

SOME years ago Dr. Llewellyn BEBB edited a selection from the sermons preached in the University Pulpit of Oxford. The volume contained notable names and notable sermons. For when the scholar is a preacher he is the best preacher. A selection has now been published of the sermons preached in the University Pulpit of Aberdeen. It also contains notable names and notable sermons.

The title is *Sub Corona* (T. & T. Clark; 4s. 6d. net), for these discourses were delivered beneath that crown which is the architectural glory of King's College in Aberdeen. It is not a volume of war sermons. There is only one sermon on the war in it. That is by Sir George Adam SMITH, the Principal, and is notable enough. But it stands alone. The rest are such sermons as may encourage undergraduates to 'trust in God and do the right.'

One of the sermons is by Professor James STALKER. Why single it out? It is singled out already. It is unique. No other preacher addresses himself openly to the women undergraduates of the University. Professor STALKER has too much of the preaching instinct to address himself to women only, there being nearly as many men before him. His sermon is for the undergraduate, for the life that is opening to the

problems and responsibilities of being and of serving. But he deliberately chooses a woman's text and recognizes the woman's place.

We have guessed the text already: 'Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her' (Mt 26¹³). We have guessed the text; have we guessed the title? The title is 'The Advocate.' We shall see its pertinence in a moment.

But first observe the opening sentence. How much hangs upon the opening sentence of a sermon! Dr. STALKER'S opening sentence errs in length. But it is arresting. 'Preachers have to search for their texts, and sometimes, it is said, they have no little difficulty in finding them; but here is a text made to every one's hand; it is evident that Jesus desired it to be taken by every preacher of the Gospel; and we may surely expect His blessing when we thus fulfil His will.'

There is not a word of apology for the choice of the text. Certainly not. There is no recognition of its choice as purposeful. Certainly not. The men are watching. The women are alert. The text has opened expectation. The first sentence of the sermon has removed all suspicion

of sensation, and has struck the note of responsibility.

But the title. The title is 'The Advocate.' For: 'Whenever I read this incident, it reminds me of a rare title of Christ, occurring, indeed, only once in Scripture—the Advocate. To some this title may have been suggested, as a topic for pondering, by their own profession; but the best comment is to look upon Jesus Himself in the very act of advocacy, as we do here. Mary, His friend, had performed one of those actions which, scattered at rare intervals along the tracts of time, indicate the emergence of new powers in human nature; but so much was it misunderstood and misjudged that, had not Jesus intervened, it would either have been consigned to oblivion or remembered as a scandal. The Advocate, however, was on the spot. It was a woman that had been attacked; and all the chivalry of His nature rose up to protect her. There is unmistakable heat in His first words, "Let her alone; why trouble ye her?" And then His strokes fall, blow after blow of argument and rebuke, on the heads of her opponents, till she is not only vindicated but raised on a pedestal for the admiration and imitation of all generations.'

That is the work of the scholar and the preacher. It is not too long an introduction. It is informative, it is arrestive; above all, it brings preacher and hearer together. The young men and women have lifted their heads to listen, their heart and their preacher's beat as one.

The first lesson follows immediately. 'In thus vindicating His friend, Jesus was vindicating *the Beautiful against the Useful*. This is founded on the words, "She hath wrought a good work on me"; for the word translated "good" is literally "beautiful." Dr. STALKER looks at the matter a moment from the point of view of the utilitarians. He estimates the value of the box in 'our money.' Some forty or fifty pounds' worth! Was it not sinful extravagance? It was 'beautiful,'

replied Jesus, as if no further defence were necessary.

He uses this illustration. 'In speaking of literature, Coleridge once said that, whenever you come across a passage of which the wording is unusually beautiful, you may conclude that the thought beneath the words will be rare too; because it is the beautiful thought that makes the beautiful words. And I would venture to add that, whenever you come upon a beautiful action, you may expect the motive beneath it to be beautiful also.'

The second lesson is that 'in defending His friend, Jesus was vindicating *the Original against the Conventional*. This is founded on the words, "The poor ye have with you always, but me ye have not always."'

'The utilitarians immensely strengthened their position by bringing in the poor. The suggestion came from Judas; and for a moment it seemed as if Judas were a better friend of the poor, not only than Mary, but even than Jesus Himself. Jesus did not suffer Himself to be betrayed into uttering a word on this occasion against the habit of giving to the poor. On the contrary, He re-affirmed the duty of so doing; but, at the same time, He took occasion to point out that this is not the only kind of giving.'

'There are two kinds of giving, the one of which may be called ordinary or conventional, the other extraordinary and original. Both correspond with kinds of giving on the part of God; for all our giving, whether of the heart or of the purse, is merely a response to the antecedent giving of God. On the one hand, there is His ordinary giving—daily bread, and daily happiness, and daily grace—and with this ought to correspond our ordinary giving—to the poor, at the church door, and the like. But God's giving is not restricted to what is ordinary; if He gives rain from heaven and fruitful seasons, year in and year out, He, in addition,

gives some days when merely to be alive is a delight; if He sets men in families and upholds the pillar of the domestic tent for a lifetime, He gives, besides, such incidents of domestic joy as make the dates on which they happen red-letter days in the calendar of memory; if He blesses a land with the Gospel and gives opportunities of worship Sabbath by Sabbath, He also sends occasional times of blessing, when the breath of the Spirit goes forth over the land, and everything begins to blossom with the freshness of a spiritual spring. Now, the heart ought to respond to such extraordinary giving on the part of God with giving of its own which is extraordinary.'

The third lesson is that 'in defending His friend, Jesus was vindicating *the Particular against the General*. This is founded on the words, "She hath done what she could."

At this place the scholar is needed and makes himself felt. For, says Dr. STALKER, 'You have heard sermons on these words in which they were interpreted as if the meaning were that she had done the utmost that it was in her power to do, and as if they were intended to encourage all, but especially the humble and ungifted, to do all they may be able, even if it be but little. In reality what Jesus meant was exactly the reverse—that Mary had done what she alone was capable of doing—and the message is not to the ungifted, but to the talented, to place all their talents at the disposal of the Saviour.'

Two modern thinkers of the highest distinction have put forward two different conceptions of duty. One has said, Act in such a way that all other human beings may act with advantage in the same way as you. The other has said, Do the thing in the world which you alone can do, or, in other words, develop your individuality. Professor STALKER does not think that these two principles, laid down respectively by Kant and Schleiermacher, are contradictory. 'On the contrary, it is the man or woman that acts most habitually according to

universal laws who, when the occasion arises, is most likely to do something unique and original. It is the soldier, for example, that is acting all the time most in accordance with the duty of a soldier who, on a sudden emergency, will perform a feat of bravery that will earn the Victoria Cross.'

Mary's act, although an inspiration of her own genius on the spur of the moment, may have been due to what is mentioned as a habit of her piety. If she had not sat often at Jesus' feet she would never have anointed His head. 'The lesson, therefore, is that if anyone has a special talent, whether of eloquence, or song, or art, or social attractiveness — anything rare and unique, like Mary's box of ointment—it is not to be left behind or thrown away when one becomes a Christian, but consecrated in some way to the Master's service.'

The last truth is that 'in defending His friend, Jesus was vindicating *the Unconscious against the Conscious*. This is founded on the words, "She is come aforehand to anoint my body to the burying."

Do the words mean that Mary was aware of the nearness of the end? Had she fathomed that secret of God's providence which none of the Apostles knew? Dr. STALKER does not say it is impossible. 'But it is so unlikely as to lead us to ask whether the words of Jesus may be taken as expressing not what her act was to herself, but what it was to Him. He looked upon it as the anointing aforehand to His burying. Perhaps all beautiful actions have meanings beyond the conscious intention of those who perform them; and our feeble efforts, when taken up into the web of God's mighty purposes, may have effects of which we have never dreamed; just as a shapeless daub of paint, when laid on a picture by a skilful hand, may form a point of dazzling beauty at which generations will come to wonder.'

Jesus was preoccupied with His death. 'Mary's

anointing came within the sweep of this preoccupation. As kings and other great men lie down in their graves on beds of perfume, so would He stretch Himself out in the tomb, wrapped in this woman's mighty love; and she was only the first of ten thousand times ten thousand who would love Him for the same reason. Now His enemies might do their worst: for love they might give hatred; their passions might rage around Him like an angry sea; their sin might crush Him; but Mary had counteracted and defeated them beforehand, enveloping Him in mail which they could not penetrate. Thorny was the bed on which Jesus lay down, yet it was smoothed to roses by love. Thus did the fragrance of Mary's ointment float round the cross, and that was fulfilled which had been written of old, "He shall see of the travail of his soul, and shall be satisfied."

Under the title of *The Great Hereafter* (Clarke & Co.; 1s. net), the Rev. J. D. JONES, D.D., has published an address in which he makes confession of the faith that he has for those who have fallen in the war. He is most concerned about the young men. Amongst the fallen in this war there are thousands who are little more than lads—anywhere between eighteen and twenty-one. They had hope for this life. They had ambition. Many of them had made special preparation for special work in it. But when the call came they left all and went forth. To what?

Not to annihilation. The first thing that is clear to Dr. JONES is the fact of immortality. "A German theologian has ventured on this prophecy: 'For the religious consciousness of the present, the hope of immortality falls ever more into the background and becomes secondary, so that one has no difficulty in prognosticating for this dogma an easy and natural death.'" Dr. JONES does not agree. "It is like a great many other German anticipations—it is about as mistaken and false as it can be. The dogma shows no signs of that 'easy and natural death.'" "What we are witness-

ing now is not the death of the faith in immortality, but the *resurrection* of that faith. "You have preached your last sermon," said a friend to Maurice, the great theologian, as he lay a-dying. "In *this* life," was his whispered reply. That is all that is finished so far as our lads are concerned—their activities in *this* life of time and sense. But *life* is not at an end.'

Not to bliss. That is the next thing that is clear to Dr. JONES. 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory.' Perhaps: Dr. JONES was not educated on the Shorter Catechism. But in any case they were not believers. Very many of them were not. We know that they were not; and it does harm to us, and no good to them, to pretend that we think they were. 'The condition of eternal blessedness,' says Dr. JONES, 'is faith in Christ. The Kingdom of Heaven is open to all *believers*.'

But there is such a thing as instantaneous conversion. Is not conversion always instantaneous? Much may go before and be preparation, but the act is always momentary. 'In a flash, in the twinkling of an eye, a man may look to Christ and give in his allegiance to Christ, and when he does that he passes out of death into life.'

And then there is the readiness of reception. 'While he was yet a great way off, his father saw him.' 'And so,' says Dr. JONES, 'I can rejoice to believe that in the very act and crisis of death men may have called to Christ to save, and that of multitudes of them what Katherine Tynan says may be true:

Betwixt the saddle and the ground,
Was mercy sought and mercy found.

Yea, in the twinkling of an eye
He cried, and Thou hast heard his cry.

Between the bullet and its mark,
Thy face made morning in his dark.

And while the shell sang on its path,
Thou hast run, Thou hast run, preventing death.

Thou hast run before and reached the goal,
Gathered to Thee the unhoused soul.'

Certainly not to eternal woe. That is the last thing that is clear to Dr. JONES. Does Dr. JONES believe in universal restoration, then? He is inclined to believe in it. But he is not chiefly concerned with it. Whether or not *all* shall be gathered in is not the point he wants to make. His concern is with these young men. If they were not believers; if they did not accept Christ on the battlefield, what then? That is the question he is concerned to answer.

His answer is that they shall have an opportunity afterwards. He is quite sure of that. The texts are inconclusive, but he does not build his belief on texts. He builds it on the character of God. 'So let me say for myself that when I think of the fate of these lads, some of whom were so young that they had scarcely begun responsible life, some of whom had few chances in the way of their upbringing—when I think of them in the light of God's character, I feel driven to demand a life of probation after this life is done.'

'Our Protestant fathers swept away the doctrine of purgatory. It is not surprising, seeing the abuses associated with it. It became in the hands of a corrupt and grasping priesthood an excuse for extortion and greed. The length of a man's stay in purgatory was made dependent upon the amount of money paid to get him out. It was all of a piece with that traffic in pardons which stirred Luther's soul to such holy wrath, and which was the match that kindled the fires of the Protestant Reformation. Nevertheless, it may be permitted to a sturdy Protestant to say that when our fathers, in their revolt against the abuses of purgatory, swept away the very idea of a probationary life, they went too far. There was a real truth in this doctrine, which had been held by the

Church for centuries. No doctrine which persists throughout the generations can be dismissed as wholly untrue. There is no principle of vitality in what is a mere falsity. If a thing endures it is because, mingled very likely with much that is erroneous, there is a real truth at the heart of it. And now that the fierceness of controversy has died down, Protestant theologians are returning to a belief in a probationary life after this one.'

Professor James Hope MOULTON is one of the few who have been able in this life to master more interests than one. He is a supreme authority on the language of the New Testament, and he is almost as supreme an authority on the religion of the Parsis.

Professor MOULTON is at present in India. He went to India on the behalf of Christian missions. Now the problem of Christian missions has become extremely complex in our day. Professor MOULTON understood that he was fulfilling his duty in visiting the Parsi community in Karachi. He has sent a letter to *The Methodist Recorder* which shows how complex the missionary problem is, and how impossible it is for any one to do effective missionary work without a knowledge of its conditions.

After a three weeks' tour in North India, Dr. MOULTON crossed the dreary wastes of the Sindh desert to Karachi, 'the Land's End of India.' In Karachi there are over two thousand Parsis, their Dastur or High Priest being Dr. M. N. Dhalla, a scholar, trained in Columbia University of the United States, and already well acquainted with Professor MOULTON and his Parsi scholarship. 'When I stepped out of the train,' says Dr. MOULTON, 'last Sunday morning, with twenty-four hours of railway dirt upon my person, I found Dr. and Mrs. Dhalla, Mr. Framroz, President of the Parsi *Anjuman*, and a dozen other ladies and gentlemen to meet me. It became embarrassing when Mrs. Dhalla put a garland of roses and other flowers round my neck, which fell to my feet, and a beautiful bouquet in my hand.'

'But the warmth of this reception,' he says, 'was even exceeded by that of my send-off on Friday night and by the social meeting on Wednesday, when I was invested with a Dastur's shawl of sumptuous Indian workmanship, as a kind of honorary degree. With all this there was the large Parsi attendance at my lectures at the Government College, the Parsi Institute, and finally even the Y.M.C.A., where I had intended to give distressingly apathetic European Christians a straight talk on the inseparableness of Christian profession and Missionary zeal. Half my audience being Parsi, I had to vary my style, though not my subject, and explain frankly why we could not as Christians abstain from telling our brothers and sisters of that which had become for us the most precious thing in life. That even this did not diminish the cordiality of our personal relations shows that the hearts of the Parsi community are very open to the messenger, and this at least opens the door for him.'

But what about the message? 'I am under no illusions,' says Professor MOULTON. He asked Dr. Dhalla how his people would talk among themselves about the Christian message which he had been offering them. Dr. Dhalla classified the Indians in their attitude to the Christian missionary. Some are bitterly hostile. Why should alien missionaries come to disturb hereditary beliefs and force on India what she does not want? Some resent even the work among the depressed classes. Leave the Dom to Hinduism—it will attend to him by and by. And this, says Dr. MOULTON parenthetically, when Hinduism has not a temple at which the Doms may worship! The most enlightened (and these the Dastur politely signified would be Dr. MOULTON's audience) welcome Christian education and social work among the lower classes, but as for themselves—they remembered that Christianity is a proselytizing religion and were tolerant.

Then comes the problem. At the heart of it lies Theosophy. Just when the Hindus were

opening their eyes to the filthiness and the folly of their ancient scriptures, Mrs. Besant came and showed them how to accept the filth and even the foolishness by a mystical interpretation. The Parsi was not immediately affected. In the Avesta there is nothing for which any one need blush. But the Avesta has its explanation of the Universe, out of date and ridiculous. Mrs. Besant would prove that it is an up-to-date manual of Cosmogony at one end and of sanitary science at the other.

'It is this kind of leech that has fastened on the body of Parsiism in these days of reaction. A religion which need not have gone outside its Founder's noble hymns, three thousand years old, and unintelligible to over ninety per cent. of those who recite them, is feeding itself on Mrs. Besant's chaff. Every attempt to bring its obsolete elements into line with modern ideas is bitterly resented. To hold a Zoroastrian Conference for the discussion of religious and social problems is a device of Ahriman. To place a pulpit in the fire-temple and give instruction to the ignorant; to pray in any other language than that which became extinct two thousand years ago—Ormazd apparently does not know Gujarati, and it is damnable heresy to suggest that the worshipper ought to pray with the understanding—all this and all other innovations are altogether of the Evil One. A Parsi Judge from the bench amiably stated that a scholar who took a view to which any intelligent, unbiassed person is driven perforce was actuated by mercenary motives. And a subservient public, afraid to differ from one of public standing and emphatic, if not always consistent opinions, duly bans that scholar's memory.'

There is a serious problem waiting us when the men return from the war. It is not the problem of finding them employment. That may exercise our patience. It may even tax our conscience. For some of them cannot and some of them will not take up the work which they laid down to go

to the front. But there is a far more serious problem before us than that. And it will have to be faced, not by the politician or the merchant, but by the Christian and the Church.

The problem is this. What are we to do with the instinct which finds its expression in war? That instinct has not been recognized by Christianity hitherto. We do not say that it has not been recognized by Christ. By the Church it has been ignored or antagonized right through the Christian centuries. We may call the instinct Patriotism. Is it a fighting instinct? It is also a loving instinct. It is roused into activity by the thought of national danger. It calls to its service the virtues of courage, loyalty, endurance, faith, self-sacrifice. It lifts a country, so many square miles of land, into the place of an ideal to die for. It often outpaces in passion the saint's love of God. That instinct, so powerful and so dangerous, has hitherto been disregarded by the Church of Christ.

Are we to disregard it still? God-given and God-preserved, it has found almost its only opportunity hitherto in war. It has often been the cause of war. It has always been the possibility. When peace comes what becomes of the patriot? What does he do with his courage, his loyalty, his endurance, his faith, his sublime self-sacrifice? Are we to take no account of them? In war we recognize their existence and marvel. Are we to suppose that when peace comes they simply cease to exist?

There is a dangerous little book which has been published under the title of *A Substitute for War* (Macmillan; 2s. net). It is an American book, written by a certain Mr. Percy MACKAYE. We shall see why it is a dangerous book. Meantime we notice that its author recognizes the patriot and sees how necessary it is to make a way for his patriotism in peace. This is the reason, no doubt, for the Prefatory Letter which Viscount BRYCE has contributed to the volume.

'You have touched upon a deep problem,' says Viscount BRYCE, 'which has long occupied my mind and doubtless many minds: How is the world, and especially how are the poets and balladists, to get on without War as a theme?' That is the problem as it presents itself to the artist. And Lord BRYCE is right when he says that artists must 'set themselves to consider what charms of imagination and embellishments of art can be used to make peace and its ways and emotions as attractive as warlike deeds have been since the war of Troy and the battle of Deborah and Barak against Sisera the captain of the hosts of Jabin, king of Hazor.'

That is precisely the way in which the problem presents itself to Mr. MACKAYE. He is a dramatic artist. He sees the patriot 'following the drum.' Give him the drum in peace and he will not be compelled to associate it with war. That is Mr. MACKAYE's argument. And he has an elaborate scheme for using 'the charms of imagination and the embellishments of art' to make peace as attractive to the patriot as war.

He tells this story. 'On a battlefield of northern France the sun had just set. After hours of bloody fighting, the enemy had retreated. Except for the dead and dying, the field was almost deserted.

'Seated on a round, stumplike object, one lonely figure, huge and forlorn, loomed in the crimson glow.

'He was dressed in gorgeous regalia, almost unscotched by the grime of battle. His big shoulders drooped. In one hand he held a little rod of dark wood. He stared at it dumbly.

'Suddenly out of the dusk a detachment of French troopers approached and surrounded him.

'"Surrender, or be shot!"

'The figure stirred with slow dignity, but deigned no reply. Instead, he raised the little rod to his bearded face and kissed it.

'Struck with curiosity, the Frenchmen—who

were peasants—examined their prisoner more closely: scarlet, blue, gold, orange—a superb uniform; the breast and shoulders gleaming with decorations, badges, and prismatic emblems!

‘Here was no common soldier in grey field-clothes. Not so; unmistakably he had the air of a commander—a dreamy pathos, a disdainful scorn of their presence.

‘Their Gallic imaginations took fire. They whispered together.

‘Whom could they have captured: a general?—a prince?

‘He carried no weapons, but—that little black rod: he had kissed it!

‘Might it be——? [They had heard of scepters.] Might this really be—a king?—or the war-lord of some imperial principality, scornful of flight, grandly stoical in defeat?

‘Their peasant hearts fluttered.

“‘Who are you?’ their leader asked in German.

“‘Who *I* am!’ retorted the huge figure with

melancholy disdain. “My God! I am the Imperial Band-Master.”’

‘That anecdote,’ says Mr. MACKAYE, ‘cabled last autumn from the front to the American press, whether it be truth or fiction, conveys an apt symbol for the theme of this article. Those French peasants showed a subtle intuition in their awed estimate of their prize. They had caught—not King nor Kaiser, to be sure, but a far mightier personage.’

We need not consider Mr. MACKAYE’s proposals for using the Imperial Bandmaster in peace. They are the proposals of a dramatic artist. They demand a liberal recognition of the theatre. They are wholly absorbed in things spectacular. That is partly why the book is dangerous. But more than that, it is dangerous because it recommends a superficial satisfaction for a deep-seated desire, a purely secular attraction for an instinct which is given by God and can be satisfied only in Christ.

The Bookshelf by the Fire.

BY THE REV. GEORGE JACKSON, B.A., PROFESSOR OF PASTORAL THEOLOGY,
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I.

George Herbert’s ‘Country Parson.’

IT is only a small shelf, but it has a character all its own. No borrowed books are on it, nor books about the war, nor any that are called ‘books of the hour.’ Nothing is there merely because it ‘ought’ to be there, because without it no library is complete, or because it has a place in one of those terrible lists of ‘The Hundred Best Books.’ It is not the rarity of the edition, nor the richness of the binding, nor the excellence of the printing, that has determined the choice. Indeed, some of those to whom have been given the chief seats in the book-lover’s synagogue may look but mean and ragged fellows. Why, then, are they there? They are there for their own sakes—for that and for nothing else. They have helped us in the past, and when we go back to them they help us still.

They are not simply friends or acquaintances; they are lovers. They may be of any age or any language or any Church. To others they may say nothing, and be nothing, and our friends may sometimes smile at what they think our foolish ways. It matters not; they have found us and that is enough.

It is of a few of these on my own bookshelf by the fire, and of the men to whom we owe them, that I am to write in these short papers. I begin with George Herbert’s *Country Parson*.¹

¹ The full title is *A Priest to the Temple; or, The Country Parson, his Character and Rule of Holy Life*. But as the subtitle is not only that by which the book is generally known, but is also much truer to its actual contents, I shall not hesitate to use it throughout.

I.

Herbert was born in 1593, ten years before the close of the reign of Elizabeth. When he died, forty years later, the sombre shadows of civil strife were beginning to darken all the land. To many of us, indeed, the first half of the seventeenth century speaks only of ceaseless tumult, of angry voices and the clash of arms. There is peace neither in State nor in Church. Arrogant pretension on one side is met by fierce and stubborn resistance on the other. Over against Strafford and Laud stand Hampden and Cromwell. One party has its Star Chamber and High Commission Court; the other its Westminster Assembly and Solemn League and Covenant. Yet even in the seventeenth century, life was not all tumult. When the highways of England were dusty with the march of armed men, and the grass of its fields beat level with the drift of their life-blood, there were still quiet byways, haunts of ancient peace, where good men and women loved and prayed, waiting and working for the better day which they were sure would come again. It is a thing to remember and be thankful for that George Herbert and Izaak Walton and Nicholas Ferrar were all born in the same year, and were fulfilling their ministry of peace through days when, as we sometimes think, confusion and hatred dwelt alone in the land.

At first sight it seems not a little strange that the memory of a man like George Herbert should survive with such marvellous distinctness. A member of a distinguished English family, a student at Cambridge, then for several years the public orator of the University, a courtier in high favour with James I., he moved easily among the circles of the great, and counted among his friends some of the most famous men of his time, Francis Bacon dedicating to him his translation of the Psalms. Then, in 1630, largely, it is said, through the influence of Archbishop Laud,¹ he took priest's orders in the Anglican Church, and settled in the tiny village of Bemerton, near Salisbury. Three years later, before he had reached his fortieth birthday,

¹ Mr. Gardiner, however, is inclined to doubt the story (*History*, vol. vii. p. 268). If it be true, it is certainly to be counted to Laud for righteousness. On the other hand, it has to be remembered that if 'Laudianism' attracted Herbert to the Christian ministry, it repelled his greater contemporary, John Milton.

he died. In all this what is there, it may well be asked, to secure an enduring name and fame such as the world steadfastly refuses even to some of the most prominent actors on the bustling stage of seventeenth-century life? For, let it be said, Herbert is much more than a saint of Anglicanism. In England, in Scotland, in America, there are thousands who make but little of some things for which he cared much, to whom, nevertheless, his name will always be as ointment poured forth. To what is this due?

It is due in the first place to the exquisite *Life* in which Izaak Walton has enshrined his friend's memory, then to what he wrote both in verse and in prose, and most of all to what he was. Of Walton I hope to write another time. For the moment, it is enough to say that, of all that has been written about Herbert, his brief memoir still remains even for the modern reader the one thing needful. Of Herbert's writings we are concerned now only with *The Country Parson*; and from it we shall be able to learn both what he was and why so many to-day still hold his memory dear.

II.

The Country Parson is Herbert himself. The ideal which he set forth for others was his own habitual practice. When he sketched these short chapters setting forth various aspects of a Country Parson's duty, he was writing all unconsciously the inner history of those three never-to-be-forgotten years in the Bemerton rectory. Let us trace some of the lines in this intimate self-revelation.

And at once the reader notes a certain delicate fastidiousness, both inbred and nurtured, both physical and moral. It shows itself in a dozen different ways. When he was a student at Cambridge, Izaak Walton tells us, his only fault in the eyes of his tutor were a proud reserve and an over-concern about his dress. The same habit of mind is revealed in the refinement and purity of his style. *The Country Parson* is both religion and literature. Why, one asks himself as he turns its pages, has theology not more often arrayed itself in white robes like these? Side by side with some of the huge tomes of seventeenth-century theology, Herbert's tiny volume shows like some fair garden, weeded and bright with flowers, on the edge of a barren wilderness. So likewise must everything in the life of the 'Priest to the Temple' be seemly and fair. 'The parson's apparel,' says Herbert,

'is plain, but reverend and clean, without spots or dust or smell; the purity of his mind breaking out and dilating itself even to his body, clothes, and habitation.'¹ So, too, 'the furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make.' And as with his own house, so also with God's. The parson takes order 'that all things be in good repair; that the church be swept and kept clean, without dust or cobwebs, and at great festivals strewed and stuck with boughs, and perfumed with incense; that all the painting be grave and reverend, not with light colours or foolish antics; that all the books appointed by authority be there, and those not torn or fouled, but whole and clean and well-bound; and that there be a fitting and sightly communion cloth of fine linen, with a handsome and seemly carpet of good and costly stuff or cloth, and all kept sweet and clean in a strong and decent chest, with a chalice and cover, and a stoup or flagon, and a basin for alms or offerings.' And again, 'at the times of the Holy Communion, he takes order with the churchwardens that the elements be of the best, not cheap or coarse, much less ill-tasted or unwholesome.' In all things he desires to keep 'the middle way between superstition and slovenliness.'² And this which he enjoins upon himself the parson exacts too of all who come to worship, 'by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them, but causing them when they sit or stand or kneel, to do all in a straight and steady posture, as attending to what is done in the Church; and every one, man and child, answering aloud both Amen and all other answers which are on the clerk's and

¹ Cp.—

Let thy mind's sweetness have his operation
Upon thy body, clothes, and habitation.

The Church Porch, st. lxii.

These lines are quoted in Wesley's famous sermon on 'Dress.'

² Herbert has the same contrast in his poem, *The British Church*:

A fine aspect in fit array,
Neither too mean, nor yet too gay,
Shows who is best.
Outlandish looks may not compare,
For all they either painted are
Or else undrest.

As Mr. Shorthouse says, the religious fopperies of Romanism and the slovenly attire of Dissent:

so shy
Of dressing that her hair doth lie
About her ears,

are neither of them to his taste.

people's part to answer, which answers, also, are to be done not in a huddling or slubbing fashion, gaping or scratching the head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say.'

From all this it might be concluded that Herbert was a seventeenth-century forerunner of the modern ritual-loving High Churchman. Mr. Gardiner is certainly right when he calls him 'a ceremonialist by nature.' Nor can there be any doubt of the sincerity of his devotion to the ceremonies of the Anglican Church. His whole ministry was built up within its appointed forms. Twice every day he read public prayers 'at the canonical hours of ten and four.' He expounded the collects and responses. The texts for his sermons he chose constantly from the Gospel for the day, 'and he did as constantly declare why the Church did appoint that portion of Scripture to be that day read.' All holy-days had each its appropriate commemoration. Also he made his people to know 'why the Church hath appointed Ember-weeks, and to know the reason why the Commandments and the Epistles and Gospels were to be read at the altar or communion table; why the Priest was to pray the Litany kneeling, and why to pray some collects standing,' catechizing them from the pulpit every Sunday afternoon. All this notwithstanding, however, Mr. Shorthouse refuses to label Herbert a High Churchman.³ And he does so with good reason. 'The Sacraments, not preaching,' we are told in the advertisement prefixed to the collected edition for the *Tracts for the Times*, 'are the sources of Divine Grace.' But this was not George Herbert's doctrine. When, whilst still a layman, he was made Prebendary of Leighton Ecclesia in the diocese of Lincoln, he had the reading-desk and the pulpit made of the same height and placed side by side, that 'they should neither have a precedence or priority of the other; but that prayer and preaching being equally useful might agree like brethren and have an equal honour and estimation.' 'The Country Parson,' he says, 'preacheth constantly'; he 'exceedeth not an hour in preaching' (!); nevertheless, 'the pulpit is his joy and his throne.' Still less after the manner of a High Churchman are his instructions concerning the frequency of the Communion: 'The parson celebrates it,' he says, 'if not duly once a month,

³ See his introductory essay to *The Temple*.

yet at least five or six times in the year; as at Easter, Christmas, Whitsuntide, before and after harvest, and the beginning of Lent.'

But, name him how we will—and no one would wish to dispute about the proper label for a man like Herbert—he is an example to the ministry of every Church. He was a man of wide and varied culture, yet not of those who think that 'when they have read the Fathers or Schoolmen, a minister is made and the thing done.' Controversy he hated and would give it no place in his pulpit.¹ As little did he care for the vain speculativeness which so often in his day 'reasoned high' of what it did not and could not know, 'and found no end in wand'ring mazes lost.' Above all, he made it his aim to live well, because, as he said, 'we live in an age that hath more need of good examples than precepts.' As a pastor among his people there was no 'over-submissiveness and cringing' to the great, nor yet did he disdain to enter into the poorest cottage, 'though he even creep into it, for both God is there also and those for whom God died.' Is it any marvel that to such a man rich and poor alike did reverence, and that when his church-bell rang for prayers, the ploughman let his plough rest in the furrow, that he too might offer his devotions to God?

A life like Herbert's, so high and pure, so cleansed from all self-seeking, of such mingled sweetness and gravity, could hardly fail in any age to set its mark on the Church's life; it becomes still more singular in its impressiveness when we see it against such a background as is furnished by the England of 1630. The contrast begins in Herbert's own home. He was a younger brother of the famous Lord Herbert of Cherbury—deist, duellist, and worldling. The last century has shown us in J. H. and F. W. Newman, and again in R. H. and J. A. Froude, how by religion a household may be divided against itself, but never surely was the line of cleavage sharper than that which separated the rector of Bemerton from his gifted but light-minded and vain-glorious brother.²

¹ Cp.—

Be calm in arguing: for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes
More than his sicknesses or poverty?

In love I should; but anger is not love,
Nor wisdom neither; therefore gently move.

² See Mr. Sidney Lee's edition of *The Autobiography of Edward, Lord Herbert of Cherbury*.

Nor, if we set Herbert beside the average English clergyman of his day, is the shock of contrast much less. His immediate predecessor at Bemerton was content to leave the church in need of repair, the parsonage in ruins, and himself to live sixteen or twenty miles from his charge. In Richard Baxter's boyhood—he was born in 1615—the clergy of his neighbourhood, without exception, were ignorant or immoral men as unable as they were unfit to preach, who 'read Common Prayer on Sundays and holy-days, and taught school and tumbled on the week-days.' And even if we ignore the rank and file of the clergy, and turn to the highest ecclesiastic in the land, to Archbishop Laud himself, with his 'four surplices at All-Hallow-tide,' and all the other et ceteras of his devotional drill sergeantry, with which Carlyle made such endless play, how mean and poor does it all look beside the simple pieties and sweet charities of *The Country Parson*! And yet, perhaps, the comparison is not quite just. Remembering all that has come of it, one wonders if since Jesus finished His course and returned to His Father, there has been another such three years' ministry on earth as that which 'holy George Herbert' accomplished in his little Wiltshire village.

It has been suggested that Herbert's dedication to the service of the Church had its roots in disappointed hopes of preferment at Court. There seems no good ground for the suggestion, but there is ample evidence that the final decision was not reached without a sharp and prolonged inward struggle. In a time of retirement shortly after the death of James I., Walton tells us, Herbert 'had many conflicts with himself whether he should return to the painted pleasures of a Court life, or betake himself to a study of divinity and enter into sacred orders to which his dear mother had often persuaded him.' Nor were counsellors wanting who sought to persuade him that the ministry was 'too mean an employment and too much below his birth, and the excellent abilities and endowments of his mind.' These he silenced, but the 'conflicts with himself' were another matter. As he lay upon his death-bed he put into the hands of a visitor the manuscripts of his poems, saying to him, 'Deliver this little book to my dear brother Farrer³ and tell him he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I

³ i.e. Nicholas Ferrar of Little Gidding.

could subject mine to the will of Jesus my Master, in whose service I have now found perfect freedom.' It is not for any man to pry too curiously into words like these. Yet Herbert himself has made it plain to all observant and understanding readers that there was an old unregenerate self to be tamed and subdued in him, even as in others. Fierce fires smouldered beneath that outward calm. His brother, Lord Herbert, says of him, that though 'his life was most holy and exemplary . . . he was not exempt from passion and choler.' He speaks himself in one of his poems of his 'fierce youth.' And when in *The Country Parson* we read that the pastor's 'aim and labour must be not only to get knowledge, but to subdue and mortify all lusts and affections,' that 'the greatest and hardest preparation is within,' we know that what we are reading was written with the pastor of Bemerton's own blood. Thus, and thus only, did George Herbert come to sit with them that are clad in white raiment.

III.

A word must be added concerning the ideal of life which *The Country Parson* illustrates and commends. Of its noble severity and delicate purity there is no need to speak. So inexorable in its demands, yet so winning in its beauty, it is as far beyond our praise as it seems beyond our reach. There are two criticisms, however, which will suggest themselves at once to most readers.

In the first place it must be admitted the Country Parson of Herbert's book is a little too suggestive of a visitant from some other sphere who comes to right the wrongs of our poor world; he condescends at times, somewhat too obviously, to men of low degree; we should like him better if he were a little less of the ministering angel and a little more of the brother man. The fault, if fault it be, is readily explained; it was due both to the circumstances of Herbert's early life and to the position of most of those among whom his brief ministry was spent. But however we explain it or judge it, most readers, I think, will be conscious of its presence.

A much more serious blemish in the book is its undue emphasis on asceticism. 'The Country Parson,' Herbert writes, 'is generally sad, because he knows nothing but the Cross of Christ.' 'My Saviour banished joy,' he says elsewhere. Even in its happiest tones, says Mr. Gardiner, Herbert's

melody has always something sad and plaintive about it. He was a married man, and his marriage seems to have been ideally happy; yet he says flatly, 'Virginity is a higher state than matrimony.' This, again, is how he writes of fasting: 'To eat little, and that unpleasant, is the natural rule of fasting, although it be flesh. For since fasting, in Scripture language, is an afflicting of our souls, if a piece of dry flesh at my table be more unpleasant to me than some fish there, certainly to eat the flesh, and not the fish, is to keep the fasting day naturally.' Once at least he borders on the grotesque:

Look on meat, think it dirt, then eat a bit,
And say withal, — 'Earth to earth I commit.'

All this, of course, raises large questions which cannot even be glanced at here. I will only say that sayings like those I have just quoted seem curiously remote from the spirit and teaching of the New Testament. Some of us think we can imagine with what scornful impatience Saint Paul would have heard men discuss the kind of diet by which they could best commend themselves to God. And as for Herbert's praise of sadness, well, we remember again that, as Dr. Denney has finely said, the book which reflects the life of the first believers 'does not contain a querulous word from beginning to end. It is the book of infinite joy.' And we are content to think this the more excellent way. No; if the whole gospel was not made known to the Puritan of the seventeenth century—and it was not—neither was it made known to the Anglo-Catholic. Other hands were to take away the veil which still lay upon his heart, and to recover for the humblest believer the lost joy of salvation.

Nevertheless, whatsoever be its limitations, let every man who counts himself *separated unto the gospel of God*, betake himself straightway to Herbert's little book—'A book,' as Izaak Walton says, 'so full of plain, prudent, and useful rules, that that Country Parson that can spare twelve pence and yet wants it, is scarce excusable.' And when he has read it, though he knows no more of its author than it will tell him, he will begin to understand why George Macdonald said that amongst the keener delights of the life which is at the door he looked for the face of George Herbert, with whom to talk humbly would be in bliss a higher bliss.

In the Study.

Professor Sanday's Article on 'Inspiration and Revelation.'

WHAT is it that has given the Dictionary and Encyclopædia their place in modern literature? Professor Sanday says it is the excellence of the editing. And if excellence means industry no editor should be able to deny it. But there is more than that.

There is the discovery that separate books on small subjects are a weariness and waste of time. Small subjects must be studied. They were never studied more earnestly than now. And no man is to be encouraged to keep the fruit of his research to himself. But some other means of publication had to be found than the volume. There is of course the magazine. But the magazine is not there for that purpose. On the Continent the difficulty has been met by the unbound pamphlet. But we have never taken to the pamphlet. There was no choice between the expensive, cumbrous, time-stealing book and the dictionary.

The newest dictionary is THE DICTIONARY OF THE APOSTOLIC CHURCH. In spite of difficulties, due to the war, the first of its two volumes has been published (T. & T. Clark; 21s. net). It carries the alphabet down to the end of L. That is one letter further than the first volume of THE DICTIONARY OF CHRIST AND THE GOSPELS went—of which it is meant to be a companion and continuation. Yet the second volume will not be shorter than the first. It will contain some of the most important and therefore longest articles in the whole work. Among the rest may be named a great article on St. Paul by Professor Stalker, and a great article on Righteousness by Professor Moffatt.

But that is to anticipate. It is the first volume that we have before us. No review will be offered here. One article will be noticed, and nothing more.

Of the longer articles in this volume is one by Professor Sanday on 'Inspiration and Revelation.' These subjects are treated separately, but they gain considerably by following one another in a single article. Revelation is dealt with first. From the results obtained by a study of Revelation some of the difficulties of Inspiration are resolved

at once, and others lightened of something of their load. But we shall be content with offering a single passage.

After quoting the great text, 1 Co 2⁷⁻¹⁶, Dr. Sanday recalls one of the results he has already obtained—that there are two distinct modes of revelation. These modes of revelation he has called primary and secondary, or objective and subjective: the one a series of facts, the other embodying the interpretation of those facts. Then he says that 'inspiration corresponds to the second of these modes; it has to do with interpretation; it is the process by which God has made known His nature, His will, and His purpose in regard to man.' He then turns to the psychology of inspiration. This he has just introduced when he says: 'And now we must try to analyze the passage and see what it contains. There are two trains of thought.

'(a) The knowledge which inspiration imparts is wholly exceptional and *sui generis*. It is not possessed by the worldly-wise or by the most powerful of secular rulers. It was their ignorance of it which led to the terrible mistake of not recognizing but crucifying the Messiah when He came. It is a knowledge—chiefly of values, of values in the spiritual sphere, of the spiritual forces at work in the world. The knowledge of these values is hidden from the mass of mankind. Any criticism of those who possess it by those who do not possess it is futile. It is as if the critics were devoid of a natural sense—like the varied hues of Nature to the colour-blind, or the world of musical sound to those who have no ear. The expert in this new knowledge stands apart by himself: he can judge, but he cannot be judged; he is superior to the world around him.

'(b) If it is asked how he came by this knowledge, the answer is that it was imparted to him by the Holy Spirit acting upon his own spirit. It is a well-known peculiarity of the psychology of St. Paul that he often mentions the Divine Spirit and the human spirit together in such a way that they seem to run into each other. It is often hard to tell whether "spirit" should be spelt with a capital or not; the thought passes backwards and forwards with the finest shades of transition. A good example may be seen in several passages of

Rom. 8; *e.g.* v.^{9f.}: "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness"; and again, v.^{14f.}: "For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father." In the former passage, the domination of the spiritual part or higher self of man is brought about by the operation of the Spirit of God (or of Christ) which is described as "dwelling in him," and the result is that the human spirit is instinct with life and immortality, and triumphs over death. In the latter passage, a like operation of the Divine Spirit results in an attitude of the human spirit; without any line of demarcation between to indicate where the one ends and the other begins. The reason for these subtle transitions would seem to be that, while the subject of them is conscious of Divine influence within him, that influence is felt in a part of his being which is beyond the reach of conscious analysis; it is one of those sub-conscious and unconscious motions which are known only by their effects and do not come within the recognizance of the reflective reason. There is something more than an affinity between the human spirit and the Divine; when the one is in contact with the other, it is beyond our power to distinguish the point of junction or to say with dogmatic precision, "Thus far and no further."

'When it is said that the Spirit searches the deep things of God and then bestows a knowledge of these deep things on men, it is not meant that there is a mechanical transference of information. The process is dynamic, and not mechanical. What is meant is that the same Holy Spirit which mirrors, as it were, the consciousness of Deity, so acts upon the human faculties, so stimulates and directs them, as to produce in them a consciousness of God which is after its own pattern. The self-consciousness of God must needs be in itself altogether transcendent and incommunicable; the reflexion of it in the heart of man is not absolute, but relative; it is expressed in human measures; it is still a reaching forth of the human soul towards God, feeling after Him if haply it may find Him. But it is such a reaching forth as is *κατὰ*

θεόν (Rom. 8²⁷), what God would have it to be, a human product stamped with Divine sanction and approval.'

Virginibus Puerisque.

I.

March.

SWEET VIOLETS.

'He could not be hid.'—Mk 7²⁴.

You all know what a perfume is, don't you? Perhaps you think of it as something that is kept in bottles and sold in the chemists' shops. If you happen to be a boy, you are quite content to have the perfume remain there; girls, on the other hand, are inclined to wish they might have just a very little of it to spray upon their handkerchiefs. Why does a chemist sell, and sometimes manufacture, perfumes, do you think? Simply because he knows that ladies like them.

God's perfumes are all round about us, in the fields and in the woods; and they are of a much more delicate quality than those in the chemists' shops. It is not every one who can appreciate them. I have seen a girl very happy indeed because some one had given her a small bottle of scent called 'sweet violet,' and—would you believe it?—the little violets of the woods had not the slightest charm for her.

Our sense of smell is a wonderful thing. It is one of God's presents to us. I say one of His *presents*, because, while we could not get along at all comfortably without the other senses—you know them: sight, hearing, touch, taste—the sense of smell is given to us for our comfort and our happiness.

Some people learn to appreciate and love the scents of Nature very, very much. They are like the artist who sees colour to which the ordinary person is blind. I have a friend who, whenever she is out in the country, seems to delight in the scent of the fields and the woods. She was born in the island of Skye. One evening in March—it must be ten years ago—we were standing together at the door of her house in Edinburgh. The world seemed very beautiful. But though my friend loved to look upon it, I knew that all the time she felt herself an exile from home. Taking a long breath of the keen spring air, as if trying to

get the full good of it, she said, 'I smell something that makes me think of Skye!'

Let me tell you about another person—this time a man. He was old, and he was dying. 'I should like to smell something good,' he said to his nurse. 'Will you have the scent bottle?' she asked him. 'No,' he answered, 'get me a fresh flower.' When people are as ill as he was they care only for real things.

But we have wandered far from the 'Sweet Violet.' You see it sold in tiny bunches just now, both in florists' shops and in the streets. Ladies buy these to wear. But it is best to find the violet at home in the woods. It hides among moss and leaves, but it simply *cannot be hid*. It betrays itself by its sweet perfume.

Not long ago, I opened a book of poems for children. They were written by one who loved both Nature and its Maker, and who knew the sweet-scented winds of March. A picture caught my eye. It was of three little girls climbing up a hillside hand in hand. Their hair was blown about, but how they seemed to be enjoying themselves! Let me read you the verses that were underneath:

O wind, where have you been,
That you blow so sweet?
Among the violets
Which blossom at your feet.

The honeysuckle waits
For Summer and for heat;
But violets in the chilly Spring
Make the turf so sweet.¹

There are stories told of even strong men having been attracted by the violet. When the great Napoleon was undecided whether he would quietly resign himself to his banishment, he came upon a child picking violets, and tying them in a bunch. 'My little friend,' said Bonaparte, 'will you give me your flowers?' 'Gladly,' said the boy, and handed them to the Emperor, who kissed the little giver, and after a few minutes remarked: 'The accident of this occurrence is the secret hint to me to follow the example of these modest flowers. Henceforth the violet shall be the emblem of my wishes.' By degrees the public came to hear the story, and in the following spring the adherents of the Emperor wore the little flower as a memorial.

¹ *Christina Rossetti's Poems* (Sing-Song).

It was said of Jesus Christ that 'He could not be hid.' Once He wished to be unknown in the place to which He had come, but, like the simple sweet flower of which we have been speaking, every one knew He was there from the fragrance that came from His presence. A well-known preacher tells how, when he was a boy, he used to take a road home from school that led him through a wood. His clothes brushed through the wood geraniums and caught their peculiar smell; and his mother knew at once when he reached home, by what road he had come. And, boys and girls, so will it be with you if you keep the company of Jesus Christ. While you are as merry and as fond of your sport as ever, your companions will notice something. You, in turn, will be a perfume-bearer. Then I can imagine a boy going home from school saying to himself something like this: 'Jack may have his faults, but somehow I feel sure he says his prayers. I must try not to forget to say mine.'

II.

Lamps.

'A lamp.'—Mt 5¹⁵ (R.V.).

Would you like to know how to be a lamp? Boys and girls can all be lamps. They can't be electric flares or incandescent burners—they must leave that to the grown-ups—but they can all be lamps.

Jesus once told His followers to be lamps, and to let their light shine out into the dark world around them. If you have got what is called the Authorized Version of the Bible, and if you turn to Mt 5¹⁵, you will find that the word is 'candle.' This is really a slight mistake in translation, and the Revised Version has called it by its right name—a lamp.

Have you ever seen one of those queer Eastern lamps to which Christ referred? Some of them are just like shallow earthenware saucers pinched in one place to form a sort of peak. The saucer is filled with oil and the wick is inserted at the pinched end. Other lamps are like two saucers fastened together, the top one being turned upside down. Towards one end the lamp is narrower, and in the narrow part a small hole is made to contain the wick. Another hole is made in the centre of the lamp to let in the oil. Some of

these lamps are quite plain, others are beautifully ornamented, others bear inscriptions.

Now, how can boys and girls be lamps? Just by being happy. You have all heard of Robert Louis Stevenson—the boy who, like Peter Pan, ‘never grew up’ because he always kept the heart of a child. He was as full of fun and frolic when he was a man as when he was a child, and he kept happy even when he was very, very ill. Some of you have read his stories—*Kidnapped* and *Treasure Island*—and some even of the tinies can understand his poems, for he wrote a whole book of poetry specially for children. Well, Stevenson says in one of his books that ‘a happy man or woman is a better thing to find than a five-pound note; their entrance into a room is as though another candle had been lighted.’ He tells a story about a ragged barefoot boy, who went running down the street chasing a marble. He looked so jolly that he put every one he passed into a good humour. He chased away such black thoughts from one man that he stopped the boy, and gave him some money, with the remark: ‘You see what sometimes comes of looking pleased.’

Now I want you to remember, in the first place, that *God wishes you to be happy*. Some people seem to have got a queer idea that it is wrong to be happy. They pull a long face and look solemn, but I don’t think the world is very much the better of them. God made the kittens to catch their tails, and the puppies to worry things, and the little lambs to gambol in the fields, and He made the children full of fun and frolic too. Just be as merry as you can, only don’t buy your happiness at the expense of other people.

The world would be a great deal poorer without the laughter of little children, and that brings me to the second point: *in being happy we make other people happy*. ‘A merry heart doeth good like a medicine.’ There is an old Eastern story about a king who owned a very precious gem called a beryl-stone. This stone was most beautifully cut and polished; but the wonderful thing about it was, that when it was set upon the royal standard it shone like the sun, and gave light for miles around. By its rays the king’s army could march for miles during the night, and the people could work just as if it were day. You see what a lot of good the stone did just by shining; and so we can do a tremendous lot of good just by being happy.

I should like to tell you what a sunbeam did by

shining. One morning in February, a little sunbeam was sent by its mother to pay a visit to the earth. The Sun was just rising over the Eastern sea when it set out. ‘Good-bye, little one,’ said she, ‘be happy, work well, and come back to me in the evening.’ ‘All right, Mother,’ cried the sunbeam, and away it went skipping and dancing over the waters. The ocean laughed beneath its glance, and a lazy boy who was just yawning his way out of bed, said, ‘Oh my, what a ripping day! I must buck up, and get out to the garden before school.’

That gave the sunbeam an idea, for it had overheard the word ‘garden.’ It peeped into the garden, and saw a poor little frozen snowdrop struggling into life. It kissed the snowdrop, and the flower blossomed beneath the touch of its warm lips. Then it played among the branches of a tree where a shivering thrush was standing on one leg. ‘Too-too-ee, too-too-ee,’ sang the thrush. ‘Why, I do believe Spring has come! Perhaps I’ll find a worm this morning. It seems warmer than usual.’ So he shook his feathers, and flew off to look for his breakfast. And a weary invalid who, for many dark days, had hovered between life and death, smiled, and all unwittingly repeated the words of the thrush: ‘I do believe Spring has come!—I think I should like to get better.’

Then the sunbeam danced along till it came to a great city. It peeped in at an office window where a man sat worried with the cares of business. It smiled in his face and smoothed out the wrinkles. Then it visited a room where a weary woman toiled for husband and children, and her toil seemed lighter for the glint of sunshine. It looked in upon two people who were just starting a quarrel, and they laughed, and said, ‘One can’t be cross on a day like this.’

Next it visited a slum. It glanced upon the cobwebs in the corner of a room, and a woman said: ‘I really think I must have a bit of a clean-up here. It’s wonderful how the sunshine shows up things!’ And the sunbeam chuckled with glee as it went on its way.

So it travelled on until evening. It was very tired, but it had just one more task. It lit up a mountain peak where the snows lay, and the mountain-top turned to rosy pink. And a man who was dying without hope and without faith lifted up his eyes unto the hills, and found rest for his soul.

Then, with a sigh, the sunbeam fell asleep in

the arms of the mother Sun. And the Sun was well pleased with her child, for she knew that it had discovered one of life's greatest secrets—that in making others happy is to be found the deepest and most lasting joy.

Lastly, *the best way to be happy ourselves and to make others happy is to have our hearts filled with the love of God.* There was once a king whose great desire was to make his people happy. So he asked two of his wise men how it was to be done, and gave them two months to think out the problem. At the end of the time they appeared before him. One carried a parchment on which were written two hundred rules; the other brought—nothing. The king grew very tired before the two hundred rules were read, and then he turned to the other man. 'What is thine answer?' he asked. And the man replied in two words, 'Love God.' 'What!' said the king; 'I asked thee how I should make my people happy, and thou tellest me to love God.' 'True,' replied the wise man, 'but thou canst not love God without loving thy people also.'

God is the source of all happiness, just as the Sun is the source of all light. The oil in the lamp gives out only as much light as it took in long ago from the Sun; so we must always return to God to have our lamps refilled.

The Queen of Rumania has a motto which consists of only two words. Even the little ones could remember it, so I am going to give it to you to take away. Here it is, and I think we might take it as our motto too:

GIVE JOY.

III.

The Rev. Will Reason, M.A., has the gift of attracting children to the study of the Bible. He preaches children's sermons, and each sermon is simply the retelling (with illustrations) of some Bible narrative. In *Stories of the Kingdom* (Morgan & Scott; 2s. net) the Parables are retold. A fair example is

The Yeast in the Dough.

'The earth shall be full of the knowledge of the Lord.'—Is 11⁹.

Jesus always chose for His stories the simple things that every one knew about, so that they were easily understood by the ordinary folk as

well as the learned, and by people of all times as well as by the Jews who listened to Him. That is, the story was plain enough, and would stick in their minds, even though they did not understand the inner meaning. So here we have a story of what happens in the kitchen.

A woman set out to make some bread, and mixed her dough. But dough by itself would not make light, pleasant bread; it would be heavy and tough. So she took a little leaven, or yeast as we call it to-day, and mixed that in with the dough. Then she set it down and let it work. Now yeast is a kind of tiny little plant, which keeps on making other little cells, as they are called, and as these are formed they make a ferment. Little bubbles are produced, which separate the portions of the dough from each other, as you can see when your bread is cut. When the yeast, spreading all over, has sent the bubbles into every part, the dough is said to be 'risen,' and is ready to be baked into those wholesome and pleasant loaves of bread of which we eat so much.

This story Jesus told to show how the Rule of God spreads among people; the mustard seed showed us how it grows in a man. When once any one comes into the Kingdom of God, and God's Rule begins to work in him, he cannot keep it to himself. Mostly, he has to talk about it to others, because it is so good, and he certainly must live by it.

You remember that quite at the beginning, when two of John the Baptist's followers heard him say that Jesus was the One sent by God, they went after Him and spent the day talking with Him. That was only at the first, while they had still very much to learn, but the little they could take in was so good that Andrew, who was one of them, felt he must tell his brother Simon about it. Then Jesus called Philip to come, soon Philip went off to bring Nathanael.

But altogether, when Jesus had done His teaching and had died and risen, there were not many who had got this leaven in them. Compared with the whole world, Palestine was a very little country, and only a few hundreds of the people there had learnt to love and follow Jesus, and believe in His love to them. It was a mere 'handful of leaven.' You might have thought that it would soon die out, now that Jesus was gone away, as it seemed.

There is a story I have heard, though I do not know where it comes from, that when Jesus went

up again to heaven, the angel Gabriel met Him, and said, 'You have died for all those people, to win their love. But they cannot be expected to give their love and obedience to you unless they know about it.' And Jesus said, 'No, Gabriel, they cannot.' Then Gabriel said again, 'But all that do know about it are very few in number, and in a short time they too will leave the earth. The only way is for them to tell all they can and for these to go on telling others. Are you not afraid that they will forget, or get tired, and so it will all gradually die down?' Then Jesus said, 'Gabriel, I have made no other plans; I have chosen no other way.'

I am sorry to say that many have indeed got tired, and very many have forgotten, yet think how the story of Jesus has spread after all! It is nearly nineteen hundred years since our Lord Jesus died, but the leaven has worked ever since, and in place of twelve Apostles, of whom one proved worthless, and several hundred men and women, some of whom got tired, you know that Christians are spread over nearly the whole earth to-day. There are now more missionaries at work, making it their whole business to tell people of the love of Jesus and to get them to let Him rule their lives, than there have ever been. Many people at different times have tried to stop it, because they wanted to rule the world in their way instead of in God's, but it has gone on. Others have laughed at it and tried to prove that it is impossible, or even a mistake, but still it has gone on.

But I want you to think of this. Those little cells of leaven only make the other cells grow as long as they themselves are really alive. Perhaps if you and I were more really alive in God's Kingdom the leaven would work much faster.

We cannot all be missionaries, giving up our whole time to it. But the leaven spreads in other ways besides that. If we were altogether true, altogether right in what we thought and said and did, altogether loving and patient and courageous and in all things more like Jesus, we should not have to talk so much. One of the great troubles that make it difficult for missionaries and preachers is that so many people who at least are called Christians keep on doing things that are not really the things of God's Kingdom at all. It does not look as if much change had come over their lives, even though they do say that Jesus gave His

own life for them. Well, all we can do about it is to be more earnest in letting Jesus make us just what He wants us to be.

Fortunately, the leaven spreads in other ways as well. In the old days, Christians were often persecuted because they were followers of Jesus. Sometimes good and decent people misunderstood them, and thought that they really were doing a great deal of mischief, and sometimes others objected to having their own bad ways made to look shameful by the better lives of the Christians. Either way it was hard for the Christians. But to-day we are mostly found fault with because we are not Christian enough. That is, even those who are not even pretending to follow Jesus know perfectly well that His ways are really the best. Their thoughts have been changed, and they think of things very differently from those old days. That is something gained, but it all comes back to this, that you and I must be more earnest about following Him ourselves, so that others will get the faith and courage to let Christ rule their lives also.

IV.

Nuts from an Old Bag (Scott; 2s. net) is the title which the Rev. Rhys Davies gives to a small book containing addresses to children. Every address is the answer to a question. If the question is 'What is stronger than a lion?' (Jg 14⁸), we get this answer:

Strong, Stronger, Strongest.

It is well to remember in talking about the questions of the Bible that there is a great purpose in them. They are not puzzles or conundrums. You know how you put riddles to each other, now and then. You make quite a game of it, and a very pleasant and amusing game it often is. You ask each other hard and tricky questions to try your skill and to trip each other up. You do not ask in order to teach, but in order to puzzle. And you like to ask questions that cannot be answered, and put riddles which cannot be found out. But the Bible does not put its questions in that way. It asks its questions in order to teach, in order to instruct. And here is one such question, 'What is stronger than a lion?'

This is a question about great strength. And therefore it is a question about something that we are all interested in. We all want to be strong. You boys go in for physical drill and athletics in

order that you may be strong. And you girls, too, very wisely do the same. We all want strength, and we admire anybody who is strong.

Now, a lion is strong. That is one of the first things we think of when we see him. He is a model of power. What a mighty beast he is! As we look at him we may have many thoughts about him; we admire his sleek coat and wonderful mane, we mark his small but piercing eye, we shudder if we catch a glimpse of his terrible teeth and claws, and our very hearts tremble when he roars; but what we think of most of all is his strength. It is this that makes him so dreadful. He lives by his strength. He is called the 'King of the forest' because he is strong. There is no animal that can stand before him, and the dread of him is on all creatures, great and small; even the great elephant becomes a prey to the lion, for he is so powerful. This is a question about great strength.

It is a question that refers to greater strength— 'What is *stronger* than a lion?' Would you boys and girls be surprised if I told you that a man is stronger than a lion? But he is. Man has a strength that the lion knows very little about, and which the lion cannot use. What is that strength, then? It must be very great. It is the strength of *Mind*. The strength of the lion is the strength of his body. It is what is called 'physical strength.' But there is a mightier power than that; it is the power of the Mind. And man has that, which makes him stronger than the lion, strong though he is.

And because of the strength of his Mind man can conquer the lion. He makes a gun or invents a trap, and thus the lion becomes his prey, or he makes him his captive. Whenever you see a lion in a cage it is a proof that a man is stronger than he. Lions cannot keep men in cages; they are not strong enough to do so. But, on the other hand, a man can conquer the 'king of the forest' and keep him a prisoner at his own will.

There is a sense in which a man is stronger than a horse. I saw a struggle between a little boy and a big cart-horse the other day, and the boy won; the boy was the stronger of the two. The horse wanted to go one way, and the boy wanted him to go another way, and for some time they were trying to get the best of each other; but it was the boy who conquered. And it was almost amusing to see the big and powerful animal marching off

obediently to the will of a boy! True, the horse is strong if you harness him to a cart, or put him to a load; but there is a strength greater than that which can pull a cart or drag a load; and while that horse had the one, the boy had the other. It was the triumph of the Mind over physical strength.

In these days when you boys and girls think so much of strength, don't forget this greater strength. While you go in for physical drill and athletic exercises of all kinds, it is to be hoped you will not neglect to cultivate the Mind-power. A strong body is a fine thing; a strong Mind is better. A well-shaped limb or a hard muscle is something to be proud of; but remember, the one who wins is the one who has paid the greatest attention to his ability to think. A big mind in a weak body is far better than to have the body of a giant and the mind of a baby.

This is a question that leads us on to think of the greatest strength. What is the greatest strength? Surely, that is something worth having. If there is anything yet greater than the strength we have been talking about, it is well to know about it. Is there? Yes; but I wonder, will I surprise or disappoint you again by mentioning it? The mightiest thing in the world is — *Gentleness!* Gentleness! Can that be true? Is gentleness strength? Is that the most powerful thing in the world? Yes, it is all quite true; gentleness, love, kindness, these are the mightiest forces in the world.

Gentleness always wins over every power. There is a verse which says, 'A soft answer turneth away wrath.' Just think; a 'soft answer' is stronger than a blow. A blow never turned away wrath: it only made matters worse. If any one is angry, you cannot conquer him with anger. The thing that conquers is gentleness. Boys and girls, learn this lesson of strength. If you want to be strong, be kind. If you want to gain a victory, be gentle. If you want to win, learn to love.

I read an advertisement in a daily paper some time ago in which a man claimed to be the strongest man in the world, and he offered to help others to be strong. The strongest man in the world! What a fine thing! How grand it must be to feel like that! But who *is* the strongest man in the world? I can tell you. He lived on this earth of ours about two thousand years ago, and He still lives here by His Spirit—Jesus Christ; He

is the strongest Man in the world. And He is the strongest because He is the gentlest, because His kindness and love were greater than any ever known besides. Yes; Jesus is the strongest Man in the world. He is always conquering. He is always winning. He has more and greater victories to His credit than anybody else ever had; and all because He is the One you sometimes sing of as the

Gentle Jesus, meek and mild.

And now I can tell you who among you is the strongest: the strongest boy among you is the boy who speaks the soft word and who does the kindest deeds; the strongest girl among you is the girl whose face wears the sweetest smile and whose voice has the pure note of gentleness in it. If we want to be strong, let us learn from the strongest Man—Jesus. He is willing to teach us; He is anxious to give us lessons; He says, ‘Learn of Me; for I am meek and lowly in heart.’ Boys and girls, go to Him to be strong!

Point and Illustration.

Mary Slessor.

A missionary biography is an apologetic of the first order. A great missionary biography, the biography, that is to say, which tells faithfully the life-story of a great missionary, is nearly irresistible. Mr. W. P. Livingstone had a wonderful subject in Mary Slessor, and he has risen to his opportunity. The title is *Mary Slessor of Calabar* (Hodder & Stoughton; 3s. 6d. net).

Apart from the value of such a book for the coming of the Kingdom, the encouragement it offers to all earnest persons, however handicapped, to look out for God's will and do it is incalculable. Mr. Livingstone gathers the lesson of Miss Slessor's life into a few unforgettable sentences in his prefatory note. ‘She had disadvantages and obstacles that few have to encounter. It was by surrender, dedication, and unwearied devotion that she grew into her power of attainment, and all can adventure on the same path. It was love for Christ that made her what she was, and there is no limit set in that direction. Such opportunity as she had lies before the lowliest disciples; even out of the commonplace Love can carve heroines. “There is nothing small or trivial,” she once said, “for God is ready to take every act and motive and work through them to the formation of character and the

development of holy and useful lives that will convey grace to the world.”’

Is there any discovery made by a woman more terrible than the discovery that she is married to a drunkard? Mary Slessor's mother made that discovery. The change from Aberdeen to Dundee wrought no change in the man, and it was hard beyond most of life's hardships to keep the home together. Mary was compelled to endure hardship, but it became easier when she could do so as a good soldier of Jesus Christ. Then the father died. The brother, who had been dedicated by his mother to mission work in Old Calabar, died also, and Mary resolved to take his place.

She lived for the most part alone, a pioneer missionary, suffering unimaginable privations, managing situations of unheard-of danger with tact, courage, and endurance, gaining the respect of all and the devotion of some, and actually bringing civilization and the Christian hope (but in the other order) into a wide region of the most uncivilized and hopeless part of Africa. Her formal appointment as district judge was no stretch of sentiment, it was the wise recognition on the part of the British Government of the position which, in fact, she held. ‘Some of her methods were not of the accepted judicial character. She would try a batch of men for an offence, lecture them, and then impose a fine. Finding they had no money she would take them up to the house and give them work to earn the amount, and feed them well. Needless to say they went back to their homes her devoted admirers. Her excuse for such irregular procedure was, that while they were working she could talk to them and exercise an influence that might prove abiding in their lives. This was the motive animating all her actions in the Court. “When ‘Ma’ Slessor presided,” it was said, “her Master was beside her, and His spirit guided her.”’

‘The Court was popular, for the natives had their tales heard at first hand, and not through an interpreter. “Ma's” complete mastery of their tongue, customs, habits, and very nature, gave her, of course, an exceptional advantage. One District Commissioner spent three days in trying a single case, hearing innumerable witnesses, without coming within sight of the truth. In despair he sought her aid, and she settled the whole dispute to the satisfaction of every one by asking two simple questions.’

Her greatest trouble was over the native abhorrence of twins. Pathetic are the stories she tells of many a poor mother, torn with remorse for sins which she knew not (it was understood that some evil spirit was the father of the second child), casting out her own children that they might not live, and herself cast out by husband and family. One such story may be repeated. The 'Jean' of the narrative is the first of the native children brought up by Miss Slessor. She was now grown to womanhood.

'But there was no end to the struggle over twins. Time and again she had to send the girls to bring babes to the Mission House, and many a stirring night she had, she sleeping with them in her bed, whilst outside stealthy forms watched for a chance to free the town from the defilement of their presence. The first that survived was a boy. The husband, angry and sullen, was for murdering it and putting the mother into a hole in the swamp. She faced him with the old flash in her eye, and made him take oath not to hurt or kill the child. He even promised to permit it to live, for which magnanimity she bowed ironically to the ground, an act that put his courage at once to flight. She had come to realise that it was not good to take twins from their mother, and she insisted on the child being kept in the home. Jean was sent to stay and sleep with the woman, and as she had, on occasion, as caustic a tongue as "Ma," the man had not a very agreeable time. It was decided later to bring the woman and child to the hut, and there, beneath her verandah, they rigged up a little lean-to, where they were housed, Jean sleeping with them at night and keeping a watchful eye on the mother. "It is really," said "Ma," "far braver and kinder of her to live with that heathen woman with her fretting habits than it is for her to go out in the dark and fight with snakes. Jean has as many faults as myself, but she is a darling, none the less, and a treasure." All going well, they went on Sunday to church and left the mother. When they returned they found she had broken the baby's thigh and given him some poisonous stuff. With care the boy recovered, but they redoubled their precautions, hoping that when the parents saw how handsome and healthy and normal the little fellow was, they would consent to keep him.

'The parents of the twin were at last persuaded to take the big happy child home and provide for

it. Four days later they sent for Jean, who returned, carrying a weak, pinched form that had death written on its face. It succumbed shortly afterwards — and that was the end of "Ma's" strenuous fight and Jean's ten weeks' toil by day and night.'

Lady Knightley of Fawsley.

There is a great charm about *The Journals of Lady Knightley of Fawsley* which Julia Cartwright (Mrs. Ady) has edited (Murray; 12s. net). Louisa Mary Bowater began to keep a Journal at the age of fourteen, and kept it to the age of seventy-one. It covers the years 1856 to 1913, and sixty volumes of writing-paper. What portion of the sixty volumes is contained in this published volume we cannot tell; but it is all so good that we shall be in no way surprised to hear that another volume succeeds this one.

How is it so good? Because it introduces us to a beautiful and capable woman who all her life seems not to have spoken an ill word, scarcely even harboured an evil thought, and yet thoroughly enjoyed the life of our English aristocracy. Through her father, an army officer, she came into touch with the Royal Family when a very young girl, and between her and the princesses a friendship began which lasted, true and unaffected, throughout their lives. Queen Victoria herself was attached to her, had her at Balmoral and elsewhere, and would have made her a Lady-in-waiting had she possessed the necessary qualification of being a peer's granddaughter.

She prepared herself for the writing of her diary by the study of such models as Grant Duff's *Reminiscences* and the *Journal of Marie Bashkirtseff*. And she wrote in it steadily, day after day, and as truthfully as steadily.

Let us look into it.

The marriage of the Princess Royal with the Crown Prince of Prussia in 1859 is described, and then in 1863 the marriage of the Prince of Wales. Jenny Lind was present. 'Before Madame Goldschmidt left, I contrived to get a few words with her. I liked her so much, and have seldom met so high-minded and charming a woman. She had been in the choir, and was most deeply touched with the whole ceremony. "It was a blessed and holy scene," she said. The Queen in a widow's cap and deep mourning, wearing silk for the first

time, witnessed the ceremony from a closet just above and to the left of the altar. She looked well, and although deeply affected when the bridegroom entered, as each pronounced the "I will" her whole face lit up with a smile. "The Prince," said Madame, "bore himself nobly and with great dignity." Very touching must it have been when all her children curtsied to her. But amid all the tears, a happy diversion was created by a small scrimmage between Prince Leo and little Prince William of Prussia, who resented most vehemently his uncle's attempts at tutoring him.'

There were many proposals of marriage. This is one.

'I had settled down quietly to a working morning in the schoolroom, when the post arrived. I scanned my pile of letters, and, strange to say, mistook the writing of one which had been forwarded from Harefield, and did not open it till the last. When I did, it made my heart beat and my limbs tremble, for it contained a proposal from Captain B—, almost stern in its depth and earnestness of affection, such as he may well say I shall not soon find elsewhere. God knows if I did right in declining it as gently but as decidedly as I know how. Even if Mamma approved—and she is strongly averse to the idea of marriage with an officer in a marching regiment—I do not think my decision ought to have been otherwise. I cannot feel for him as he does for me, and he is worthy of something better than I can give him. But it has cost me very much, and at times I feel as if I had flung my happiness away. May God forgive me if I have flirted with him. It is an awful thing to have such influence over a man's life, such a decision to make. Writing this letter occupied the whole morning, and I walked to Norbiton to post it with a heavy heart. How Mamma can treat it so lightly I cannot divine! I almost wish I had not told her. My heart aches sadly for him, and it is of no use for her to tell me not to worry.'

She resolved not to marry a clergyman, and says why. 'To-day was very wet, but we had much pleasant talk with Mr. Turnor about politics and the study of mathematics, and with Edith about herself, etc. We agreed, for one thing, that nothing would induce either of us to marry a clergyman. These are my reasons. First, I should not like always to be tied down to one spot. Secondly, that as a body I do not like the clergy, and should dislike extremely to be obliged to live among them.

I say this not from any disrespect to their office, but I think they are as a rule dogmatical, narrow-minded, and very disagreeable.—L. BOWATER. "I most completely and entirely endorse the above, and have the greatest objection to the sight of a rook except on his perch—*alias* in the pulpit. Of course there are some exceptions, but I think very few.—EDITH TURNOR."

At twenty-seven she married Sir Rainald Knightley, Bart., who was more than twenty years older than herself. He was a member of 'the old Tory party,' in Parliament, and was reputed a good debater, when he chose to exercise himself. 'His fastidious taste,' says the biographer (not his wife), 'and pride in his ancient lineage often excited the mirth of his opponents, and on one occasion, when he was sitting in the smoking-room of the House of Commons descanting on his favourite topic, Sir William Harcourt exclaimed, in the words of Bishop Ken's evening hymn:

"And Knightley (nightly) to the listening earth
Repeats the story of his birth!"

Lady Knightley became an unspoiled politician. Her circle gave her no chance of liking Gladstone, but her honesty gradually discovered his good points and Disraeli's bad. 'Dizzy did not show all day, but at dinner I had the luck to sit by him. He was very sententious and pedantic, I thought, affecting to be superior to hunger, which he called a savage passion.'

In the Franco-Prussian War she was on the Prussian side, and an admirer of Bismarck. 'But oh dear! I have had a dreadful blow. Bismarck has written a circular in which he announces that, owing to some alleged infringement of neutrality on the part of Luxembourg, he no longer considers himself bound by the Treaty of 1867, which, when Prussia's susceptibilities were aroused by France's attempt to buy that Duchy from the King of Holland, was entered into by all the Powers to secure its neutrality. This most unprovoked breach of good faith puts an end to my sympathies with him.'

A Little Town of France.

The new volume of the works of Anatole France, *The Path of Glory* (John Lane; 6s.), is smaller than any that have gone before it, but it contains the French text of every one of the articles in addition to the English translation. It

contains also a fine etched portrait of Anatole France, a facsimile of his letter to King Albert, and a portrait of Jean-Pierre Barbier, a young literary genius of Paris, who was killed 'at the front' early in the war.

The longest article is an interpretation of Herodotus for these times. It is the story of Xerxes the 'frightfulist,' and how he despised 'the contemptible little army' of the Greeks. Among the rest there is this sketch of 'A Little Town of France.'

'From a hill-top we looked down on a little town. No matter for its name; it was a town of France, lying there peacefully in the hollow of a valley. It was a charming sight, with its peaked roofs, its tortuous streets, and the timbered spire of its pretty church. I gazed at it as if entranced. Indeed, the bird's-eye view of one of our towns is a pleasing and moving spectacle in which the soul delights. Humanizing thoughts rise with the smoke from its chimneys. Some sad, some merry, they mingle in our memory to inspire all of them together a smiling melancholy, sweeter than any merriment.

'You think: "These houses, so tiny, in the sunshine, that I can block them all out by merely extending my hand, have nevertheless sheltered centuries of love and hate, of pleasure and pain. They keep secrets terrible and mournful. They are well versed in the ways of life and death. They would tell us tales for laughter and for tears, if stones could speak."

'But stones do speak to those who have ears to hear them.

'The little town says to the Frenchman who gazes down at it from the hill:

"See, I am old, but I am comely; my pious sons have brodered my robe with towers and steeples, fretted gables and belfries. I am a good mother; I teach honest work and the arts of peace, I exhort the citizens to that scorn of danger which makes them invincible. I nurse my children in my arms. Then, their task done, they go, one after another, to sleep at my feet, under the grass where the sheep browse. They pass, but I remain to guard their memory. I am their consciousness. That is why they owe everything to me, for man is only man inasmuch as he has consciousness memory. My mantle has been torn and my bosom pierced in the wars. I have received wounds men said were mortal. But I have lived

because I have hoped. Learn of me the blessed hope that is the salvation of our country.'"

The Immortal Seventh.

The Rev. E. J. Kennedy went out as chaplain *With the Immortal Seventh Division*, and under that title wrote the record of his experiences (Hodder & Stoughton; 2s. 6d. net). He died suddenly, soon after his return home. His book has truth stamped on its every page. And the bare truth makes the most wonderful story of all.

Speaking of the *Men*, he admits their bad language, but denies their drunkenness: 'During the whole of my experience in Flanders, I did not come across one case of drunkenness; my experience may be peculiar, but I do not think so. To begin with, there is, of course, the very strong deterrent of rigid punishment for such an offence. Again, there are not the facilities for the purchase of strong drink, such as unhappily characterizes the condition of affairs in Great Britain; but away and beyond these preventives lies the fact that every man is imbued with the idea that he must keep himself fit and "play the game," and the result is that at the Front to-day we have a sober army.'

He gives this illustration of obedience: 'I had ridden up to the front to see some of the men in my Brigade. The Grenadier and Scots Guards had for days been holding the line with dogged pluck, and now had withdrawn from the trenches for a brief respite from their most arduous duties. Falling back a mile or so, they were rejoicing in the prospect of a hot meal. Very speedily the trench fires were dug, and the dixies were filled with a savoury stew; the while the men were lying about enjoying their well-earned rest. In the midst of their brief laze an urgent order came down from General Capper, commanding the men to return to the trenches immediately, as the enemy were approaching in strong force. At once the brave lads kicked out the fires and stood to attention, and moved off to a task from which many of them never returned.'

Mary Bird.

Mary Bird must be kept separate from Isabella Bird (Mrs. Bishop), her father's cousin. Mary Bird was more than an intrepid traveller and clever author. She was a missionary to the

Persians, to whom she gave herself in works of wonderful sympathy, ability, and self-denial, till at last she gave her life. She was known all over the country as Khánum Maryam, that is, Lady Mary. Her biography has been written with much success by Clara C. Rice, and published under the title of *Mary Bird in Persia* (Church Missionary Society; 3s. 6d.).

This is an example of her tact:

‘At a time when there was much opposition in Isfahan, Mary Bird was asked to call on the wife of one of the mullás who had shown himself violently opposed to Christianity. This lady presided at the samovar, and poured out tea, a cup being handed by a servant to her guest. The latter, however, observed that her hostess did not herself take any tea. Something seemed to warn her of

danger, and she bethought herself of the Persian custom of asking any one remarkable for holiness to bless the cup by taking the first sip. This compliment she paid to her hostess, and an awkward pause ensued, during which she turned and examined some of the pictures on the walls. At last the hostess said to her servant: “Take away this tea, it is quite cold, and bring me another teapot.” The teapot was brought, fresh tea made, and hostess and visitor each had a cup. Mary Bird eventually withdrew after a prolonged visit, without having shown the least sign of alarm. A negro servant who followed her to the door of the house whispered to her in the passage, “How did you know that it was poisoned?” The habitual coolness which she exhibited in danger was the result of her faith, and made a strong impression.’

The Alleged Paulinism of First Peter.

BY THE REV. H. A. A. KENNEDY, D.Sc., D.D., PROFESSOR OF NEW TESTAMENT LANGUAGE, LITERATURE, AND THEOLOGY, NEW COLLEGE, EDINBURGH.

THE usual modern attitude towards the content of First Peter is tersely expressed by Wernle when he says: ‘Is not everything in 1 Peter from the first line to the last Pauline language and Pauline thought?’ (*Einführung in d. theolog. Studium*, p. 137). This is a position which has virtually become a dogma. And the present writer must acknowledge that he was one of its convinced adherents until recently, as the result of an independent study of the Epistle for a special purpose, he was compelled to alter his standpoint.

The question ought not to be mixed up with that of the authorship, although, obviously, the discussion of the one is bound, at a variety of points, to have a bearing upon the other. But it is advisable in the case of a document which is so largely impersonal to determine first of all the dominant features of its religious thought independently. When that has been done it may be possible with more or less probability to venture upon deductions from the facts ascertained.

The greater part of the Epistle is occupied with practical exhortations. These are based either on an appeal to the disposition of Christ, which is assumed to be a matter of common knowledge in the Church, or on passages from the Old Testament,

quoted singly or in centos, and quite possibly derived from a compilation of passages constructed for Christian use. We may presuppose that such compilations would be made almost as soon as Christian missions began to have any organization at all. Traces of their use occur in Paul’s Epistles, as well as in the discourses of Peter reported in the first half of Acts. Hence it is illegitimate in the case of similar references in Paul and 1 Peter to commonplaces of Old Testament religion and ethics, to assume that the one author has borrowed from the other, unless in each instance the context suggests some special relationship. When we remember that the emergence of the Christian gospel must have aroused keen discussions between Jews and Christians both on theological and on ethical questions, it would be hazardous to assign, for example, to Paul as his peculiar property positions which cannot be directly traced to his epoch-making spiritual experience.

To express this otherwise, we must leave far more room than we are wont to do for the influence of a primitive Christian theology earlier than Paul and independent of his creative power, a process of reflexion on fundamental religious facts

and ideas which would continue to operate after Paul had entered the Church, although at a later stage it was almost bound to be affected by his widely diffused energy. For, strangely enough, the obvious fact is constantly ignored in scholarly discussions that the main content of the Christian faith was the same for Paul as for the primitive Palestinian community. Too frequently it is assumed that the chief feature in the thought of that community must have been the recollection of Jesus' life and teaching. But if we are not arbitrarily to presuppose that the entire New Testament is a product of Paul's missionary influence, we are obliged to recognize that for the Jewish-Christian section of the Church from its beginning as well as for Paul the fundamental conviction was that Christ had conquered death and thus vindicated His function as inaugurator of the Messianic Age. This conviction determined the various directions in which the thought of the first Christians should move. The opening chapters of Acts, already referred to, give ample evidence as to some of these. And the artlessness with which different aspects of the positions adopted are placed side by side without any attempt at systematizing them bears testimony to the general accuracy of the representation. The main emphasis is laid upon such facts as the Messiahship and exaltation of Jesus and the gift of the Spirit which is regarded as their corollary, the identification of Jesus with the predicted Servant of Jahweh who suffers for the sins of the people in the working out of the Divine purpose, the hope of salvation in Him alone, and the practice of Baptism in His name.

Necessarily, the most serious objection to their faith which had to be met in the earlier period of the Christian mission was that of a *crucified Messiah*. The Palestinian Churches must have realized to the full the 'scandal' of the Cross. It was a crime on the part of men. None the less it was permitted by God; nay, in the case of one possessed by the Spirit of God, it must have been predetermined by the Divine wisdom. The conflicting elements had to be reconciled. For this as for other features of the Messianic programme, the Old Testament was carefully explored. It need not surprise us that the clue was found in the Suffering Servant, a figure which, according to the earliest tradition, lay especially near to the heart of Jesus. Hence, Is 53 was made the

chief basis for interpretation of the death of the Messiah. So that it may be asserted without exaggeration that the pivotal elements in the faith of the primitive Christian society are precisely those which are paramount for Paul, the Messiahship of Jesus and its full realization in the Parousia, and the bearing of the Cross upon His Messianic functions.¹

Giving these considerations their due place, let us try to estimate the content of 1 Peter in its relations to Paulinism.

In 5¹² the author definitely states his aim in writing as being 'to testify that this is what the true grace of God means' (Moffatt). A survey of the Epistle reveals that 'the true grace of God' primarily includes the 'living hope' made possible by the resurrection of Christ, and the manifold mercy bestowed on believers by their bountiful Father in heaven. It may be at once suggested that the very use of this term 'grace' (*χάρις*) is a proof of Pauline influence. It is true that Paul, by choosing 'grace' as one of his special watchwords, has immensely widened its religious significance. But the term is not of his coinage, although some hasty assertions appear to imply that. Wetter, e.g., in his recent study, *Charis*, makes the statement that 'the religious meaning of *χάρις* is not to be found in the Old Testament' (p. 7). He reaches his position by an investigation of the use of the term in the LXX, in which it constantly appears as a translation of *חֵן*. It is not difficult to prove that in an overwhelming majority of instances the noun occurs in the phrase, 'to find grace' (or, 'favour') in the sight of God or man. But if he had studied the usage of the corresponding verb *חָנַן*, he would have discovered the deeper significance of the Divine 'grace' in the shape of redemption from enemies, from calamities, and from sin, again and again attested for the prophets and (especially) for the Psalms. One need not controvert the hypothesis that Hellenistic usage was an important factor in Paul's choice of the word, and probably in that of our author. But this ignoring of the Old Testament background, which has become so common in present-day scholarship, distorts the balance of

¹ See an impressive statement by Wernle (*Zeitschr. f. Theol. u. Kirche*, April 1915, p. 17) which concludes thus: 'It is essential for Paul's theology that it sets the Messiah expected by Israel in the centre, and that the work of this Messiah means a turning-point in the world's history.'

facts in the historical investigation of religious terms and conceptions.

For what reason has the writer emphasized the grace of God? Chiefly on account of the trials through which his readers are passing. These are a sharp test of their faith. Especially severe is the pressure of persecution. They are tempted to compromise with the lower moral standard of their environment in order to escape suffering. But they must remember Christ. He also was a sufferer, a sufferer for righteousness's sake. And He has left His followers an example to copy. The two passages in which the writer dwells on the significance of Christ's sufferings (2²²⁻²⁴ 3¹⁸) are in no sense theological speculations. They are an unconstrained expansion of the exhortation to endure. And the form in which they are introduced suggests that they represent positions long since assumed in the Church.

We must refer to their content at a later point. Meanwhile let us observe the dominant features of the Epistle. These, as might be expected from the situation which confronted the writer, are essentially practical. The paramount place is given to the *hope* of the heavenly inheritance which awaits believers. So prominent is this conception that the author has often been called the apostle of Hope. But the title cannot be thus restricted. The emphasis on hope simply represents the fundamental Messianic outlook of the primitive Christian community, which is reflected at so many points in this Epistle. Messianic aspiration has been transformed. Christ, who is exalted at God's right hand, has become the pledge of eternal life for all who trust Him. The Messianic 'promise' of the Old Testament has been liberated from its earthly and material associations. It is now God's 'eternal glory,' the perfected 'salvation.' I am inclined to agree with Beyschlag's view, that in our Epistle the outlook of the Christian hope towards the salvation yet to be revealed somewhat overshadows the conviction, so characteristic of Paul, that salvation is already a possession of the believer.

The position seems to be borne out by the remarkable emphasis laid on what the writer describes as 'the revelation of Jesus Christ.' That idea is so integral to his thought that, in one form or another, it occurs with extraordinary frequency in this short Epistle. Here, again, we breathe the characteristic atmosphere of the primitive Church. No doubt the expectation of the Parousia receives

full prominence in Paul. But his later letters indicate a marked decline in the vividness of that expectation: in any case, he has only twice employed the description so typical of our author (2 Th 1⁷, 1 Co 1⁷). It is true that the latter, as a rule, groups the eschatological accompaniments and consequences of the 'revelation of Jesus Christ' under the category of 'glory,' which is often regarded as a Pauline term. But there is no ground for this assumption. One may venture to assert that there is not a single shade of meaning in the New Testament uses of *δόξα* which has not its counterpart in the Old Testament *Kabod*, apart from the Christian setting into which it has been transferred. And the area of its occurrence in the New Testament outside the writings of Paul is sufficient proof of its currency throughout the Church.

In harmony with all these facts is the conviction which pervades the Epistle that the Christian community has entered into possession of the hereditary privileges of Israel. They are the genuine 'people of God.' This conception, which came to exert so powerful an influence in the early Church, has found its classical New Testament expression in 1 P 2^{9, 10} (Moffatt): 'You are *the elect race, the royal priesthood, the consecrated nation, the people who belong to Him, that you may proclaim the wondrous deeds of Him who has called you from darkness to His wonderful light—you who were once no people and now are God's people, you who once were unpitied and now are pitied.*' The words in italics represent Old Testament quotations and reminiscences. They corroborate the impression made by the entire Epistle, of a Christian missionary who lived in the Old Testament: who linked the prophets to the history of the Messianic revelation with a boldness which has no parallel in the New Testament. 'Even prophets,' he declares, 'have searched and enquired about that salvation [*i.e.* the complete Messianic redemption realized in Christ], the prophets who prophesied of the grace that was meant for you; the spirit of Messiah within them foretold all the suffering of Messiah and His after-glory, and they pondered when or how this was to come; to them it was revealed that they received this ministry¹ not for themselves but for you, re-

¹ Moffatt, accepting Rendel Harris' conjecture of *διενοούτο* for *διηκόνουν*, translates: 'they got this intelligence.' I see no reason for departing from the ordinary text, which yields excellent sense.

garding all that has now been disclosed to you through the holy Spirit sent from heaven' (1 P 1¹⁰⁻¹², Moffatt). Although the background of Paul's religion is to be found fundamentally in the Old Testament, there is no position taken up by him in his Epistles which can be compared with this.

Hence we are quite prepared to discover that Deutero-Isaiah constitutes the explicit basis of our author's statements regarding the *Death of Christ*. Up to this point we have come upon nothing characteristically Pauline in the thought of 1 Peter. Here, if anywhere, Paul's theology must reveal itself. Let us first examine two references which are valuable as indicating directions followed by the writer's mind in contemplating the subject. In the opening paragraph he addresses his readers as 'chosen . . . with a view to obedience and sprinkling with the blood of Jesus Christ' (1¹⁻²). The clue to his language is, of course, to be found in Ex 24^{7f}, where we read that Moses 'took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath spoken will we do, and *be obedient*. And Moses took the blood [of the animals already sacrificed] and *sprinkled it on the people*, and said, Behold the blood of the covenant, which the Lord hath made with you upon all these conditions.' The passage is that which colours the thought of Jesus at the Last Supper. Curiously enough, the Covenant-ceremonial receives no place among the metaphors which Paul uses to bring out the significance of the Death of Christ. When he does make use of the Covenant-conception, it is to emphasize the idea of God's gracious initiative in salvation as contrasted with the contract-notion of Legalism. The other reference occurs in 1¹⁸⁻²⁰. As a motive to seriousness of life, the author urges: 'It was *not* by perishable *silver* or gold that *you were ransomed* from the futile traditions of your past, but by the precious blood of Christ, a lamb unblemished and unstained. He was predestined before the foundation of the world and has appeared at the end of the ages for your sake' (Moffatt). The words italicized suggest, according to his wont, a reminiscence of Is 52³: 'Thus speaks the Lord [to the captive daughter of Zion]: You were sold for nothing, and not with silver shall you be redeemed' (οὐ μετὰ ἀργυρίου λυτρωθήσεσθε).

His mind is still under the influence of Deutero-Isaiah when in this connexion he proceeds to speak of Christ as 'a lamb unblemished and un-

stained.' Needless difficulties have been raised on this point. It is said that the image of the 'lamb' in Is 53⁷ has nothing to do with sacrifice, but simply represents perfect meekness and gentleness. But when the reference is to a lamb led to the slaughter, and this in a context in which it is declared that the Lord laid on His Servant 'the iniquity of us all,' it is mere pedantry to deny the sacrificial association. And when we remember the intimate connexion of Jesus' words about His own death with Passover ceremonial, it is safe to say that the writer, in speaking of redemption by the blood of Christ as of 'a lamb unblemished and unstained,' would inevitably combine the idea of the paschal lamb with that of the Servant who, in having his soul made an offering for sin, and in bearing the iniquities of his people, was described by the prophet as 'a lamb that is led to the slaughter.' Paul never compares Christ with a spotless lamb. In an isolated passage (1 Co 5⁷), he speaks of Him as 'our passover sacrifice,' but draws no inferences from the statement.

It may be accidental that Paul uses the verb ἀγοράζω or ἐξαγοράζω and not λυτρόω, but when he introduces the conception of redemption it is on different lines. We have a typical instance in Gal 3¹³ (Moffatt): 'Christ redeemed us from the curse of the law by becoming accursed for us (for it is written, Cursed is every one who hangs on a gibbet).' The same idea is implied in Gal 4⁵. Here the background is not Deutero-Isaiah, nor the Passover-ceremonial, but Dt 21²³. The whole conception is, of course, shaped by Paul's personal experience under the yoke of legalism. Such a conception was foreign to the mind of the primitive Church. In two other places he speaks of believers as having been 'bought with a price' (ἡγοράσθητε τιμῆς, 1 Co 6²⁰ 7²³), but the expression is so general that no deduction can be made from it. The same thing may be said of his reference to redemption (ἀπολύτρωσις) in 1 Co 1³⁰. This term also appears in Eph 1⁷ and Col 1¹⁴ as equivalent to the forgiveness of sins. No interpretation is attempted. But in Ro 3^{24, 25}, the situation is more complex: 'justified for nothing by His grace through the ransom (ἀπολυτρώσεως) provided in Christ Jesus, whom God put forward as the means of propitiation by His blood, to be received by faith' (Moffatt). Here redemption is intimately associated with the propitiatory death of Christ. Of course this conception can be brought into direct

relation with that emphasized in Gal 3¹³. But it also reveals affinities with Is 53, and this has a real connexion with the thought of 1 P which we have been examining. There is no need to postulate for our passage any direct Pauline influence. The standpoints of the two writers are linked together, probably through the medium of Deutero-Isaiah (chap. 53), with the idea which appears in Jewish literature (*e.g.* 4 Mac 17²² 6²⁷⁻²⁹) that the merits of the righteous avail as a propitiation for sinners.

The two passages in which the Death of Christ receives more explicit treatment exhibit the example of the suffering Christ to Christian slaves persecuted for righteousness' sake. Each of them reflects not merely the thought but also the language of Is 53. Now, when in 2²⁴ he asserts of Christ that 'he bore our sins in his body to the tree,' and in 3¹⁸ that He 'died once for all for sins, the righteous on behalf of the unrighteous, that he might bring us near to God,' we are plainly in the realm of substitutionary ideas. We know how completely Paul was at home in that region. But Paul was not its first explorer. Indeed, this is one of the special cases in which he expressly associates his own position with that traditional in the Church: 'I handed on to you as of first importance that which I myself received by tradition, that Christ died for our sins according to the Scriptures' (1 Co 15³). We can scarcely doubt in view of the terms used that 'the Scriptures' refer mainly to Is 53. Thus we are entitled to say that the author of our Epistle in these crucial passages is faithful to the doctrine which has long been current in the Church, and that it is quite needless to attribute his conception of the Death of Christ to the powerful influence of Paul. It is true that Peter, like Paul, interprets the conception under various aspects, and some of these are found naturally to coincide. But the incidental evidence of the New Testament indicates that his background was derived from the common consciousness of the community, reflecting on the Christian facts in the light of Old Testament ideas.

The relation of our Epistle to Pauline thought is perhaps most easily estimated, when we turn from a doctrine which belongs in its chief outlines to the essential heritage of the entire Church, to other aspects of religious thought, highly important in themselves, but subject to greater fluctuation. Thus, when we examine Peter's view of Faith, we

discover its value for his religious position. But it reveals on the whole an aspect somewhat divergent from that which is so familiar to us in the writings of Paul. For Paul, faith, it need scarcely be said, is the medium of the most intimate union between the individual soul and Christ. It constitutes that attitude of receptivity for which all the Divine gifts are, through Christ, available. Now Peter, of course, would hold, like all Christians of the Apostolic Age, that faith was indispensable for salvation. But we discover the precise significance of his conception in 1^{20, 21}, where he declares how Christ has been revealed 'at the end of the ages on your behalf who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope is in God.' And when we estimate its implications, it is easy to account for the complete absence from our Epistle of even a hint of Paul's normative doctrine of justification, which keeps exclusively in the forefront the direct relation of the soul to Christ.

At the same time, it may be frankly admitted that echoes of Paulinism can be traced in 1 Peter. In one of the crucial passages cited above, Peter interprets as the purpose of the atoning death of Christ, 'that we having died (*ἀπογενόμενοι*) to sins, might live unto righteousness' (2²⁴). In this language we cannot miss the influence of one of Paul's central conceptions, as expressed, for example, in Ro 6^{11, 18}: 'Reckon yourselves to be dead to sin, but alive to God in Christ Jesus. . . . Having been set free from sin, you became slaves to righteousness.' But it is noteworthy that Peter makes no mention of the idea which is inseparable from this Pauline conception, and which lay so close to his standpoint in the words we have quoted, that of dying or being crucified with Christ and rising with Him to newness of life. Further, the formulation of the thought in Peter reveals a crucial divergence from that of Paul. For while the latter regards the sin with which all connexion is broken as a quasi-personal Power which tyrannizes over men, and invariably speaks of it in the singular (*ἁμαρτία*) as a dominating principle, the former speaks of a death to 'sins' (*ἁμαρτίας*), which of course mean separate acts of transgression. Our author appears also to be impressed by the Pauline antithesis between flesh and spirit. Thus in 3¹⁸ he describes Christ as 'having been put to death in the flesh (*σαρκί*), but made alive in the spirit' (*πνεύματι*). And again,

in connexion with his curious theologoumenon of the Descent to Hades, he declares the aim of Christ's preaching to the dead to be 'that they might be judged according to men in the flesh, but might live to God in the spirit' (4⁶). Yet he has not fallen into line with the Pauline psychology presupposed in this antithesis. For again and again he uses *ψυχή*, 'soul,' rather than *πνεῦμα*, 'spirit,' to describe the religious aspect of the inner life. His usage, therefore, seems to imply that he has adopted an idea which Paul has brought into currency without, perhaps, penetrating its fundamental significance. We may point out in corroboration that he shows no trace of the eschatological construction which Paul has reared on the conception of *πνεῦμα*, and which is essential to the outlook of Pauline thought.

We need not be surprised to overhear these echoes of Paulinism when we recognize that the author reveals his acquaintance with the Epistle to the Romans. It is true that the extent of his contact with that document has been seriously exaggerated. But certain phenomena in 1 Peter can scarcely be explained without reference to it, although they are of trivial significance for the author's position. In the passage in which he describes the Christian community as heir to the privileges of Israel (2^{6, 8}) he employs the same quotations from Is 28¹⁶ and Is 8¹⁴ as appear in Ro 9³³. This might be explained from the use by both writers of a collection of proof-texts from the Old Testament in general circulation. But the fact that a few sentences later (2¹⁰) a verse from Hosea (2²³) occurs which Paul cites in the chapter which contains the quotations from Isaiah, makes it difficult to believe that the parallelism is accidental. A similar situation is disclosed in chap. 3⁹, where Peter warns his readers against returning evil for evil (*μὴ ἀποδίδοντες κακὸν ἀντὶ κακοῦ*), employing the precise language which Paul has in Ro 12¹⁷. That the identity of phrase is not a

mere coincidence is made probable when it is observed that in both contexts the injunction is introduced between exhortations to humility and admonitions to be at peace with all men. His knowledge of Ro 12 is further suggested when within the same paragraph (2^{2, 5}) are found the rare adjective *λογικός*, 'spiritual,' and the conception of Christians as offering spiritual sacrifices well-pleasing to God, both of which phenomena occur in Ro 12¹. The expressions which belong in common to Ro 13¹⁻¹⁷ and 1 P 2¹³⁻¹⁷ are not so impressive, as here Peter's thought moves on different lines from that of Paul. Some scholars, including Hort and Zahn, have discovered subtle affinities between 1 Peter and *Ephesians*. But while there are a few vague parallels, it is hard to trace any close inter-relation of ideas.

A letter written by Paul to a cosmopolitan Christian community like that of Rome would inevitably become known to a wide circle of readers, more especially as the letter was more of a manifesto than a communication. But most modern authorities are agreed that *ἐν Βαβυλῶνι* (1 P 5¹³), which evidently describes the place where 1 Peter was written, is a cryptic name for Rome. So that the writer of this Epistle was in touch with the Roman Church, and therefore in a position peculiarly favourable for gaining acquaintance with Paul's most famous Epistle.

It is not my aim in this paper to discuss the authorship of 1 Peter. All I have attempted is to show that the writer, while revealing certain points of contact with important Pauline ideas and a sympathetic acquaintance with the Epistle to the Romans, is not a disciple of Paul, but an earnest representative of the religious thought of the Early Church to which Paul himself was profoundly indebted. In the light of these facts it is no doubt easier to assent to the well-attested opinion that the Epistle (in its thought, if not in its language) is to be referred to the Apostle Peter.

Literature.

THE SEVENTH BISHOP OF NEW YORK.

To know the difference between England and the United States read the biography of *Henry*

Codman Potter, Seventh Bishop of New York, as it has been written by Dr. George Hodges, Dean of the Episcopal Theological School in Cambridge, Massachusetts (Macmillan; 15s. net). No book could bring out more clearly the desire of the

Episcopal Church in America to be as the Episcopal Church in England. No book can more clearly show the wide and ever-widening gulf that separates them. The difference is in the whole outlook upon life. It expresses itself in doctrine, in ritual, in dress. The difference is not only in the whole outlook upon life, it is in the expectation of eternity. The American has no particular desire to follow his dead with intercession. He is not greatly interested in the dead. He is interested in the things which make for character here. Securing individual and especially social uprightness now he is content to leave the future with God. Two worlds are ours, but not indifferently. The Englishman says the other most of all, the American says this.

Consequently the biography of Bishop Potter is a book of exceeding great interest to the English reader.

Dean Hodges is a well-practised writer. He goes forward with the business he has on hand without hesitation or hindrance. There were difficulties in Bishop Potter's life and bishopric, difficulties doctrinal, ritual and moral, and each difficulty gets its chapter of rapid writing. We should be glad of a rest once or twice before the end, a little time to think, to gather together our impressions. But we are hurried along, and when the end comes, it comes without a word of warning or of sentiment.

Was Bishop Potter himself a hustler? He was a worker assuredly. Did he never meditate? And is it under the Bishop's energetic influence that the Dean writes so energetically? He would have appreciated this story, which appears in another biography of the month, the biography of Mary Slessor. Miss Slessor had been reading Doddridge's *Rise and Progress*. 'A friend, who noticed that she was somewhat cast down, said to her, "Why, Mary, what's the matter? You look very glum." "I canna do it," she replied. "Canna do what?" "I canna meditate, and Doddridge says it is necessary for the soul. If I try to meditate my mind just goes a' roads." "Well, never mind meditation," her friend said. "Go and work, for that's what God means us to do," and she followed his advice.'

The Bishop of New York wrote and spoke as vigorously as he did his administrative work. Like Phillips Brooks, he was a preacher and read every word of his sermon. Of 'extemporaneous

preaching' he says: 'I must own to the amazement with which, on those rare occasions when it has been my privilege to hear anybody else preach, it has been my fortune, now and then, to hear a deacon or a youthful priest get up and inflict upon a Christian congregation of devout and thoughtful people the crude maunderings—they deserve to be called by no better name—of some utterly sophomoric mind, extemporaneously delivered and often in vulgar and ungrammatical English. I know we have come upon the era of extemporaneous preaching, and I am told often enough that "the people like it better." I suppose they do, for we all like what neither taxes the attention nor touches the conscience, especially if it be soon over. But I maintain that this is treating a most tremendous responsibility, and a most glorious and august opportunity, with scarcely any respect and still scantier conscience.'

He went to the Hawaiian Islands after the Spanish War, and in the course of his report he said: 'The Church in Honolulu, and the course of missions in the Hawaiian Islands, have been a rather painful illustration of maladjustments. I knew the first Bishop of Honolulu quite intimately; and he was my guest while I was a young rector in the present Diocese of Albany. I should not have believed it easy for the Church of England to find another man less adapted to the task of a Missionary Bishop than he; but I think that, in his successor, it has done so.'

Is that discourtesy? It was not usually considered so. Bishop Potter had the grand manner, and from the grand manner plain speech like that is often accepted and even expected.

Dean Hodges has not read his proofs well. Once he tells us that Beecher, Tallmadge (!), and Storrs were preaching in Brooklyn.

ORDEAL BY BATTLE.

Mr. Frederick Scott Oliver's *Ordeal by Battle* (Macmillan; 6s. net) is a pleasant book to read. Not that it is 'a work of literary merit.' This he himself sees, and sees truly. It has been written too hastily, he says, to give style a chance. But its doctrine is agreeable. The British nation is altogether good and guileless; the German nation is altogether bad and malicious. That is its doctrine. And as long as we read and do not think it is delightful.

Mr. Oliver does not blame the Kaiser for the war; he does not blame the Kaiser's counsellors; he does not blame the Crown Prince or the military party; he blames the German people. They have as a people been for a long time jealous of this country. 'Why did Germany with her larger population still lag behind Britain in commerce and shipping? Surely the reason could only be that Britain, at every turn, sought to cripple the enterprise of her young rival. Why had Britain a great and thriving colonial empire, while Germany had only a few tracts of tropical jungle and light soil, not particularly prosperous or promising? The reason could only be that, out of jealousy, Britain had obstructed Teutonic acquisition. Why was Germany tending to become more and more isolated and unpopular in Europe? The reason could only be that the crafty and unscrupulous policy of Britain had intrigued, with some success, for her political ostracism.' This jealousy begat hatred; this hatred begat armies and armaments; these armies and armaments begat war.

What are we to do? Strange to say, we must cease being good and guileless. We must become jealous of Germany; we must be suspicious and ever on the outlook for mischief; we must have a great army always at command, as well as a mighty navy; we must make war impossible by being always ready for it.

For the jealousy which caused, and the armies which precipitated, the present war, are going to act (when *we* entertain them) in just the opposite way. Mr. Oliver must have National Service. What is National Service? It is something more than Conscription. 'I prefer "National Service" to "Conscription," not because I shrink from the word "Conscription," but because "National Service" has a wider sweep. The greater includes the less. It is not only military duties which the State is entitled to command its citizens to perform unquestioningly in times of danger; but also civil duties. It is not only men between the ages of twenty and thirty-eight to whom the State should have the right to give orders; but men and women of all ages. Under conditions of modern warfare it is not only armies which need to be disciplined; but whole nations.'

The Germans have been behaving badly, very badly. It is easy to believe many things of them. But it does not seem likely that the only way to

end strife is to be always ready to smite the other man upon the cheek.

THE CIVILIZATION OF BABYLONIA AND ASSYRIA.

Professor Morris Jastrow, Jr., of Philadelphia, is an able and industrious scholar, and as he has given himself to the single department of study covered by the words 'Babylonia and Assyria,' he has made many valuable contributions to the knowledge as well as to the pleasure of the world. His latest contribution is an imposing volume on *The Civilization of Babylonia and Assyria* (Lippincott; 25s. net).

It is a popular book. It consists of lectures delivered at the Wagner Free Institute of Science in Philadelphia, and it is adapted to the ready comprehension of a listener. But when we say it is a popular book we do not hint that it may be neglected by the scholar. It is popular in that it is easily understood; and it is popular in that it is furnished with such an array of illustrations from the Monuments, all on specially prepared paper, as has rarely been offered even in a book on Babylonian and Assyrian antiquities. But it is the work of a scholar throughout, a scholar who knows intimately every corner and cranny of the great field he has taken for specialization, and it contains many new translations besides setting the old in new situations.

There are eight lectures. Each lecture, if uncurtailed, must have occupied two hours in delivery. But so well have the subjects been chosen, and so well have they been arranged for intelligent interest, that we can understand the audience listening even for two hours without weariness. The first lecture contains a history of the excavations. The second of the decipherment of the Cuneiform Script. The third is a survey of Babylonian and Assyrian history. Then in successive lectures are described the culture of Babylonia and Assyria, the Gods, the Cults and Temples, Law and Commerce, the Art, and the Literature.

The illustrating has been made a great feature of the book. It reaches its climax in the chapter on Art. In no popular work that we have seen is the Art of Babylonia and Assyria made so accessible or so attractive.

PRECIOUS STONES.

An extremely handsome and unexpectedly instructive book has been published by Messrs. Lippincott under the title of *The Magic of Jewels and Charms* (21s. net). The author is Mr. George Frederick Kunz, A.M., Ph.D., D.Sc. It is a small quarto, with all the features that attract the eye of the book-lover—blue and gold binding, gilt top, uncut edges, and wide margins. And it is illustrated by a plentiful selection of most beautiful plates, some in quite exquisite colouring.

The subject of the book is the religious use of Precious Stones. The wide world is under survey, and all past time, so that there is much curious learning. And not a little of it is used to illustrate obscurities in the Bible. At one place Dr. Kunz endeavours to name the stones in the High Priest's breastplate which were associated with each of the Twelve Tribes. He works upon the significance of the names of the Tribes, with this result: Reuben is 'excellency of power'; the *carnelian* is a symbol of power and dignity. Simeon is the 'hearer'; the *peridot* or *chrysolite* means 'good tidings.' Levi is 'joined' (to the altar); the *emerald* is the symbol of ministration. Judah and the glowing *ruby* fit well, for both are 'praised.' Issachar is 'success,' and that is the symbolic meaning of the *lapis lazuli*. Zebulun is 'exaltation': the *onyx* is a symbol of authority. To Joseph were promised 'blessings of heaven above'; the *sapphire* was believed to bring health and wealth. Benjamin, the 'son of the right hand,' is symbolized by the banded *agate*, meaning 'strength.' Dan and the *amethyst* signify 'judgment' and 'craft.' Gad is 'good fortune,' and the *beryl* brings good luck. Asher has the *jasper*, for both mean 'happy.'

Here is a note and a legend about the *shamir*: 'This word occurs three times in the Old Testament (Jer 17¹, Ezk 3⁹, Zec 7¹²), and in each case signifies a material noted for its hardness. In the first of these passages there is express indication that the *shamir* was a pointed object used for engraving, and the word is translated "diamond" in our Bible; in the two other cases it is rendered "adamant" and "adamantine stone," respectively, thus leaving the determination of the substance an open question. However, as it is almost certain that the Hebrews were not familiar with the diamond, *shamir* most probably signifies one of

the varieties of corundum, the next hardest mineral to the diamond, and extensively used in classic times for engraving on softer stones.'

'An Arab legend concerning the fabled *shamir* stone is related by Cazwini in his cosmography. When King Solomon set about building the temple in Jerusalem, he commanded Satan to dress the stones that were to be used, but the work was performed with such demoniac energy that the people round about complained bitterly of the dreadful noise. To remedy this trouble, Solomon sought the council of the leading scribes and also that of the evil spirits known as Ifrites and Jinns. None of them, however, was able to help him in this difficulty, but one of them advised him to question an apostate named Sahr, who sometimes had special knowledge of such things. When called upon for his opinion, Sahr declared that he knew of a stone that would do the work required, but did not know where it could be found; nevertheless he believed that, by a stratagem, he could secure possession of it. He thereupon ordered that an eagle's nest with its eggs should be brought to him, and also a bottle-shaped vessel made of very strong glass. Into this he slipped the eggs, put them back into the nest, and had nest and eggs replaced where they had been found. When the eagle returned to the nest it encountered this obstacle. In vain it struck at the vessel with claws and beak; after repeated efforts it flew away, but came back on the second day holding a piece of stone in its beak, which it let fall upon the vessel, breaking the latter into two halves without producing any sound. Upon this, Solomon, who knew the language of beasts and birds, asked the eagle where it had secured the stone. The bird answered: "O Prophet of God, in a mountain in the West called the Samur Mountain." This was indication enough to the wise king, who, summoning the Jinns to his aid, soon had in Jerusalem a plentiful supply of these *samûr*, or *shamir* stones, with which the work of shaping and polishing the blocks for the temple was noiselessly performed.'

THIERS.

The issue in English of the *Memoirs of M. Thiers* (Allen & Unwin; 12s. 6d. net) is most wise because most timely. It is M. Thiers's own record of four eventful years, and the translation is excellent.

The Prussians had won the war and were investing Paris. Could anything be done to save the city, to save France? Thiers went to London. He saw Lord Granville; he saw Mr. Gladstone. They agreed separately that a Note should be sent to the Prussians to grant an armistice, in order that elections might be held and a responsible government elected. For 'Notes' were sent in those days as in ours, and with equal futility. Thiers went to Vienna. How gladly would the Austrians have even entered the war, but they dared not. He went to St. Petersburg. He was doubtful of Prince Gortchakow, but much attracted by the sincerity of the Tsar. He went to Florence. Everybody would, nobody could, do anything. There is not a word of bitterness, but there is the clear sense of the incapacity of the States of Europe to assist France in her day of calamity. And yet there was some foresight. Even Lord Granville was uneasy about the ambition of Prussia and the future.

Then comes the story of the negotiations for peace, and the joy of Thiers that he was able to save Belfort! Yet he comes well out of it; while Bismarck comes out of it very ill indeed. A minute and most absorbing account is given of the capture of Paris by the government from the rebellious populace after the Prussians had (mostly) departed. The book ends with the three years' Presidency. 'On February 17, 1871, at Bordeaux, the National Assembly, by an almost unanimous vote, had invested me with the executive power of the French Republic. On May 24, 1873, at Versailles, this same Assembly having given a majority in favour of a measure that I could not accept, I resigned the power I had received from it.'

From the Abingdon Press there is issued an address on *John Wesley's Place in History* by Woodrow Wilson, President of the United States (50 cents net). It is an appreciation which has some of the touches for which Lord Rosebery's appreciations are famous.

After the outbreak of war the Rev. George Walker, B.D., V.D., preached a series of sixteen war sermons at Castle-Douglas. These sixteen, together with a prophetic introductory sermon, twelve parochial sermons, and four essays, he has

published in one volume, with the title *For the Great Cause* (Aberdeen Daily Journal).

The introductory sermon was preached in 1904. It is a striking forecast of events. They have moved more slowly than the preacher looked for. But so it was often with the Hebrew prophets. They have moved very much *as* he looked for.

The war sermons are straight, frank talks. The call is clear: Mr. Walker demands obedience. The parochial sermons are the good fruits of a regular ministry. The essays are examples of the by-products of every active minister's work—popular, ethical, interesting. One is on the Study and the Story of Words, one on Our Sunday Schools and Bible Classes, one on Animal Life in the Sea and in the Air, and one on Patriotism.

The Rev. Henry R. Anderson, M.A., Vicar of St. Luke's, Redcliffe Square, believes that to those who have eyes to see there is more of the blue than of the cloud. In a series of twelve addresses he has been telling his people so—eight on the blue and four on the cloud. And now he publishes the addresses under the title of *Larger than the Cloud* (Allenson; 2s. net).

To make *The Study of Shakespeare* yield fruit, it is necessary to know something of the world who went to the play in Shakespeare's time. So Mr. Henry Thew Stephenson, who publishes a book under that title (Bell; 4s. 6d. net), begins with a sketch of Shakespeare's life and passes at once to a general view of London, and a description of the Playhouses. After that there is a study of the methods of publication. We reach the plays themselves in chapter v. with an account of Shakespeare's verse, a chronological list of plays, and their dramatic structure. After a useful chapter on 'How to Read a Play,' we enter on the study of the plays separately. Eleven are studied. They include examples of History, Tragedy, and Comedy. But it is not what we understand by a study of a play that Mr. Stephenson offers us. Throughout the book his purpose is to tell us *how* to study. All that is useful by way of introduction is here, and the door is held open to enter and understand. In short, it is a student's book, workmanlike, reliable, encouraging.

Mr. Frank Fox was war correspondent for the *Morning Post* throughout the Balkan War of 1912.

He was attached to the Bulgarian army and followed its fortunes throughout the Thracian campaign. He thus gained a close acquaintance with Balkan problems and Balkan character; and in a volume entitled *The Balkan Peninsula* (Black; 7s. 6d. net) he records his impressions of both. The book was finished before the present war began—hence its value. We wish to know what a competent Englishman thought of the Bulgarians before they allowed themselves to be led into their present tragical situation. Perhaps we must remember Mr. Fox's conservatism, which undoubtedly makes him tender towards the unspeakable Turk. In any case he has not a high opinion of the Bulgarian. And of the king of the Bulgarians he has a decidedly low opinion. He looks upon him as a confident and unscrupulous schemer.

The volume, which opens with a short history of the Balkans, is a good introduction to the understanding of the present—and the future.

The fifth volume of *The Archbishops of St. Andrews*, edited by Principal John Herkless and Mr. Robert Kerr Hannay, is occupied entirely with the biography of John Hamilton (Blackwood; 7s. 6d. net). That is well. For it is impossible to write the biography of Archbishop Hamilton without writing the history of the Reformation in Scotland during his life. That history is written. It is written with knowledge, knowledge of the latest book and the last phase of opinion; and it is written without respect of person or cause. The authors make no secret of their sympathy with the Reformers; they make it clear that sympathy with the Reformers is the only possible attitude for the well-informed historian. It is to be observed that Law's estimate of Archbishop Hamilton's Catechism—'almost the solitary monument of the doctrinal and devotional language of catholic Scotland'—is quoted and accepted.

Into *A Century of Scientific Thought* (Burns & Oates; 5s. net), Sir Bertram C. A. Windle, M.A., M.D., Sc.D., LL.D., has gathered eleven essays, some of which have appeared previously in the *Dublin Review*, the *Catholic World*, and *Studies*. Their topics are 'A Century of Scientific Thought' (a discussion of the Argument from design); 'Darwin and the Theory of Natural Selection'; 'Weismann and the Germ-Plasm

Theory'; 'De Vries and the Theory of Mutations'; 'Mendel and his Theory of Heredity'; 'The Form of the Human Skull'; 'The Earliest Men'; 'Some Recent Works on the Antiquity of Man'; 'Totemism and Exogamy'; 'Stonehenge and the Stars'; 'Who were the Fairies?'

The great value of the book lies in the fact that its author is a scientific expert. His aim is to show that science has done no more to religion than stir its depths, as a keen wind stirs to its depths the waters of a still lake. By religion he means the doctrine of the Roman Church. But that is no hindrance either to the value or to the enjoyment of the book. It is a first-hand summary of scientific results.

Let us read and follow the course of the war. Let us read and understand what must be when the war is over. Let us read Monica M. Gardner's delightful book on *Poland* (Burns & Oates; 3s. 6d. net). It is both literary and historical, but chiefly literary. After a chapter on the last hundred years, there is one on the national literature of Poland, and then the author plunges into the delights of her favourite writer, Adam Mickiewicz. And there are others. 'To this day,' she says, 'the poetry of Mickiewicz, Krasinski, and the band of poets at whose head they stand, is the ethical armoury of Poland, the influence that is of paramount consideration in any study of the mental attitude, whether past or present, of the Polish nation. The Poles have seen their country spoliated and desolate, themselves the victims of overwhelming armies and crushing laws. But their poets point steadily to the truth that the idea will prevail against the machinery of war or of autocracy. Resurrection by spiritual strength, response to a high mission, the ultimate triumph of moral over material preponderance, is the inheritance that the poet-patriots left to their people. Or rather, we will not give the name of inheritance to what speaks so directly to the innermost temper and consciousness of the nation that is indeed part and parcel of the Polish soul. We might more correctly say that the voice of the poets fortified what was already there, raising it to a magnificent expression which remains the truest index to the Polish spirit and mind.'

The Book of the Prophet Isaiah, Chapters I.—XXXIX, has been issued in the Revised Version

edition of 'The Cambridge Bible for Schools and Colleges.' The editor is the Rev. John Skinner, D.D., Principal of Westminster College, Cambridge (Cambridge: At the University Press; 3s. net). It *looks* the same as the edition according to the Authorized Version; it *is* quite different. With his keen conscientiousness Dr. Skinner has worked over every sentence of the Notes, and there are few sentences that have not been changed. The literature available now and not available ten years ago has been used. And all these years Dr. Skinner has been reading Isaiah and meditating on him. It is a new book.

We hear much of 'digging' at present. The whole science of digging, but not for shelter, for the discovery of the remains of ancient art and industry, is described by J. P. Droop, M.A., late Student of the British School at Athens, in a volume entitled *Archaeological Excavation* (Cambridge: At the University Press; 4s. net). The book is thorough and it is reliable. It comes out at a good time. For we hope and pray that when this war is over there will be facilities for archaeological excavation—say, in Syria and Mesopotamia—such as have never been before. The research scholars had better take a note of that hope, and of this book.

The Rev. Reginald Stewart Moxon, B.D., Headmaster of Lincoln School, has edited *The Commonitorium of Vincentius of Lerins* for the 'Cambridge Patristic Texts' (Cambridge: At the University Press; 9s. net). There has been considerable attention paid to Lerins lately and to Vincentius, so that the book catches us with our interest awake. Moreover, in our rejection of authority, we are once more recalled to the Rule of Faith—witness so entirely alive a theologian as Professor W. P. Paterson taking the Rule of Faith as the subject of his Baird Lecture—and we have to consider carefully that Rule of Faith uttered so memorably by Vincentius: 'quod ubique, quod semper, quod ab omnibus creditum est.' Mr. Moxon discourses with judgment and learning on the doctrine of Vincentius, his attitude to Augustinianism, and his famous Rule. Then, after all the Introduction and its interest, comes the text—a revised text with many explanatory and illustrative notes.

The volume of *Life and Work* for 1915 deserves a place among the literature of the year (R. & R. Clark). Its articles are all timely; they are rarely ephemeral. Here and there throughout its pages are hidden away in convenient corners letters or bits of letters from Dr. Mackie of Alexandria. Look for them. They are the work of an artist whose gifts are wholly consecrated.

Who are the great preachers of the day? Look into the new volume of *The Christian World Pulpit* (Clarke & Co.; 4s. 6d.). Remember that London is of easier access than Edinburgh or Dublin. Then find Mr. R. J. Campbell and Dr. W. E. Orchard first, with Canon Carnegie, Dr. R. F. Horton, Dean Inge, Mr. J. F. Newton, Mr. Edward Shillito, and Dr. Warschauer following close after. The war is not so much in evidence as it was in the last half-yearly volume. But there are good war sermons here too, especially one by the Rev. Henry Edwards, Vicar of St. Stephen's, Elswick. An excellent and necessary message on Patriotism is sent from New Brunswick by the Rev. J. C. Mortimer. That subject will have to be taken in hand by the Church in the near future and handled with all the wisdom at its command.

Four books on the war, none of them of great size or cost, all of them of great interest, have been published by Messrs. Constable.

Dante and War (3s. 6d. net) contains three lectures by Mr. Henry Cart de Lafontaine. The first lecture gives its title to the book. The second is on the 'De Monarchia'; the third on the 'Convito.' The second and third lectures were delivered and are now published to restore balance to our estimate of Dante. He suffers in character from our concentration on the *Divina Commedia*. The first lecture was suggested by the present war. Was Dante a patriot?—that is its topic. Dante is discovered to have been 'a fiery patriot, and an ardent lover of his country.'

Aristocracy and Justice is a volume of essays, written by Mr. Paul Elmer More, which were contributed mostly to the 'Unpopular Review.' They nearly all touch matters which hang upon the outskirts of war, but only the last is directly due to the present conflict. Its title is 'The Philosophy of the War.' And the philosophy of the war is, that militarism is bad and pacifism is not good, that Germany is wrong and Britain is not right,

and the only safe attitude for a considerate American citizen is to take no side. 'The whole matter,' says Mr. More, 'can be summed up in a single word—justice. For justice is nothing but the balance within a man's own soul, self-imposed and self-sustained, the will to know clearly the middle truth between the philosophy of egotism, which declares that it is for the strong and prudent to take whatever they desire, and the contrary philosophy of equalitarian sympathy.'

The Way of the Cross (2s. 6d. net) is a terrible book. It is the story of the flight of the Russian people before the German invasion of August and September last. The story has been written by the Russian journalist, V. Doroshevitch. Its terror is in its truth. Imaginatively realized and vividly told, it is nevertheless no fictitious narrative, but the record of experiences which were yet more awful than this awful record of them.

Self-Government in Russia (2s. 6d. net) is again a volume of lectures. The lecturer is Dr. Paul Vinogradoff, F.B.A., Corpus Professor of Jurisprudence in the University of Oxford. There are four lectures, each lecture a masterpiece, for Professor Vinogradoff is a most accomplished scholar and restrained writer. One is on the Evolution of Russia, one on the Organization of Self-Government, one on Popular Education, and one on Self-Government and the War.

From Drummond's Tract Depot in Stirling are issued some pamphlets of which the most important is Professor J. E. McFadyen's essay on *The Bible and the War* (3d.). One fact which Dr. McFadyen recognizes in the Bible is the value it assigns to Nationality. Other pamphlets are *The Whitened Harvest of the Student World*, by Mr. John R. Mott (2d.); *Dwell Deep*, by the Rev. T. W. Thomas (1d.); *Men and Munitions*, by H. Emma Garratt (1d.).

The Rev. J. R. P. Sclater, M.A., Minister of New North Church, Edinburgh, has published twelve addresses which he delivered as chaplain to the 9th (Highlanders) Royal Scots. The battalion is known as the 'Dandy Ninth'—a title due, it is understood, to the aristocratic descent of its privates. Mr. Sclater accepts the nickname, as the early Christians did theirs. He calls upon the battalion to live up to it. He calls upon the men to be chivalrous and courteous, unfailing protectors of

the weak. 'I never turned my back on a big boy, or my fists on a little one,' a lad was once able to claim. He offers that lad as an example. But the Dandy Ninth must have the fear of God before it. And the fear of God will call for cheerfulness, chivalry, sacrifice. The title is, *The Eve of Battle* (Hodder & Stoughton; 2s. net).

The Rev. E. F. Russell, M.A., has edited a volume of *Father Stanton's Last Sermons in S. Alban's, Holborn* (Hodder & Stoughton; 5s. net). The sermons were taken down in shorthand, and so they are here just as they were delivered.

The first thing to observe about them is that they are sermons. This man read no essays and delivered no lectures. He preached sermons, every sermon a message, a gospel message, and uttered in such language (and with such a voice, we are told) as kept every one wide awake. The texts are usually short and arresting, not sensational. The sentences are always short, the language of the street, not even of the drawing-room, still less of the pulpit. The contents are theological, ethical, or apologetical. Father Stanton was never afraid to preach doctrine, preaching it so intelligibly. With his morality he searched heart and conscience, seeming to be aware of his responsibility. The apologetic chiefly deals with the mode of worship at S. Alban's, Holborn. It is an apologetic for Christianity as the preacher understands it. He gives his reasons for the hope that is in *him*.

Has Principal P. T. Forsyth given the strange title of *Theology in Church and State* (Hodder & Stoughton; 6s. net) to his new book simply to cover the two parts of it? There are two parts, one Theology, the other Church and State, and they seem to have no other association but proximity of printed paper. Yet that is of no moment to Dr. Forsyth or to us. Dr. Forsyth writes masterfully and yet loyally on every subject; and whatever subject Dr. Forsyth writes on we find pleasure and profit in it.

Open the book by chance at page 134. We are in the 'Church and State' part. 'The Free Church Council might do more to justify its existence by educating the opinion of its own constituents on the principles of a Free Church as something involved in its Gospel yet entwined in the history of the State. Such a body ought, amid

all its evangelical or civic action, to provide for more talk than it does, of the illuminative and not simply the rousing kind, talk instructive rather than oratorical, and educative rather than impressionist, by speakers who do not mind boring their audience by their competency. We need more talk and not less, if it is duly fed at its source by the most adequate knowledge, and guided in its course by men who can protect it from capture by impatient activists or impressionists, sceptical of principle or ignorant of its subtlety. Everything is not so obvious as it is often made to appear, nor so simple that there is nothing left but wonder at those who see another side.'

That is an evident reply to Sir W. Robertson Nicoll's suggestion (made some time ago) that there has been too much talk at the Free Church Council. So we might open the book elsewhere, anywhere else, and find something said memorably on some living issue. And that is the best way to read Principal Forsyth. To begin at the beginning is never to see the end. Within a short space the mind rebelliously refuses to read any more, so terrible is the strain laid upon it by sheer weight of thinking. The best way, the only way, is to read first a little here and then a little there, and see that no page is left unread at last.

Under the title of *Archaic Sculpturings* (Hodge; 2s. 6d. net), Mr. Ludovic Maclellan Mann has published a volume of 'Notes on Art, Philosophy, and Religion in Britain, 2000 B.C. to 900 A.D.' The volume contains a large number of plates giving illustrations of famous sculptured stones, besides other drawings and measurements. And the writing is not less accurate or instructive than the drawing. Reading and research go happily together. What is the explanation of so low a price for so costly a book?

Professor G. G. Findlay of Headingley College, Leeds, has prepared a few *War Prayers* for public and private use (Kelly). They cover all our present interests. The language is simple, the tone reverent, the feeling real.

The Welfare of Youth Committee of the Presbyterian Church of Victoria issues a series of Text-books for Bible-Classes and Teachers under the editorship of the Rev. John Smyth, M.A., D.Ph. One of the series is a small volume on *The Central*

Doctrines of the Christian Faith (Melbourne: Lothian Book Pub. Co.; 1s. 6d.). The author is the Rev. P. J. Murdoch, M.A. Mr. Murdoch has his subject well in hand. He is able to make doctrine after doctrine clear to the pupil and suggestive to the teacher. He forgets no doctrine. Prayer is here, though mostly overlooked by the systematic theologian, and it is set forth so that one may learn what prayer is and be at the same time encouraged to pray.

The Rev. Carl S. Patton, of the First Congregational Church, Columbus, Ohio, has made a study of the *Sources of the Synoptic Gospels* (Macmillan; 6s. 6d. net). It is a wonder to find a man in the active ministry able to command the time for so thorough and elaborate an investigation. It is a joy to find such a man sufficiently alive to the value of it. What are the conclusions reached by Mr. Patton? They are these:

1. Matthew and Luke depend for the structure of their Gospels, and for practically all of their narrative material, upon Mark.

2. In the order of Marcan material, Matthew and Luke have made such changes as were desirable from the use to which they wished to put this matter. Matthew has made fewer omissions, Luke fewer transpositions.

3. The changes which Matthew and Luke have made in the substance or wording of the Marcan material, including their omissions from it, may be accounted for by a desire to produce a better literary form, to avoid statements that offended the growing sentiment of the church, and to adapt their own narrative to their own public. Some changes must go unaccounted for.

4. The hypothesis of a more primitive form of Mark in the hands of Matthew and Luke is not demanded by the facts. Matthew and Luke used substantially our Mark.

5. Matthew and Luke also used a document Q, whose content, within limits, is well agreed upon.

6. Various facts, especially translation variants, require the assumption that this Q was originally an Aramaic document, used by Matthew and Luke respectively, in two Greek translations that went back to two different Aramaic texts.

7. This furnishes the clue for the analysis of Q into QMt and QLk, and for the assignment to these two recensions of Q of much material which has hitherto been assigned to unknown sources.

8. Mark has some literary dependence upon Q; but the Q which he knew was an earlier form than those in the hands of Matthew and Luke.

9. The original order of Q is best seen in the order of the Q material preserved in Luke.

A Little Book of Praise in Darkened Days, by Mrs. R. Goforth (Marshall Brothers; 1s. net), is the narrative, well told, of the escape from the Boxers of herself, her husband, and her children. It was all in answer to prayer. But others perished? Mrs. Goforth reminds us that James was slain with the sword while Peter was (in answer to persistent fervent prayer) released from prison.

In a series of sermons (for there is a text at the top of each chapter), and under the title of *The Unsealed Book* (Memorial Hall; 1s. net), Mr. W. Melville Harris, M.A., tells us very simply 'how the Bible came to many lands.' He begins with our own land, and then rapidly travels right round the world.

To those who gathered to the Keswick Convention in July of last year, and were perplexed by the strange experiences which the war had brought, the Rev. J. Stuart Holden, M.A., delivered four addresses, which he has now published under the title of *Unlikely Ministries of God* (Morgan & Scott; 1s. net). They are the Divine Ministries of Darkness, of Withdrawal, of Delay, of Contradiction.

The Rev. J. Morgan Gibbon was told that he could cast the net but he could not draw it. The taunt touched him. He went on a mission to his own young people. And he was successful. About seventy of them made a public profession of their faith in the Lord Jesus Christ, and were received into fellowship. 'They are to-day among the most faithful, earnest, and consistent members of the Church.' Some of the addresses are published under the title of *Drawing the Net* (Morgan & Scott; 1s. 6d. net).

In *German Philosophy in Relation to the War* (Murray; 2s. 6d. net), Professor J. H. Muirhead, LL.D., of Birmingham, tells us what recent German philosophy really is, and what influence it has really had in bringing on the war. He tells us

with a command of English such as few philosophers ever acquire. Can you think of any one except William James who has had it equally? And he tells us out of the fulness and precision of his knowledge, so that what we learn we know that we know.

We regret that Messrs. Nisbet's two welcome annuals just missed last month's list of literature. *The Free Church Year Book* (2s. net) is slightly thinner than last year, but more illustrative. *The Church Directory and Almanack* (3s. net) grows steadily thicker. Its accuracy is amazing. We use it constantly, finding no use for any other, and have not for some time discovered even a misprint.

Human Leopards is a startling title for a book (Rees; 5s. net). But it is quite appropriate. It has been known that for some years there existed in Sierra Leone a secret society under that name. The members of the society dressed in leopard skins and issued from their enclosures in the bush to capture and kill unwary travellers. They killed them primarily (or ostensibly) in the interests of 'medicine'; but they also feasted on them. At last the British Government sent three commissioners to the centre of the society's operations as a court of justice. A considerable number of the members of the society were put to death. The whole story is well and wisely told by Mr. K. J. Beatty, who was one of the commissioners; and the chairman, Sir W. B. Griffith, writes an introduction. Sir W. B. Griffith is by no means sure that the mischief has been stamped out. Something has yet to be done. Observe what it is: 'In my opinion the only way to extirpate these objectionable societies is the introduction of the four R's—the fourth, Religion, being specially needed to supply the place of the native crude beliefs.'

Another volume has been published of the 'Oxford Church Biblical Commentary.' It contains *The Gospel according to St. Mark*, in a new translation, with introduction and notes (Rivingtons; 7s. 6d. net). The author is the Ven. W. C. Allen, M.A., Archdeacon of Manchester, and Principal of Egerton Hall, Manchester.

The introduction occupies fifty-one well-packed

pages, all up to date and embracing all the things we ought to know before we begin to read the Gospels. It contains at least one unusual thing. There is a long and most welcome section on St. Mark's theology.

The translation is very literal. The object is to reflect St. Mark's style as closely as possible. If St. Mark is ungrammatical, so is Archdeacon Allen.

The notes are short where they can be short, and long where they must be long. There is an outspoken note on the Feeding of the Five Thousand. After certain references—'Herein,' says Mr. Allen, 'lies the bankruptcy of sceptical critical methods.' And then he says that the sceptical critics have never reckoned with the facts of personality.

'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance' (Gal 5^{22, 23}). These nine Mr. A. Harvey Jones has taken and illustrated from English writers. He has illustrated also righteousness, mercy, and truth. The title is *Twelve Gifts* (Scott; 1s. net).

Is it possible to heal the schism between the Eastern and Western Churches? The Rev. R. W. Burnie thinks it is possible. To show how it may be done he has written a little book whose very title lets out the secret. The title is *Inter-communion with the Eastern Orthodox Church* (S.P.C.K.; 1s. net).

Four lectures on *The Russian Church* (S.P.C.K.; 1s. 6d. net) have been issued in a volume with that name, and introduced by the Bishop of London. The lecturers are Dr. Percy Dearmer (its history), the Rev. R. W. Burnie (its Constitution), the Rev. W. J. Birkbeck (its Doctrine), and the Rev. H. J. Fynes-Clinton (its Ceremonial). The four men are much drawn to the Eastern Church; they wisely 'redeem the time' to draw us after them.

Miss A. Werner, Lecturer in Swahili in King's College, London, has written an introduction to *The Language-Families of Africa* (S.P.C.K.; 3s. 6d. net). She finds that there are five families of African languages, the Sudan, the Bantu, the Hamitic, the Bushman, and the Semitic. The

click-sounds are the specialty of the Bushman family. These click-sounds belonged originally to the Hottentots, from whom the Zulus learnt them. The Semitic tongues spoken in Africa are Arabic (introduced by the Muslims), Ethiopic or Ge'ez, the old language of Abyssinia, with its descendant Amharic, Harari, and three or four minor languages. Punic, spoken by the Tyrian colonists of Carthage, is extinct. The manual will be of the utmost service to the missionary. The student of Comparative Philology will not miss its significance.

A selection of 'comfortable words' from the Bible has been made by the Rev. A. R. Neuman, and issued with the title *Rays of Sunshine* (Stock; 1s. net).

The Morality of Nations, by Mr. C. Delisle Burns (University of London Press; 5s. net), ought to lift its head above the multitude of war books. Its chief object is to make clear what is meant by the State. A great change has come over our conception of that word since the twentieth century began. There have been four conceptions in all. First there was the Greek City-State, where the State supplies nearly all the needs of civilized life—religion, politics, music, painting, and part of education. Next there was the Mediæval *Regnum*, a feeble 'empire' under or in conflict with the Church, and chiefly of use for preserving order. Then there was the Renaissance Sovereign State, in which the defeat of the Church gave the supremacy to the old *regna*, and the new State strove to be Church as well as State. Finally there was the Nineteenth Century State, something of a corrected amalgam of the other theories of the State, with the change due to industrialism and the closer contact of nations. A new theory is needed and has arisen. It is the Twentieth Century theory. The State is to be asked to mind its own business. Its business is not to supply religion or food or clothing, but to maintain law and order so that these needs may be sufficiently and properly distributed. Mr. Burns distinguishes between the State and the Nation. But into that and other distinctions we need not follow him. It is a book to be read, to make one think and to give one a few hours' highly profitable reading.

Is the Fourth Gospel a Literary Unity?

BY THE REV. R. H. STRACHAN, M.A., B.A., CAMBRIDGE.

III.

IT is to be expected that the work of R would be prominent in the narrative of the Raising of Lazarus. In the Gospel as it stands, the incident is the pivot on which the whole narrative turns. It becomes the occasion for the final outburst of hostility on the part of the ecclesiastical authorities, thereby supplying the place of the Cleansing of the Temple in the Synoptics. R has misunderstood the reason that has placed the latter event at the outset of the ideal scheme which governs the arrangement of the Johannine material. Accordingly he has to find, keeping in view his purpose that the Gospel shall be chronological, a substitute, and he finds it in the story of the restoration of a dead man to life, named Lazarus, the brother of Martha and Mary of Bethany. This story formed part of the Johannine material. If the Apostolic authorship of the original Gospel be maintained, we are, of course, still faced with the perennial difficulty that such an occurrence should have been omitted in the Synoptic story. Much of the difficulty vanishes if we allow that R has really given to the incident the very important and critical place that it occupies in the Fourth Gospel, and has made of an ordinary story of raising from the dead a great public event. The Apostle might easily have had a knowledge of the history of the family at Bethany that was denied to others, and as the disciple whom Jesus loved, he might very well have known how fateful for the consciousness of Jesus was the summons that came to the bedside of His sick friend. It was the occasion that was to lead His steps for *the last time* towards Jerusalem, where death awaited Him. In the Johannine part of the narrative, this idea is very prominent. When the message came, Jesus delayed two days. R interprets this delay as meant to give Lazarus time not only to die, but also to lie four days in the tomb, after which, according to the Jewish belief, the spirit finally left the body (cf. Schmiedel, art. 'John, Son of Zebedee,' *Encycl. Bib.* 2520). The miracle becomes the stupendous one of raising an already putrefying corpse from the grave (vv.^{17, 39}). The

real explanation of the delay is given in the preceding verse (v.⁵). There, the affection Jesus had for the family is emphasized, and described in v.⁶ by the use of *οὖν* as a reason for delay. Why? Because Jesus is represented, as also in 2⁴ and 7^{3, 4}, as being exposed to the influence of a very strong human motive to take a step in His career which in this case is the most critical of all. The hostility of the authorities in Jerusalem is at its height. The death of Jesus, when it comes, must not be the result of human pressure of circumstances. He lays down His life of Himself, but the commandment to do so comes from the Father only (10^{17, 18}). Jesus delays, as always, in order that the Will of God may be clearly communicated to Him. Jesus must walk 'in the day,' in the 'light' of the Will of the Father. Herein lies the real significance of the Raising of Lazarus in the original narrative, that it constituted the human occasion of the death of Jesus. Bethany, as the original Evangelist ominously says, 'is nigh unto Jerusalem, about fifteen furlongs' (11¹⁸). Jesus clearly recognizes this in the words of 11⁴ and 11^{9, 10}. The sickness is that the Son of Man should be 'glorified,' not in the sense of performing a stupendous miracle before a crowd, but in the true Johannine sense, according to which Jesus is 'glorified' when He is crucified (cf. 7³⁹ 13³¹).

1. *Certain general considerations emerge regarding those portions of chapter 11 that are referred to R.*

(1) v.² is a curious forward reference in the Gospel to an event that has not yet been recorded, and the language is reminiscent of 12³. It is extremely unlikely that John would thus refer to an incident recorded elsewhere in his Gospel. He would, if he were writing history, be more likely to refer back in chapter 12 to the Mary of chapter 11. Evidently R, on the presupposition that the Raising of Lazarus is the explanation of the outburst of devotion on Mary's part, is anxious to emphasize the connexion. John, on the other hand, while no doubt taking it for granted that the two Marias are identical, which from his own

narrative could hardly be doubtful, tells the story of the anointing to point out that one at least among the Lord's followers realized sympathetically the significance of His death (12⁷).

(2) vv. 15a, 17. In v. 15a the idea is prominent that the delay of Jesus is in order to arouse the disciples' faith. R has no idea that it is connected with a conflict in the mind of Jesus, and if he had, he would probably not have entertained it. V. 17 presupposes that Jesus had to make His journey from the locality mentioned in 10⁴⁰. In the Johannine narrative it is not stated where Jesus was when the message came; only that 'He remained where he was two days' (11⁷). Apparently the death of Lazarus occurs at the end of these two days, and the information is, probably supernaturally, conveyed to Jesus. At the same time also, it is made clear to Him that it is the Will of God that He should go this further stage on His last journey (11¹¹). There is really a natural connexion between v. 16 and v. 18, which is interrupted by v. 17. John wishes to point out how near Bethany was to the scene of the crucifixion.

(3) v. 19 introduces us to a conception that is prominent in R's presentation of the story. Throughout chapter 11, and in chapter 12, we are made familiar with a crowd, consisting of 'many of the Jews' (11¹⁹, 31, 42, 45, 46, 12⁹, 17, 18). The movements of this crowd are interesting. They are distinct from the crowd of pilgrims at the feast. They come from Jerusalem on a visit of condolence to Martha and Mary. These 'Jews' follow Mary as she goes to meet Jesus (11³¹). They are in tears, in sympathy with Mary (11³³). It is for their sake that Jesus utters the prayer at the tomb, not for His own (11⁴²). They are ultimately divided into 'believers' and 'unbelievers,' who report to the ecclesiastical authorities what has happened (11⁴⁵, 46). In reinforced numbers (ὁ ὄχλος πολλὸς) they reappear at the house in Bethany in order to gaze on Lazarus (12⁹). They take a prominent part in the demonstration at the Triumphal Entry, which R evidently regarded as originating in the Raising of Lazarus. In the Johannine narrative the crowd is simply described as a crowd of pilgrims (12¹²). Regarding this crowd it may be noted:—

(a) It is described as consisting of Ἰουδαῖοι.

The conjunction of v. 18 and v. 19 seems to imply that R regards the name as equiva-

lent to 'citizens of Jerusalem' (cf. 11³¹ 12⁹), for which John uses Ἱεροσολυμέται (7²⁵; cf. Mk 1⁵). Elsewhere in Johannine narrative Ἰουδαῖοι is used in a very general and somewhat perplexing sense, most often as describing the embodiment of hostility to Jesus, and including Scribes and Pharisees.

(b) The 'crowd' appears in remarkable and impossible situations, as, for example, in the house of Mary and Martha (11¹⁹); as following Mary to the grave, and as being present when Lazarus is raised (11³¹, 42). The mention in vv. 17, 18 seems unnecessary in view of what precedes. John in vv. 12-16 presupposes a knowledge of the Synoptic story (Mt 21¹⁻¹¹ and 11) on the part of his readers, and does not think it necessary to give a fuller historical or chronological setting to the incident than the τῇ ἐπαύριον, and the description in 12¹². To R, the crowd is part of the *mise-en-scène*, and is necessary to his interpretation of the whole event as taking the place of the Cleansing of the Temple in the Synoptic story. It is noticeable that in 12⁴⁷ πολλὰ σημεῖα are mentioned, as though the οὖν after συνήγαγον were meant to gather up a result that was the climax of the whole public ministry.

(4) In vv. 30, 31 and vv. 38-40 mention is made of the tomb (μνημεῖον) of Lazarus. According to R, Lazarus has been buried four days. Following the general suggestion of Spitta, that the verses describing the grave of Lazarus belong to R (*Das Johannes-Evangelium*, pp. 230 ff.), it requires little rearrangement of the text to extricate the original Johannine narrative. The words ποῦ τεθείκατε αὐτον (v. 34) would suggest burial, but they might equally suggest a room in the house where the body of Lazarus was lying. Spitta assigns v. 30 to R, and regards Jesus in the original narrative as having arrived at the house. ἔρχου καὶ ἴδε (v. 34) is the invitation to enter. It is very noticeable that the description of the tomb in vv. 38, 39 is reminiscent of 20¹ (λίθον αἴρω=take away). It may be suggested that the change of the scene of the miracle effected by R is not only in order to make the miracle serve its purpose in the denouement of Jesus' life, by producing a heightened effect, but also to meet a contemporary difficulty. Many

believers had died, before the expected Parousia (cf. Holtzmann, *Hand Kommentar*, iv. p. 160). We may compare the difficulty about the beloved Apostle, adumbrated in 21²³.

Some change also requires to be made in v.⁴⁴, which is not entirely the work of R. The words δεδεμένος . . . περιεδέδετο are impossible in connexion with ἐξῆλθεν that precedes. Spitta suggests that Jesus uttered the single word 'Lazarus,' and that the Johannine narrative ran, 'And the dead man sat up.' The suggestion is as likely as any other (*Das Johannes-Evangelium*, xxxi.).

2. Grammatical and Linguistic Points.

Again we have a striking series of points falling under this head, some corresponding to those that have emerged in other portions of R's work. The following may be noted, including those already touched upon:—

- (1) Ἰουδαῖοι for Ἱεροσολυμῖται (11³¹ 12⁹).
- (2) πρὸς τὴν Μάρθαν καὶ Μαριάμ, where the omission of the second article is peculiar (Abbott, *J. Gr.* 1990-1).
- (3) ταχέως (11⁸¹). Only here in Johannine literature. Elsewhere τάχιον (13²⁷ 20⁴). Cf. ταχύ in 11²⁹.
- (4) ἀνέστη (11³¹), 'rise up.' The verb is always used elsewhere in the Gospel of rising from the dead (11²³, 24 20⁹).
- (5) τετελευτήκοτος (11³⁹). A Synoptic word for death, found only here in the Gospel. Cf. ὁ τεθνηκώς (11⁴⁴).

τεταρταῖος. A *hapax legomenon* in the N.T. The word is used not only of one who is four days dead, but also of a 'quartan' fever (Plato, *Tim.* 86 A.). Is it possible that Lazarus died of a τεταρταῖος πυρετός, and that this fact, embodied somewhere in the Johannine material, perhaps in an utterance of Martha's, led R to interpret it as suggesting that he had been dead four days? τεταρταῖος can be used without πυρετός (Hipp. *Aph.* 1245).

ὄζει, *hapax legomenon* in N.T.

- (6) v.⁴⁰. No such actual words of Jesus are recorded.

δόξα is a signal manifestation of the power and majesty of God. In 11⁴ the 'glory of God' is manifested in the glorification of Jesus on the Cross, in the Johannine sense. In v.⁴⁰ the 'glory of God' is manifested in the stupendous miracle; cf. v.^{15a}.

- (7) περιστώτα (v.⁴²). In this sense only here, and in Ac 25⁷ in the N.T.
- (8) v.⁵⁴.

παρρησία, here used in a local sense = 'in public'; not in the psychological sense of 'confidently,' 'plainly,' or 'with boldness.' In 7¹⁸, 26 18²⁰ the meaning is more than 'publicly,' but also contains the sense of 'with boldness,' or 'conviction.' The use in v.⁵⁴ is unique in the N.T.¹

Ἰουδαίους = 'citizens of Jerusalem'; as contrasted with inhabitants of the χώρα (vv.⁵⁴, 55) or country districts.

Ἐφραῖμ λεγομένην πόλιν. In every other instance of λεγομένην so used, the proper name comes after, and not before (cf. 5²).

ἔμεινεν μετά. Nowhere else. παρά in 1³⁹ 14¹⁷. ἐκείθεν only here and in 4⁴⁸ in John.

- (9) 12¹. The words ὅπου ἦν . . . Ἰησοῦς belong to R. R is concerned to keep prominent the critical incident of the Raising of Lazarus (cf. v.⁹).²
- (10) 12⁹. ὁ ὄχλος πολὺς is against the rules of Greek syntax. We would expect, ὁ ὄχλος ὁ πολὺς or ὁ πολὺς ὄχλος (χΒ*L insert ὁ; adopted by Tl. Rom. W.H.R.).
- (11) Note also the emphatic assertion that Lazarus is the cause of many withdrawals from the ecclesiastical party, in 12¹¹ (δι' αὐτόν). A similar emphasis is found in the construction τοῦτο αὐτὸν πεποιηκέναι τὸ σημείον, where τοῦτο is isolated (v.¹⁸).

¹ Wellhausen (*Das Evangelium Johannis*, p. 141) interprets the usage in 74, also in an objective and local sense. But cf. Abbott, *J. Gr.* 1917 (vi.).

² ὅν resumes the story of the previous visit. The feast is in celebration of the Raising of Lazarus. The six days date from the arrival at Bethany.

Contributions and Comments.

The Faith of God.

WHAT is the real significance of *τὴν πίστιν τοῦ Θεοῦ* in Ro 3³, 'Shall their want of faith make of none effect the faithfulness of God?' Or is it 'our faith in God,' or perhaps quite literally 'the faith of God' in His ancient people? The discussion has chiefly gathered round a grammatical point—Is *τοῦ Θεοῦ* an objective genitive, or is it subjective? The predominant opinion of to-day is represented in the R.V. quoted above. The genitive is subjective. *Πίστις* is a quality in God. This makes good sense. The doctrine also is unexceptionable. And these are high recommendations. It is only when we try to follow out the line of Paul's argument that a suspicion emerges. Faith and faithfulness were fairly interchangeable meanings of the same word in the LXX, and they are admittedly nearer each other in the New Testament Greek than in our English speech. But 'faithfulness' to what? Promises, surely. And the matter of which Paul is discoursing is not promises, but 'the oracles of God.' Promises were no doubt included in the oracles, but they are not overtly mentioned. To assume a reference to them in God's 'faithfulness' is to drag in extraneous matter. And the oracles would include injunctions to duty, rules of ritual, and warnings for the unfaithful. No one would venture to suggest a reference to these in the 'faithfulness' of God.

The attempt to explain the genitive as objective has a parallel in Mk 11²², 'Have faith in God.' But it is difficult, if not impossible, to fit this meaning into Paul's question, and make any sense of it. He is supposing an opponent, or we must suppose one for him, who suggests that the absence of faith on the part of certain Jews made of none effect 'the faith in God'—our faith, or any faith. Opponents to Paul could say, and did say, very extraordinary things at times, but they usually tried to have an appearance of being reasonable. If the objective genitive were our only alternative, we should certainly be forced back on the R.V. rendering 'faithfulness.' I have to suggest that there is a third line of interpretation open, which it has been the custom to pass over in silence. It is to take the genitive as subjective, and then

adopt the common simple meaning of *πίστις*—'Shall their want of faith make of none effect the faith of God?'

At first sight the idea of faith being ascribed to the Divine Being is startling. Is faith not peculiar to our finite nature? How can it co-exist with Omniscience? Is there not a common impression that faith is something less than the certainty of knowledge? To all of which objections there are two replies: one, that Paul has already, in the immediately preceding context, used a term to describe what God did with the oracles, a term which attributes an act of faith, or an attitude of faith, to God in His relation to the Jews; and the other, that if this representation seems to be anthropomorphic, it is only what Paul admits to be the character of his language in a succeeding verse, 'I speak after the manner of men.'

As to the first of these replies, it will be noted that in v.² the Jews are said to have been 'intrusted' with the oracles of God. The word used is *ἐπιστεύθησαν*. And *τὴν πίστιν τοῦ Θεοῦ* is very plainly implied in it. If stress is laid upon the *τὴν*, as is not uncommonly done in other passages, it would point back to the faith implied in the verb 'were intrusted'—as if it were 'the aforesaid faith.' No English, except by a very clumsy device, can reproduce the perfect assonance of the four successive terms used in vv.^{2, 3}—*ἐπιστεύθησαν*, *ἠπίστησαν*, *ἀπιστία*, and *πίστιν*, 'They were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?' It is clear that the God who intrusted the Jews with their precious charge is, by the very act, represented as having had faith in them. It was a trust. The historical fact might have been presented under another figure. It might have been described as God's gift to His people, as a charge laid on them, as a call to duty, as an election to privilege. But none of these figures of speech would have brought into view the anthropomorphic 'faith of God' which appears in the statement that the Jews were 'intrusted' with the oracles of God. Paul had a personal interest in this peculiar manner of representing the divine action. He repeatedly speaks of himself as a trustee under God. In Gal 2⁷ and 1 Ti 1¹¹ it is the gospel

with which he has been intrusted; in 1 Co 9¹⁷ it is a stewardship; in Tit 1⁸ it is the message [of the word]; and in 1 Th 2⁴ he associates himself with Silvanus and Timothy as 'approved of God to be intrusted with the gospel.' Could such a trust be revoked? It is conceivable if a total falling away is conceivable. The kingdom might be taken away from Israel, and given to another people. The case of Judas might be quoted as to the point. But Paul had probably in mind already the strong conviction to which he clung in spite of present appearances, a conviction which he later on elaborates, that 'God hath not cast away his people which he foreknew.' His argument in Ro 3⁸ is that the apostasy of Israel was not of that total description which might justly be followed by the cancelling of God's ancient trust. It was only a partial apostasy—'For what if some were without faith?' Shall the want of faith on the part of 'some' make of none effect the faith of God? No wonder that he replies with an emphatic 'No!'

As to the charge of anthropomorphism, it is true that this is to 'speak after the manner of men,' and probably, as has been indicated, the fact did not escape the notice of the Apostle himself. But how else can we conceive of God? Or how can we speak of Him so as to be intelligible, except we use the analogy of the ways of men? In the realms of high metaphysical thinking we may try to expatiate on the activities of the Divine Mind in terms of qualities which we may apprehend but can never handle with our limited understanding, such as omniscience, or even foreknowledge. But in the common speech of the New Testament we have none of this. God is a Father who welcomes the returning prodigal with an overflowing trust which it is difficult to associate with omniscience. But is it not a great matter for a broken-down and sinful man to be trusted even when he cannot trust himself? Is it not almost essential to his recovery of hope, and thus to his salvation, that he feel he is trusted by One who is infinitely higher than himself, and who knows all things? God has faith in man. If we ask 'why,' we may be forced to take a fuller meaning out of the representation of Jesus as 'the surety of a better covenant' (He 7²²). The 'surety' must have two aspects, manward and Godward. He assures us of the benefits of the 'covenant,' and He is equally the guarantee to God of the righteous-

ness of our salvation. All this is extremely anthropomorphic. And we are in the same atmosphere when we try to imagine the Omniscient One sharing in those anxieties and fears which the shepherd feels when searching for the one sheep that is lost. Does not the Omniscient dwell in a perpetual calm? How can He, when the lost is found, experience that revulsion of joy which is pictured in the parable? Yet what would the New Testament be to us without these humanistic pictures of God? What the grounds were of God's faith in His ancient people whom He did not cast off may be partly known to us and partly hidden, but His faith in reconciled sinners is amply justified by the suretyship which His own Son undertakes in His 'better covenant.'

W. HAMILTON.

Dundee.

St. Mark viii. 24.

'I see men: for I behold them as trees, walking.'

In a lecture recently delivered at Whitehaven by Mr. Eldon Pratt, M.D., on the subject 'The Portals of the Mind,' the lecturer threw out in explanation of the above words a suggestion which may be of some value.

He said that from the structure of the eye it is almost certain that to the very young child the image of anything at which he is looking appears to be inverted. (The retina receives the image inverted, just as the ground-glass of the photographic camera receives the image inverted by passage through the lens.)

As the child develops, however, the centres toward the back of the brain come into action, enabling him to reverse the inverted image and so gain the correct impression of the object before him.

The lecturer suggested that this condition might be present in the first stage of the healing of the blind man, hence his answer

'I see men as trees, walking.'

The blind man knew the appearance of trees, either from having formerly been able to see or from having had their appearance described to him.

The men, then, who appeared before him with their long robes flowing nearly to the ground, would when reversed in the image thrown upon

the retina of his untrained eye appear with the formation of trees—narrow below, and broad above.

Possibly this scientific explanation throws some light on an otherwise obscure passage.

A. WATSON TAGGART.

Whitehaven.

Candlesticks.

THE following passage from Curzon's *Visits to Monasteries in the Levant* (1849, p. 48) strikes me as illustrating the imagery used in Rev 1. The scene is in Egypt. 'A curtain was drawn aside, and we were ushered at once into the presence of the Viceroy, whom we found walking up and down in the middle of a large room, between two rows of gigantic silver candlesticks, which stood upon the carpet. This is the usual way of lighting a room in Egypt: six large silver dishes, about two feet in diameter and turned upside down, are first placed upon the floor, three on each side, near the centre of the room. On each of these stands a silver candlestick, between four and five feet high, containing a wax candle three feet long and very thick. A seventh candlestick, of smaller dimensions, stands on the floor, separate from these for the purpose of being moved about; it is carried to any one who wants to read a letter, or to examine an object more closely while he is seated on the divan.'

JOHN WILLCOCK.

Lerwick.

Did Uzzah die by Lightning? (2 Sam. vi. 3-11).

THE story of Uzzah has been one of the standing perplexities of children in their reading of the Old Testament. It has been unwisely chosen in the past as a portion for study in the Sunday School, where it has worried the sensitive spirits, and made the bolder ones anticipate Wellhausen in his saying that Yahveh had moods, that He was sometimes whimsical and arbitrary. Wise teachers have not known what to say, and unwise ones have deepened the darkness. I once heard it illustrated from a fatal boating accident on an Irish lake, which was interpreted as a judgment for indulging in such pleasure on the Sabbath. It might be interesting to have some account of childish experiences in con-

nexion with some of the more difficult episodes in the Old Testament. Mrs. Fry has left it somewhere on record that the narrative of Abraham's readiness to sacrifice Isaac weighed terribly on her spirit when a child. An amusing story is told of the sons of the Prince de Conti, who after a life given up to the pleasures of sin had been thoroughly converted to God through the influence of the holy Bishop Pavillon, one of the friends of Port Royal. His lads, in reading the Bible with their father, always passed over the story of the sacrifice of Isaac. 'Our father,' they said, 'is so good, that if God asked it of him, he would do with us as Abraham did with Isaac. So we keep that from him' (Beard's *Port Royal*, vol. ii. p. 295).

The incident of Uzzah is really a piece of Hebrew superstition. He is struck by lightning, let us say, and the natural interpretation of the early world is put upon the sudden death. He has angered Yahveh in some way, and, any serious sins of his being unknown, recourse is had to the idea of his concern for the ark being somehow objectionable in Yahveh's eyes. The art of theological explanation is carried still further by the Chronicler, who, after his manner, attributes the disaster to the ark's having been brought by laymen and not by Levites. 'Because ye bare it not at the first, the Lord our God made a breach upon us, for that we sought him not according to the ordinance' (1 Ch 15¹³). Modern criticism regards this as an anachronism, and it is in fatal disharmony with the fact, recorded even by the Chronicler, that the ark remained for three months in the house of Obededom, the Gittite, not merely a layman, but a foreigner, and that the Gittite's home was greatly blessed of God (2 S 6¹¹, 1 Ch 13¹⁴).

It cannot be proved that Uzzah died by lightning, but one or two illustrations seem to give it probability. Max Müller (*Introduction to the Science of Religion*, p. 185) quotes from Bishop Callaway, as to the ideas of the Zulus on damage or death by lightning. 'If a man is struck by lightning and dies, it is said, "The King has found fault with him."' This is precisely the impression of David and the men around him. 'Uzzah has died by lightning, therefore Yahveh has found fault with him.'

Gibbon records (*Decline and Fall*, chap. xii.) the mysterious death of the Roman Emperor Carus in A.D. 282. While on a military expedition beyond

the Tigris, he met his end by stroke of lightning, or at least such was the universal belief of his troops. The result was that the expedition had to be given up, as the soldiers believed that it would be vain to persist in face of the manifest displeasure of the gods. The modern historian adds, 'Places or persons struck with lightning were considered by the ancients with pious horror, as singularly devoted to the wrath of heaven.' Here again is a close parallel with the incident of Uzzah. David cannot think of persisting in his enterprise for the present, and three months go by before he can persuade himself that Yahveh is at peace with him. Finally, it may be noted that lightning was one of

the instruments in the reduction of Job from his high estate of wealth and health. 'The fire of God hath fallen from heaven, and hath burned up the sheep' (Job 1¹⁶). We know how even the mild Eliphaz inferred from this and the rest of the disasters, that Job had been in secret a great sinner, had despised the widow and the fatherless, had oppressed the hungry and the naked (Job 22⁶⁻¹⁰). It seems better to explain the incident of Uzzah on such lines than to leave it, with its sinister suggestion of caprice, or of anger roused by, what may seem to many, frivolous motives.

DAVID CONNOR.

Bewcastle Manse.

Entre Nous.

Arthur Reade.

Mr. Arthur Reade divides his poems into *Poems of Love and War* (Allen & Unwin), but they are all poems of war. When the love appears, be it love to man or God, or be it love to woman, it is set in the presence of war. Take this poem on

CLOUDS.

'Behold, with clouds He comes.'
To-day my soul is bowed
Under a heavy cloud,
War's summoning drums
And leagues of weary sea
Hold back my love from me.
In sore suspense for her I draw my breath;
'The air seems filled with death.

Then, Mystic Christ, arise,
Rebuke that stormy sea,
This poor torn heart of me,
Come in this cloud,
Let its dark husk enshroud
Thy glory, breaking through
And making all things new.

Give me new eyes
And flood this soul of mine
With calm and sweet sunshine,
That I may know,
Where'er my love doth go,
Thou hast her in thy care—ah, faithless me!
Can I not trust my love to Thee?

A Birmingham Anthology.

Under the brave title of *Made in Birmingham*, Mrs. Hugh Walker has compiled and published an anthology of verse and prose from writers who have been or are associated with the great Midland city (Cornish; 3s. 6d. net). She claims no great literary fame for the city. It is 'essentially a product of modern industrialism.' But she does claim that Birmingham has never been indifferent to ideas, and its ideas have always found some adequate expression. There are undoubtedly great names here—Burne-Jones, Burritt, Bright, Dale, Dawson, Drinkwater, Freeman, Gore, Lightfoot, Lodge, Martineau, Newman, Priestley, Short-house, Westcott, and a few more. The prose is better than the poetry. Yet it is one of the poems that we shall offer as example. This poem is by Kate G. Bunce:

THE PAST.

Out of the storied past
Fair forms arise
And look with friendly glance
Deep in our eyes.

Into our lives they come
With gentle tread,
Telling us what they did
And what they said.

Deeds like a golden bridge
Across the years,
Words like a burning lamp
To light our fears.

Prophet and priest and king,
Martyr and saint
Urge us by deed and word
To work, not faint.

Out of the storied past
Fair forms arise,
And look with friendly glance
Deep in our eyes.

Rose of my Life.

This is the title of a book of passionate poetry, introduced by Mr. Austin Dobson (Jenkins; 3s. 6d. net). It is the passion of human love. What theory of life or philosophy of death it may carry is contained in these two short poems, one opening and one closing the volume:

LIFE.

A little Struggle;
A little Growth;
A little Pause
And nothing loth.
Decay and Death;
And welcome Both.

THE END.

The end of life is death;
The end of passion, sorrow.
Then let us love to-day,
From grief we will not borrow,
And live, just while we may,
Careless of death to-morrow.

Beatrice Redpath.

The poems of Beatrice Redpath in *Drawn Shutters* (Lane; 4s. 6d. net) are much occupied with the thought of death. The study of death has aspects that are unfamiliar and yet true. The last poem of all on 'The Death Soul' tells what happens when life is too sheltered and easy. 'In your suffering ye shall win your souls.' Occasionally there is a vivid remembrance of some other poet, as this of Alice Meynell:

MY THOUGHTS.

My thoughts are as a flock of sheep
Upon a windy wold,
At eventide they homeward creep
To shelter from the cold;
And when I lay me down to sleep
They rest within the fold.

A Mediæval Anthology.

A Mediæval Anthology has been collected and modernized by Mary G. Segar (Longmans; 2s. 6d. net). It is properly described as containing lyrics and other short poems chiefly religious. Most of its contents are to be seen in the publications of the Early English Text Society and elsewhere: here they are gathered into one charming book, which it is a delight to read from cover to cover. Let us quote a Winter Song. It is one of the earliest known lyrics, earlier probably than 'Sumer is i-cumen in.'

A WINTER SONG.

Merry it is while summer ilast
With fowelés song—
But now nigheth windés blast
And weather strong.
Ei, Ei, how this night is long!
And I with well mickle wrong
Sorrow and mourn and fast.

Robert Nichols.

The poets whom the war has produced are said to be many but not much. Some poets, however, it has made more than they were, and Robert Nichols is one of these. His little book, *Invocation* (Elkin Mathews; 1s. net), is variable, but it is never unpoetical. Take this sonnet:

If it should hap I being summoned hence
To an unknown and all too hazardous
bourne,
One should bring news charged with this
heavy sense:—

He has gone further and cannot return,
Waste not your hour in weary 'Why?' and
'Whence?'

In grief that my young years be compted so.
I grieve not. Nor should you. My recom-
pense
Grows with the years and with them yours
shall grow.

For England's fairest, her best beloved lands,
 Her watchful hills, her slumbrous trees and
 streams
 Shall surely teach a heart, that understands,
 What depth and amplitude of noble dreams
 She gives and how content into her hands
 I yield the little life without her seems.

Alfred Ernest Knight.

To his 'Metrical Musings on the Life of our Lord,' Mr. A. E. Knight has given the ambitious title of *Lyra Christi* (Morgan & Scott; 3s. 6d. net). The book is a paraphrase in blank verse of the chief scenes in the life of Christ. The author's aim has evidently been to offer sound doctrine. He has been less concerned with imaginative creation. In the end of the section entitled 'The Servant,' he says:

Would that we, too, were willing to be led!
 To lay our knowledge by and learn of Him;
 To sit, as Mary sat, at His dear feet;
 To feed upon Himself, the living Bread!
 So should our lives run rhythmical and free;
 So should we wear with ease His easy yoke;
 So serve Him gladly Who so gladly served!

The Fiery Cross.

An anthology of war poems, under the title of *The Fiery Cross*, has been compiled by Mabel C. Edwards and Mary Booth, and is to be sold for the benefit of the Red Cross (Grant Richards; 2s. 6d. net). It is a quarto of about a hundred pages. It contains some of the best of the *Punch* poetry, and some of the best of other magazine and newspaper work. This poem by Helen Parry Eden is from the *Westminster Gazette*:

TO BETSEY.

*Remember, on your knees,
 The men who guard your slumbers—*

And guard a house in a still street
 Of drifting leaves and drifting feet,

A deep blue window where below
 Lies moonlight on the roofs like snow,
 A clock that still his quarters tells
 To the dove that roosts beneath the bell's
 Grave canopy of silent brass,
 Round which the little night-winds pass
 Yet stir it not in the grey steeple;
 And guard all small and drowsy people
 Whom gentlest dusk doth disattire,
 Undressing by the nursery fire
 In unperturbed numbers
 On this side of the seas—

*Remember, on your knees,
 The men who guard your slumbers.*

Arthur K. Sabin.

In his poem on *The Death of Icarus* (Temple Sheen Press; 2s. 6d. net), Mr. Sabin succeeds in investing Icarus, that foolish offspring of the classical imagination, with some dignity. But the short series of lyrics under the title of *Christmas 1914* (1s. net) is more to the purpose at present. Take this:

Holly and yew and myrtle boughs
 This year about the porch must hang:
 For Death has triumphed through the
 house,
 And Fame's clear note behind him rang.

We weep exulting; for we know
 How manfully our hero strove
 By day, by night against the foe,
 And reckoned life well lost for love—

For love of home, for love of kin,
 For love that lights the patriot's eye,
 For love of fame that heroes win
 When in a lofty cause they die.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is a volume of war sermons which goes by the name of *The Beautiful Thing that has Happened to our Boys* (Greenock: McKelvie; 2s. 6d. net). The author is the Rev. Charles ALLAN, M.A. We have seen nothing that Mr. ALLAN has published before. If this is his first book, we cannot be wrong in saying that he owes it to the war. No man could preach with this intensity but one who had felt the terror of the time and had been able by a supreme effort of faith to enter into peace.

To one of the sermons is given the title of 'Take it Seriously.' The text is found in the First Epistle of St. Peter: 'The end of all things is at hand: be ye therefore sober and watch unto prayer' (1 P 4⁷). It is a text which, like many other texts in the New Testament, is laden with a sense of crisis. But what did St. Peter mean when he said, 'The end is at hand'?

If he meant that the end of the world was at hand, he made a mistake. That was a common opinion among the early Christians. If St. Peter shared it, he misunderstood his Master. Christ had issued a warning against that very error. 'Ye shall hear of wars and rumours of wars,' He had said, but He had added, 'see that ye be not troubled; for the end is not yet.' It was a time of crisis, assuredly. Great things were about to

happen. But they were only the beginning of travail. The happenings were not the convulsions of a dying world, but the birth-pangs of a new era, the ushering in of a new order of things.

It may be, however, that St. Peter did not mean that the end of the world was at hand. It may be that he was only expressing in a vivid way his presentiment that great changes were afoot, that the order of things with which he and his fellow-Christians were familiar was passing away; that they were called therefore to witness for God in a great and fateful time. At any rate, that was the way in which Christ sought to guide the thoughts of His disciples and to prepare them for the dark times ahead. And 'I am sure,' says Mr. ALLAN, 'He would speak to us in the same way now.'

We are hearing of wars and rumours of wars. We are in the very heart of the greatest, the most ruthless, war of history. 'But we are on the wrong tack if we allow ourselves to think or speak of it as "the end of all things." We may be quite sure it is not that. And it is just because it is not that, that we feel the flower of the young manhood of the nations throwing themselves into the conflict are making no useless sacrifice.'

For if the end of all things were at hand, what purpose would be served by their sacrifice? They

are dying that the world may live, that honour and freedom may not perish from the earth. They are giving themselves for God and for the future of the world, that the Kingdom of God may come and the world be worth living in.

And with that comes the message to us. 'Take heed,' says St. Peter, 'to yourselves.' 'It was the one thing to say. In circumstances like these we men and women have great need to take heed to ourselves. If indeed the world were fated to perish in blood and ruin it would matter comparatively little how we bore ourselves. But if we are called to take a hand in the making of a new time, then right thought and right conduct become a matter of infinite moment. For new epochs are not made mechanically or from without, but in the souls of the men and women of the generation that ushers them in. And whether the thought and purpose of God are to be realised in any generation will depend on whether the men and women of that generation are ready to grasp these thoughts and purposes and to put heart and mind and will at the disposal of the Spirit of God for their realisation.'

And how? First by sobriety. That is to say, by being serious, by being in earnest. Not by being gloomy or despondent. St. Peter does not mean that. For out of gloom no great things come. But by being in earnest. 'Said Hector Macpherson, drum-major, 93rd Highlanders, in the Crimean war, to a chaplain who had asked his advice as to how to work among the troops: "Look round you. See the pickets of Liprandi's army. See yon batteries on the right, and the men at the guns. Mark yon trains of ammunition. Hear the roar of that cannon. Look where you may, it is all earnest here. There is not a man but feels it is a death struggle. We are all in earnest, Sir; we are not playing at soldiers here. If you would do good, you must be in earnest too."''

'If we would do good.' What good can we do?

We stand 'against a background of awful tragedy and amid a world in tears.' And grief is a lonely thing. The heart knoweth its own bitterness.

On seas where every pilot fails,
A thousand thousand ships to-day,
Ride with a moaning in their sails
Through winds grey and waters grey.

They are the ships of grief. They go
As fleets are derelict and driven;
Estranged from every port they know
Scarce asking fortitude of Heaven.

No! do not hail them. Let them ride
Lonely as they would lonely be.
There is an hour will prove the tide:
There is a sun will strike the sea.

'We may not hail them,' says Mr. Allan; 'we know that the great Comforter will do His work. But we can pray for them; we can show by our demeanour that we understand. We can at least be nobly serious while others suffer vicariously for us.'

And we can do something in face of the future. 'It is simply appalling to hear people speak, as they do, of the return to the *status quo*, calmly acquiescing in the thought that what has been must be again, *in time*. Assuredly it may and will if we do not bestir ourselves. For we are God's co-workers, and if we fail Him everything is lost and all the sacrifice and suffering will be in vain.'

The other demand that St. Peter makes upon us is watchfulness unto prayer. He bids us 'watch as the sentry does against surprise and sudden danger; lest the enemy of the souls of men take us unawares, and the Christ in this hour of a new Gethsemane should come and find us sleeping; lest when God speaks there should be none to hear. Watch, for the new age is at the door. Be alert and expectant; for a great day of the Son of Man draws nigh.' And he bids us watch unto

prayer—‘not resting in the human only, but calling in the divine: blending our wills with the living Will that is energising at the heart of the Universe and seeking to find entrance into, and a channel of expression through, our yielded minds and hearts.’

‘With fine insight one of our great captains of industry said that “there are problems in the spiritual and social world which are like some of our metals: altogether refractory to low temperatures. They will only melt with great heat and there is no other possibility of melting them.” They will not yield merely to “the coldness of intellectual power, although intellectual power may be a tool, an instrument in the hands of the spiritual life.” ‘Christian people have a citizenship on earth as well as in heaven, and there is need to call in by faith and prayer help from that higher world. We need the high temperature for the refractory metals. And without prayer—earnest, believing, importunate prayer—the temperature will not come.’

Our Lord denounced the Pharisees and spared the Sadducees. Yet the Sadducees as well as the Pharisees made open attempts to destroy His reputation; and it was they that brought about His death. Why was He so severe upon the Pharisees, and so lenient with the priests?

The answer is that it never was a personal matter with Him. That the priests who were Sadducees should endeavour to catch Him in His words gave Him little disturbance. He could answer them and turn the opportunity into an everlasting lesson. And even that they should compass His death was a small thing in comparison with the guilt of the Pharisees. As the Assyrian was once the rod of God’s anger, so the Sadducee worked out the will of God in the death of His Son. The Son of Man went as it was written of Him, and although no doubt the woe unto that man by whom He was put to death rests upon them, yet the sin of the death of Christ is

not to be compared with the sin of thwarting the gospel.

It is not easy for a Jew to understand this. And so it is not surprising that Mr. Jacob MANN, of the Jews’ College, London, writing in the *Jewish Quarterly Review*, should express his astonishment that while the chief priests ‘were greatly opposed to Jesus and took a prominent part in his trial,’ yet ‘the priests as a class are very seldom mentioned in the sayings attributed to Jesus.’ Mr. MANN’S conclusion is that the priests are mentioned, or at least referred to oftener than we have supposed.

He thinks that they are referred to in the story of the poor widow who cast two mites into the Treasury. For it is well known that the priests despised the insignificant gifts of the poor and spoke contemptuously of the value of a pigeon or a meal offering. There are some Rabbinic parallels to the story. Commenting on Lev. 2¹, Rabbi ISAAC says, ‘Why is the “soul” mentioned in connexion with a meal-offering?’ His answer is: ‘Who brings such a sacrifice? A poor man. I [that is, God] account it to him as if he sacrificed his soul before Me.’ There is elsewhere an anonymous story of a woman who once brought as a sacrifice a handful of flour. ‘The priest abused her, saying, “Look what these women offer up! What remains there for eating and what for sacrificing?” The following night this priest had a vision in a dream, enjoining him not to despise such an offering, because it is regarded as if the woman had offered up her life.’

But the strongest example offered by Mr. MANN is the Parable of the Good Samaritan. He holds that the lawyer to whom that parable was spoken was not a lawyer of the Pharisees, but a lawyer of the Sadducees.

For there is no reference to a Pharisee in the parable. The men who passed by on the other side were a priest and a levite. And only a priest

or a levite would have done it. They did it because they must not be defiled. Looking hurriedly at the man who had been left half-dead, they concluded that he was wholly dead. Now the priest dare not touch a dead body by reason of the prohibition in Lev. 21¹, while the levite had to keep himself clean for the service of the Temple.

With the Pharisees it was all the other way. It was one of the first duties of a Pharisee not to let any one lie unburied. When the Sadducees demanded where they found this duty enjoined on a priest, they answered by saying, rather helplessly, that the prohibition in Leviticus excluded the case of a body found accidentally by the wayside. The duty became a standing contention between them. It seems therefore to Mr. MANN simply impossible that Jesus could have been reading a lesson to the Pharisees in this parable. It was the Sadducees that needed it, and it was the Sadducees that got it.

Well, it is something to find an earnest scholarly Jew studying the Gospels so carefully. And it is something to hear him say that the details of this parable exactly agree with all that we know from Jewish sources of the place and circumstances. 'From Taanit 27a we learn that Jericho was largely inhabited by priests. That Jericho and its neighbourhood had sycamore-trees (Luke 19. 4) is also corroborated by Pesahim 4. 9, where we are told that the people of Jericho used to engraft their sycamore-trees during the whole eve of the Passover, even in the time of the day when in Jerusalem the Passover lambs were just sacrificed in the Temple.'

Is the morality of a man one thing and the morality of a nation another? We know that Treitschke thought so. And we know the consequences. But it is a common belief among ourselves.

The heroine of a recent and very popular novel

hears of a rare flower in a Dutch garden. She resolves to steal it. Not for herself. She would scorn to do such a thing. For her family, to pay a debt of honour contracted by her father. She goes to Holland, lives with the family owning the bulb, sees it, and refuses to steal it. Why? Because she had begun to take an interest in the Dutch family. Yet, immediately after, the same well-born Englishwoman steals a national secret from the Dutch, and has never a qualm of conscience.

Is it not obvious that if she had come to know the Dutch nation as well as she knew the Dutch family she would have been as unable to steal the explosive as she was unable to steal the flower? But the whole question is not answered by that example. The question that demands an answer is not what an individual should do, but what one nation should do to another nation.

That question is taken up by Mr. A. C. BRADLEY. There is a volume of lectures, delivered at Bedford College for Women in February and March 1915, and afterwards published under the title of *The International Crisis in its Ethical and Psychological Aspects* (Oxford University Press). In that volume (which has already been noticed) there is an essay by Mr. BRADLEY on 'International Morality.' There are differences, says Mr. BRADLEY, between the duty of a State and the duty of an individual. And he lays stress on two in particular.

The first difference is that the individual is governed by the customs, public opinion, or laws of the country in which he lives. When he transgresses he is called to account, and, if necessary, he is forcibly prevented from transgressing further. There is no law superior to the nation. If the nation transgresses—what does it transgress? the terms of the Hague Convention, the Treaty of Paris, the Declaration of London? If it transgresses any or all of these, who is to call it to account? And if it persists in transgressing, who is to prevent it? There is nothing to be done,

thinks Mr. BRADLEY, but for the nations to go to war.

The other difference is that the individual may allow his interests to suffer, but the State, acting as trustee for the people, cannot allow the interests of the nation to suffer. As an individual you are ready to shorten your life for some worthy object, or even to throw it away for the life of another. 'Asked to justify your conduct, you might answer perhaps that your life is but one of forty million English lives, that what you lose others gain, and that there are plenty to take your place. But England, your State, *is* forty million lives. For it to surrender *its* interest, to make itself poor, weak, or maimed, is to do that to forty millions, many of them children. How then can it have the same duty that you have; and how can its normal primary duty help being its duty to itself?' It is obvious that the nation as a nation cannot always do that which an individual may do. And if we regard the State or government as the trustee of the nation, it is equally obvious that it has not the freedom to do with the affairs of the nation that which a member of the government may do with his own.

Those are Mr. BRADLEY'S differences between the individual and the State. In an article in *The Calcutta Review* for the current quarter, Dr. G. F. BARBOUR looks into them. He is very tender towards Mr. BRADLEY. He goes with him all the way that he can go. When he parts from him he parts with respectful sorrow. But he parts from him.

In the first place, he recalls this most momentous fact, that the obligations of one nation towards another do not begin with the Hague Convention or any other human agreement. There is a law for nations beyond the nations themselves, older in time, greater in majesty. That eternal law of righteousness, on which the Universe is hung, is the real international arbiter. And it uses force. The nation that transgresses may continue its

transgression for a time. So may the individual malefactor. But sooner or later the law of righteousness catches up with it and lays it by the heels.

In this respect, therefore, the nation and the individual do not really differ. The individual may be caught sooner, but the nation will be caught. The individual may do incomparably less mischief before he is laid low, but when the nation's chastisement comes it is incomparably more awful and more enduring. The German nation, in the hands of its military authorities, has done great harm to Belgium and to Serbia. On the 23rd day of February 1916, Mr. Asquith in the House of Commons spoke of it, and said: 'We shall never sheathe the sword which we have not lightly drawn, until Belgium—I will now add Serbia (loud cheers)—recovers in full measure all, and more than all, that she has sacrificed; until France is adequately secured against the menace of aggression; until the rights of the smaller nationalities of Europe are placed on an unassailable foundation; and until the military domination of Prussia is wholly and finally destroyed (cheers).'

Why did the House of Commons receive that declaration with cheers? There lay at the back of these cheers the fervid assurance that the wrong done by one nation to another will not go unpunished. And the assurance rested fundamentally on the universal and divine law of righteousness.

The other difference which Mr. BRADLEY finds between the individual and the nation is the difference between a private person and a trustee. Now it is evident that this difference is a real one. It may be true that a man cannot always do what he will with his own. It is also true that he can do a great deal more with his own than he can with that of another. But the question is, Does this difference involve a difference in morality? Dr. BARBOUR brings it to the test in three par-

ticalars. The particulars are Truthfulness, Generosity, and Self-sacrifice.

The first is Truthfulness. There is a Christian precept, a mere *obiter dictum*, you should say, of one of the Christian apostles, that we are to speak the truth in love. The addition 'in love' is peculiarly Christian. The obligation to speak the truth is universal. Does it lie on the conscience of the individual only? Does it not also lie on the conscience of the State or government? The diplomatist says No. And his historian acquits him. At a critical moment in the struggle for Italian unity, Cavour agreed to surrender Savoy and Nice to Napoleon. But he dared not tell his nation so. He dared not tell the British statesmen, Lord Palmerston and Lord John Russell, who were working in the interests of Italian unity at considerable personal and national sacrifice. He denied that any such agreement was in contemplation. Yet his biographer, William Roscoe THAYER, a disinterested American citizen, defends his conduct. Would Cavour have lied in his own interest? Mr. THAYER does not believe that he would. As trustee for the Kingdom of Piedmont he lied again and again, and is acquitted. 'The duty of maintaining a false face towards his English supporters wrung Cavour's heart. To confide to them, however, meant to lose Emilia and Tuscany; because Napoleon would not have consented to their annexation unless he were to be compensated elsewhere; and if the English government had known in January what every one knew in March, it might have conjured up a coalition against which Napoleon would not have dared to move.'

What does Dr. BARBOUR say to that? He does not say that the duty of the individual and the duty of the State are identical. Yet he does not admit that the State should ever be compelled to lie. He does not admit that there is one code of morality for the individual, and another for the State. If the government is trustee for the nation, that is a greater obligation than the obliga-

tion of a private individual. The government ought therefore to be more careful in entering into obligations.

He takes the case of a treaty. Treitschke says that all international treaties are signed with the stipulation: *rebus sic stantibus*. A State cannot bind its will for the future with respect to another State. It therefore concludes all treaties with that silent reservation. Does Dr. BARBOUR agree? Who could agree, with the glaring horror of Belgium staring him in the face? It might be answered that things never do remain as they are. Upon which Treitschke would shrug his shoulders and say, Quite so: a treaty therefore will be observed only if it is convenient for the State to observe it.

Dr. BARBOUR offers this example. Great Britain repeatedly gave the assurance that her occupation of Egypt was only a temporary expedient. 'At first the undertaking to depart when order had been established was doubtless sincerely given; yet it was a convenient and politic declaration at the time, and it was renewed after it must have been quite apparent that both our imperial interest and our moral responsibility for the good government of Egypt itself made an early evacuation well-nigh impossible. Finally, in 1904, the British and French Governments in the first "public articles" of their Convention stated that they had "no intention of altering the political status" of Egypt and Morocco respectively; but in the first "secret article" of the same treaty they proceeded to arrange on what terms changes should be made "in the event of either Government finding itself constrained, by the force of circumstance, to modify the policy in respect to Egypt or Morocco."'

Dr. BARBOUR might have gone to Germany for an example, but that example is better. It is better for us. What is the lesson of it? The lesson is that the greater our responsibility for fulfilling an obligation the more careful must we be in entering into it. 'This undertaking about Egypt,' says

Dr. BARBOUR, 'which originally was only at the worst somewhat rashly entered into, led in the course of twenty years to something not unlike deliberate evasion.'

The second test to which Dr. BARBOUR brings the question of national morality is more difficult. It is the test of Generosity.

By generosity he does not mean simply the giving of gifts. The word may cover that. A nation may, through its government, send assistance to another nation in distress, as after an earthquake or in a famine. But such assistance is usually rendered either privately or by public subscription. As a rare and daring act of generosity a government may even cede certain territory to another State. One of the most familiar examples is the cession of the Ionian Islands to Greece by Mr. Gladstone. But it is evident that acts of generosity such as these can be done only when the State is strongly convinced of the justice as distinct from the generosity of its action.

By generosity here Dr. BARBOUR means willingness to go to the help of another nation that is oppressed. Did not the Emperor of the French do this when he made war on Austria on behalf of Victor Emmanuel and the liberation of the Italians? It may at least be argued that he did. Had he the right to do it? *He* had the right, because he was an autocrat, and in doing it he risked his own reputation and throne. He was not, properly speaking, a trustee for the nation. When he saw the dead lie out on the fields of Magenta and Solferino, he was deeply distressed, but he was not troubled about the rightness or wrongness of his action.

With a democratic government it is otherwise. A democratic government cannot make free with the persons or property of the nation, whatever may be the necessity. But the nation may declare its approval. Then there is no difference between the action of the State and the action of the individual. 'Nor is there any nobler rôle possible in

our modern world than that of the leader of a free people, who sets before them two paths and persuades them to tread the higher even if it leads to the sacrifice of some material gain.'

The third test is Self-sacrifice. It is the most difficult of all. No doubt generosity, in all its higher reaches, involves sacrifice. 'But national self-sacrifice is the last virtue which we could look for on the theory that the primary and dominant object of government is the well-being of the governed. Yet there is a sense in which sacrifice is the soul of all virtue. If fidelity to one's word, or justice, or generosity, do not involve some element of self-abnegation or personal loss, we say in ordinary speech that there is "no virtue" in them. Even duty would lose its characteristic meaning if it could always, or generally, be performed without loss or pain. So those who seek to rule out sacrifice from the roll of national virtues cut deep into the very conception of national morality. If veracity and generosity are duties, and if there is merit in fulfilling them, that merit must be won at some cost of sacrifice.'

Is there an example? Who will ask the question? 'Not the least remarkable thing in the action of Belgium in August 1914 was the swiftness—nay, the immediacy—of the resolve to resist at all costs. Kant has a far-reaching distinction between the "hypothetical imperative" of prudence, which depends on some deliberately chosen object of pursuit or maxim of interest, and the "categorical imperative" of duty, which suffers no deliberation and can be evaded only by the betrayal of that which is highest in our nature. That there is a "categorical imperative" in the life of nations, and that it overrides all the ordinary maxims of prudent statesmanship, was never more clearly shown than by King Albert and his advisers in those fateful hours. They knew that they were trustees for their country; but, faced with two conceptions of trusteeship—that of material interest and that of freedom and honour—they unhesitatingly chose the latter.'

The Denials of Peter.

BY SIR W. M. RAMSAY, D.C.L., LL.D., Litt.D., D.D., EDINBURGH.

THE paper on 'Her that kept the Door'¹ in the February number of THE EXPOSITORY TIMES by Lady Ramsay—which I may perhaps venture to call very interesting—suggests some further considerations with regard to the various narratives of the incident in question, which appear in the four Gospels. How many diverse original accounts by first-hand authorities lie behind the four narratives that are in our possession? What is the cause, and what the weight of the differences in respect of some details between these four narratives? These are important questions, and in attempting to answer them we shall find the proof that our knowledge of this incident rests on the highest plane of historical certainty.

The story is one of the most striking in the Gospels. It was certainly current in Christian circles from the day that the incident happened: about this there can be no doubt. Like all stories that are widely current in society, it was told in various forms differing a little in details; but the same moral and spiritual truth shines through all. This is characteristic of the East: the facts are secondary, the moral is of primary importance: the story lives for and through its spiritual quality. We of the West, however, while not neglecting the moral and spiritual, are also deeply interested in the details, partly for their own sake, partly because the discord in respect of the details has been held to throw discredit on this story and on the Gospels generally. The argument has taken the form that, if even in so simple a story as this discrepancies crept in, what shall we think about the Gospels as a whole?

A careful examination of the four narratives confirms their perfect trustworthiness, and explains the origin of the slight discord in respect of certain details. Moreover, it throws some light on the condition and the degree of knowledge that prevailed in the early Church in Judæa. It opens a page in history to us, not

indeed completely, but in a certain degree. There is no case known to me in all literature where a story so impresses its perfect truth on the attentive reader through the study and comparison of the different witnesses. There are, in most part of it, three traditions—that of John, that of Luke improving on Mark, and that of Mark and Matthew.

In the account given by John we have a narrative written by an eye-witness—perhaps in deference to the disciples of culture it would be polite to say, one who claims to be an eye-witness. That is not the case with any of the Synoptists. None of them saw or claim to have seen. Luke, who formally speaks of his authorities, claims to have heard from eye-witnesses. So doubtless would the others. We shall, however, take the narrative given in each of the four Gospels as it stands and investigate how far it justifies itself as a reasonable account of the action, not condemning beforehand any of the narratives, but bringing an open mind to bear on them. In order to understand the story of the denials of Peter, we must take it in its surroundings.

I. THE ARREST OF JESUS.

Very early on the morning of March 18th, A.D. 29,² probably about two to three o'clock, when Jesus was still in the Garden of Gethsemane across the brook Kedron, there approached a company conspicuous in the rather dark night by reason of the gleaming, flickering lanterns and torches (which evidently left a lasting impression on the mind of John). They heralded to him the beginning of the most dread experience of his whole life. As the lights approached, the company turned out to be the cohort of Roman soldiers which was stationed in Jerusalem, together with a number of servants sent by the chief priests and the Pharisees. As the chief priests were practically all Sadducees, we have here a temporary union of the two great parties in the Jewish State, which

¹ The word 'gate' will be used in the sequel in preference to 'door,' in order to keep clear in every reader's mind that what is meant is not the house door, but an outer gate admitting into a large precinct containing a courtyard as well as house.

² On this point I accept the chronology of Mr. C. H. Turner: see Hastings' *D.B.*, art. 'Chronology of the New Testament.'

generally took opposite sides on almost all public questions.¹

The disproportion between the numbers of the assailants and the friends of Jesus is almost ludicrous, and must have seemed so to the Roman Tribune, who had brought out the cohort² which he commanded under the impression evidently that an insurrection, which might become serious, ought to be met strongly in its early stage. Along with him there were, as Luke mentions, the chief priests and captains of the temple guard and elders; we can hardly suppose that this implies more than a proportion of the chief priests; and it indicates the anxiety of the Jewish chiefs in the present situation that any of them thought it necessary to come out at this hour. The presence of the Roman Tribune would require that the leaders of the Jewish people should also be represented: we can hardly imagine that a Roman cohort and a Tribune would go out at the suggestion of the Jewish chiefs, unless the latter showed by their presence that they considered the matter to be one of real importance. It is evident, from the narrative of the preceding events in all the Gospels, that nothing had occurred recently to justify any special anxiety in the mind of the Roman officials about the peace of Jerusalem. Their action was stimulated by the urgency of the Jewish leaders (in this case evidently of both parties, Pharisees and Sadducees), who warned them that a dangerous insurrection was going to break out, but that it might be most easily checked, if the Romans would consent to act at once. The Romans were always anxious about the peace of this stubborn people, whom they never understood; and the Tribune was guided by Jewish advice.

Of the incidents of this night and of this arrest, one of the most striking is the method of betrayal of Jesus. One of His twelve followers had agreed to guide the soldiers and the Jewish leaders to the place where Jesus was likely to be found.³ Judas knew the ways of Jesus and His custom of going at night to the Mount of Olives: he either guessed or

had some reason, not recorded in the Gospels, for knowing with certainty that the Lord would be in the olive orchard of Gethsemane; and, expecting to find Jesus and the eleven all together, he had arranged that he would show the one man of whom the Jews were in dread, by saluting Him with a kiss. Matthew and Mark both mention that 'Judas kissed his Lord.' John does not mention the incident; and the only allusion that he makes to the action of Judas is to say that 'Judas which betrayed him was standing with them.' The word 'them' must mean the leaders of the assailants, for it is obvious that Jesus did not speak vaguely to such a large company, but directed His opening words, 'Whom seek ye?' to the persons that He judged to be the leaders. With these leaders Judas was standing. It is unlikely that a person of humble rank like Judas would be permitted to stand close to the Tribune and chief priests, unless his presence was necessary for some urgent purpose. In the dark night his action could not be clearly seen unless he were close. But for one reason or another John shrinks from telling about the kiss, and he rather implies that Jesus gave Himself up, saying, 'I am he whom ye seek,' when they had told Him that they were seeking Jesus of Nazareth.

There is here a slight discrepancy, so small that it need hardly be taken into account, but it is an interesting point that the narrative of Luke takes an intermediate position between the two types of story. According to Luke, Judas came near Jesus to kiss Him, but Jesus said unto him, 'Judas, betrayest thou the Son of Man with a kiss?' Luke almost implies that the kiss never was actually given: Jesus could not permit His person to be soiled even now. But, on the other hand, it is equally clear that Judas came so close to Him that his intention was evident to all who stood around, and the disciples generally thought that the kiss was actually given.⁴ There are two possible interpretations of the authorities: either the kiss was accomplished, and John, with the tradition transmitted by Luke, shrunk from sullyng the page with it; or it was rejected at the last moment by

was in the habit, during His visits to Jerusalem, of retiring at night to the Mount of Olives, must have had His talk with Nicodemus there; and that the reference to the wind was natural when they were in the open air with the wind blowing round them.

⁴ Presumably, they all gathered together close to Jesus after He had awakened them.

¹ Even when they patched up a brief agreement, it was easy to stir dissension between them, as Paul did (Ac 22).

² John speaks of 'the cohort,' and this need not be whittled down to a few soldiers (as is often done by modern commentators). The Tribune would not go out in person, unless considerable force was employed.

³ It is argued in a little book called the *Education of Christ* by the present writer, page 74 f., that Jesus, who

the Lord, though Judas approached so close that his intention was evident to all, and was generally believed to be accomplished.

The kiss exchanged between friends meeting at the present day in Turkey (as I have seen it) does not take the form of osculation: the parties put their arms round each other, one arm over and one under the shoulder, and thus each looks over the shoulder of the other; then they reverse the arms, and each looks over the other shoulder of his friend: the mouth plays no part in the process, and even the cheeks hardly touch. If this was the form of the kiss of Judas, there could be no mistake about whether such a 'kiss' had been accomplished or not, so far as Judas was concerned. He threw his arms round his Master. But it by no means follows that Jesus responded with an embrace. Luke expressly says that He did not, but that He rebuked Judas for his treachery, in words which (we can well believe) made Judas shrink away in shame. Thus all the four accounts are justified: the kiss was given, and yet it was not completed.

Another point may also be noticed. In the kiss, as now practised, the person who throws his arms round the other can keep him safe and prevent him escaping or resisting. Perhaps this was part of the plan. The Jewish leaders had arranged that this 'dangerous criminal,' as they would call Him when inviting the co-operation of the Roman officers, should be seized and held fast by the betrayer, who would in this way at once indicate and secure Him. This part of the plan at least was foiled, as we see from Luke and infer from the silence of John, as interpreted through Luke's account. It is implied that Judas shrunk away ashamed.

Three distinct authorities at least are evidently concerned in this part of the story—(1) John; (2) the authority to whom Mark (followed by Matthew) goes back; (3) the authorities by whom Luke corrected and completed Mark's account (which he had before him). Luke's narrative is here excellent; he tells the story from the mouth of a man who had seen everything, and he enables us to see that John is entirely in agreement with Mark.

It appeared at first that there was some prospect of resistance. The eleven followers of Jesus stood their ground, until the other party approached so close that Peter was able to strike off the ear

of the slave of the high priest. In the light of the lamps and torches the features of Peter were illumined; and two or three hours later he was recognized by a bystander, a kinsman of the slave whom he had struck.

Stress must be laid on the phrase, 'the slave'; the definite article is used to denote the personal attendant of the high priest (*i.e.* Annas, as we learn later). Such an immediate body-servant (a slave always) was, as a rule, in close attendance on every respectable citizen. As he must have been close to his master, Peter evidently struck at the leaders, and nearly wounded Annas himself.

Jesus, however, forbade all resistance. Then a sudden panic seized the disciples, and they all turned and fled, leaving Jesus alone with His enemies. Such panic is not uncommon among raw soldiers at their first engagement, who afterwards turn out staunch and brave. In the case of the Eleven it took just fifty days to change them from runaways into soldiers of unsurpassed courage.

We learn explicitly from the Synoptists that the command to offer no resistance was made to the whole body of the disciples. In the narrative of John (see 18¹¹) the order not to resist is given to Peter alone; but as Peter had made himself the most prominent in offering resistance, it was natural that any prohibition should be addressed specially to him, though it was obviously of general import, and was so understood by the whole body.

John in v.³ implies that the night was dark, so that lanterns and torches were necessary. We ask how this is to be reconciled with the fact that it was the night before the full moon. Unless the moon had already set (though there was still a considerable part of the night remaining), the weather evidently must have been dark and stormy, so that a thick pall of clouds obscured the moon. This fact, if it be correctly conjectured, would throw an interesting light on the statement of the Synoptists that on this same day there was darkness [like that] of an eclipse from noon till 3 p.m.¹

¹ The statement of hours given in the Synoptists is not so reliable as that of John. As has been pointed out by others and by the present writer in an article in *Hastings' Dict. Bib.* v. p. 476 ff., the ancients possessed no reliable means of estimating the lapse of time, and slight differences in the estimate and memory of time of day is natural and inevitable. Such differences are as old as the events. If each of the Eleven that was present at the Crucifixion had written an independent account the same evening, such variations

Luke actually calls this phenomenon an eclipse, but astronomical reasons show that this cannot be literally correct. Probably he had not caught exactly an expression used in the oral tradition which he heard at Jerusalem, that the darkness was 'like an eclipse.' It is unusual, and has often been thought miraculous, that there should be such darkness occurring in the sunny land of Syria at noon, but this was the month of March, and stormy weather usually occurs in some part of that month.¹ For example, in the middle of March 1899 we were detained at Beyrout for two or three days, because a great fall of snow had stopped the trains; and when we were able to travel to Damascus, the walls of snow on each side of the cutting were higher than the tops of the railway carriages.

Darkness like this I cannot give any example of in Asia Minor or Palestine, though I have seen it farther north; but during the thirty-five years that I have known the character of Western Asia, I have been familiar with accidents of weather which were unique in the experience of all the inhabitants, even the oldest. Freaks in the way of storm occur to a degree that is beforehand pronounced by the oldest inhabitants impossible in this climate. For example, in the winter of 1879-1880, all the orange trees at Smyrna were killed by frost. No such event, I think, has occurred since, or was known to any resident there. It was fixed in my memory by the fact that we, arriving in 1880, were often told that we should not see the beautiful gardens at their best, as it would be years before the trees, which were all cut down to the ground, would grow up.

Again, in January 1911, there occurred a blizzard in Constantinople which might fairly be compared with some of the worst that occur in New York. But one might live in Constantinople for fifty years and never see another so severe. Once more, in the spring of 1907, the winter lasted so late that the loss of the vast flocks of sheep and goats which pasture on the great Anatolian plains was extraordinarily severe. Estimates given to us of the total number of deaths varied between 60

and 80 per cent. It must be confessed the Turks are not very accurate as arithmeticians, but the men who gave these estimates had to live by the number of their flocks, and whatever be the exact percentage, we can vouch for one thing: neither before nor since that year have we ever seen in Asia Minor a dead stork. But as we were going up in the train towards Iconium, Lady Ramsay pointed them out to me by fives and tens here and there, expressing her astonishment. They had come as usual, and found that the country was covered with snow for many weeks after their arrival, so that they gradually perished in numbers for want of food.

The mere fact that this darkness is quite unusual and exceptional does not necessarily prove it to be miraculous. There must always be some storm which is the worst on record. And I see no reason to think that when Deborah sang 'The stars in their courses fought against Sisera,' she was implying that anything miraculous had occurred in the heavens on the occasion of his death, but she had an idea in her mind of Divine power working in harmony with nature.² The impression made by the whole narrative is that the night and the day were dark, and that the darkness became exceptionally dense about mid-day (as described by the Synoptists). John does not mention the latter fact, but he shows that the night remained in his memory as dark, lit up only at the terrible moment by the gleam of torches and lamps. In mid-March such a storm is more likely to occur than in early April, at which date the Passover fell in 30 and 33 A.D. This affords incidentally some confirmation of Mr. Turner's chronology.

Residents in the country will tell you that such great storms never occur; and then one does occur. People are prone to assert that phenomena which they have never seen are impossible. You may live fifty years in a country, and gather up the experience of the preceding generation, and then the incredible happens. Such an exceptional and yet not abnormal event happened on the day of the Crucifixion. But is it not part of the universal plan and harmony of nature?³

The contrast between the small party on one side and the great number on the other must be

would appear among them. The day, as we know, was dark, and the usual means of guessing noonday, namely, the position of the sun, was not available.

¹ Jerusalem at the Temple platform is 2460 feet above sea-level, and at that altitude very severe storms may occasionally occur.

² See *Bearing of Research on the Trustworthiness of the New Testament*, p. 301.

³ *Ibid.*

kept in mind by those who wish to understand the impression made on John's mind by this scene in the dark night with the flaring lights.¹ It is quite intelligible that slightly different conceptions should be gathered by those even who were standing quite close to Jesus. In fact, it would be hardly possible that absolutely honest witnesses should give exactly the same account of such circumstances. The conclusion of the scene is, I think, not quite correctly expressed either in the Authorized or in the Revised Version, or in any of the commentators whom I have seen. There is, I think, a distinct intention in Mt 26 to draw the contrast between one party and the other. The Eleven left Jesus alone and fled, while the others led Him away to be judged by Caiaphas. These two sentences complete the picture, and it is wrong to make the second the beginning of a new paragraph.

John says that Jesus was fettered before He was led away; and there can be no doubt that he is right. Prisoners were usually bound at arrest by Roman custom, for the guards were responsible with their life for the safe custody of the person arrested. The Synoptists do not mention the fettering; but the omission of such a slight detail does not constitute a discrepancy. One narrative completes the others. The matter would not deserve note, were it not that it plays a part later in the action.

John alone mentions that Roman soldiers arrested Jesus, and Luke alone states that Jewish leaders were present at the scene. The other Synoptists mention only that Judas brought a multitude armed with swords and clubs, who came at the orders of the chief priests and scribes and elders.² John and Luke go more into detail, and show the true nature of the act; but the others contribute something to the picture. All the details that are mentioned fit in with one another; there is no discrepancy, and yet each writer has selected different facts to record.³ John mentions the most important points, and Luke's account is here next in excellence; but John alone has anything that suggests the eye-witness. All four lay

great stress on the presence of Judas with the leaders of the multitude: from the Synoptists⁴ one might at first gather that Judas was the only leader of the multitude; but Luke incidentally mentions afterwards the presence of the Jewish chiefs.

The multitude whom Judas led, armed with swords and clubs, consisted of—(1) Roman soldiers led by the commanding officer of the cohort in person; (2) part of the Levite guard of the Temple led by their proper officers; these must have been sent by Caiaphas as the legal high priest, and Matthew mentions the occasion in 26³; Annas, the titular high priest, was actually present (as we have seen), but it was unseemly (see section III.) for Caiaphas to take part, as he was about to act as judge; (3) the house-slaves and servants of the chief priests and elders generally; among them were at least two slaves of Annas.

Evidently the Roman cohort did not go all the way in charge of this prisoner. The soldiers had been wanted to cope with possible resistance; the chief priests and leaders were afraid lest the people might take the part of Jesus; but, when the midnight arrest was successfully effected, there was no further need of the soldiers, and the prisoner was put into the hands of the Jews to be examined before the High Council, and treated as it should determine. The soldiers were marched back to their barracks in the castle Antonia, while the Jews were left to keep guard over Jesus. The fact that the cohort was not present at these proceedings in Jerusalem, and that soldiers do not reappear until Pilate the Roman Procurator appears on the scene, probably formed the reason that their action at the arrest was forgotten in the general tradition, and recorded only by John, the eye-witness who had seen them.

The Tribune must have made his report to Pilate. This may be assumed as certain, and it must have had some effect on his mind. He personally had heard nothing of any dangerous movement, and the officer who arrested the supposed leader could only report that the whole story seemed to be a fiction flatly contradicting the facts. We understand, therefore, why Pilate three times⁵ declared positively that Jesus was innocent.

It must be added in the interest of accuracy that commentators and writers on the New Testament

¹ The lamps or lanterns were, of course, small; but a number of small lamps and torches make a great effect.

² So Mark: Matthew omits the scribes.

³ Matthew is almost identical with Mark: Luke states some different and important facts in addition to Mark (whom he knows).

⁴ See the preceding note.

⁵ So Luke alone: John mentions two acquittals: the others one.

frequently make wrong statements about the cohort which John mentions. They speak of it as a cohort of a legion. If that were so, John would be guilty of a gross inaccuracy; there were no legionary troops in Jerusalem. The nearest point to Jerusalem where a legion was ever stationed was Caparcotnæ, amid the hills over the southern edge of the Plain of Megiddo.¹ A legion might be familiar in the north of Palestine and east of the Jordan (as is seen in the story of the swine); but a legion or a cohort of a legion in Jerusalem was impossible. This cohort was an auxiliary cohort, an independent regiment, not a part of a legion, raised and recruited among some conquered people (such as Ituraei, Brittones, Batavi, etc.), and containing in its rank no Roman citizens. In a legion all the soldiers were *cives Romani*. There was one auxiliary cohort stationed at Jerusalem in the castle Antonia, guarding the Temple. It contained cavalry (Ac 22) and (as Schürer infers acutely and with great probability)² it was there-

fore *miliaria equitata*;³ but its name is not known.

I have sometimes wondered whether the *σπαρτηγοὶ τοῦ ἱεροῦ* (Lk 26) might not be the officers of the cohort stationed in the castle. From the castle steps led down to the Temple platform, and the cohort guarded the Temple. But this interpretation cannot be supported, and the agreement which it would establish with John is not to be maintained.

The first of the disciples to recover from the panic which had caused their flight were Peter and John. Peter followed at a distance, desirous of seeing what would happen to the Lord. The distance, according to John, was not great, for these two disciples accompanied Jesus. In the dark morning followers would lose sight of the company, unless they were fairly near: the lights were in front. John reached the house of Annas almost at the moment when the whole party arrived there, and entered with it. Peter was excluded till John observed his absence and went back to introduce him.

¹ This is not in Schürer, *Gesch. d. Iud. Volkes*, etc. I mention this merely to caution the disciples of culture not to quote him in disproof of my statement. It is a more recent discovery than Schürer's excellent work.

² It is rather odd that Schürer, who had such contempt

for the credibility of Luke should quote him as sufficient authority when it comes to a matter of hard fact (*Gesch. i. p. 387*, 2nd ed.).

³ Schürer has not, however, seen that it must have been *miliaria*, only that it was *equitata*.

Literature.

FORERUNNERS AND RIVALS OF CHRISTIANITY.

Forerunners and Rivals of Christianity is the title which has been given by Mr. F. Legge, F.S.A., to his *Studies in Religious History from 330 B.C. to 330 A.D.* (Cambridge: At the University Press; 2 vols., 25s. net). What is the author's purpose?

'The following pages,' he says, 'are a modest attempt to bring before the public certain documents of great importance for the understanding of the growth and development of the Christian religion. They are not new, almost all of them having been translated at one time or another into English, French, German, or Italian; but they are all practically unknown save to scholars, are all fragmentary, and with hardly an exception, are difficult to understand without a running com-

mentary. In these circumstances, I have ventured to follow, not for the first time, the advice given by Sir Gaston Maspero to his pupils in one of his luminous lectures at the Collège de France. "If," said in effect that great master of archaeology, "you find yourselves in the presence of scattered and diverse examples of any monument you cannot understand—funerary cones, amulets of unusual form, hypocephali, or anything else—make a collection of them. Search museums, journals of Egyptology, proceedings of learned societies, until you think they have no more novelties of the kind to offer you. Then put those you have collected side by side and study them. The features they have in common will then readily appear and in a little time you will find that you will perceive not only the use of the objects in question, but also the history of their development, their connexion with each other, and their

relative dates." This has been the end aimed at in this book.'

It required a clear and scientific method such as this, as well as much perseverance, to do what Mr. Legge has done. For after an introduction in which he takes a survey of the land to be possessed, he describes the conquests of Alexander, the Alexandrian gods, the origin of Gnosticism, and then in three chapters the Pre-Christian Gnostics—the Orphici, the Essenes, and Simon Magus. In the second volume he passes to the Post-Christian Gnostics and gives a triumphantly lucid account of the Ophites and of Valentinus. These first three chapters of the second volume (7, 8, and 9 of the whole work) are the test of the author's ability, and they stand it. After a course of Gnostic exposition, even at the hands of the masters, one can say of this that it is a marvel of clearness. The last chapters are on the Pistis Sophia and its Related Texts, Marcion, the Worship of Mithras, and the Manichaeans. An index of sixty-four pages brings a great book to a great conclusion.

One word of criticism. With all the literature which Mr. Legge has read he appears not to have read the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. In that work he would have found articles more recent and more authoritative on some of his subjects than anything that he has used.

ST. CATHERINE OF SIENA.

'Everybody loves Catherine Benincasa because she was always and everywhere a woman in every fibre of her being.' So begins Fr. T. M. Schwertner his preface to a new life of *Saint Catherine of Siena*, by the Rev. C. M. Antony, of the Third Order of Penance of St. Dominic (Burns & Oates; 6s. net). 'Catherine of Siena,' says Fr. Schwertner, 'lives to-day in the minds and hearts of all true Christians because she took the Master at His word when He bade her be perfect as the Father in heaven is perfect. And because she accepted the Gospel standards of spiritual living she early reached the high tablelands where the Good Shepherd feeds His sheep on the rich pastures of contemplation. In accepting the Scriptures as her life's *vade mecum* she had humility and common sense enough to know that certain details of action and behaviour in the God-Man's life are only to serve as ideals. Hence she

wisely followed the spirit of the Gospel in those things that show forth the Divine mission of the Saviour. But just because she caught the spirit of the Gospel she was able to maintain a sane attitude and adopt a sensible course of action in her manifold works for individuals, the Tuscan cities and the Church.'

In undertaking a new biography, Mr. Antony is aware of the difficulty of his task. It would have been difficult if no biography had been written; it is ever so much more difficult since two biographies have been written, one by Mr. Edmund Gardner, and one by Mother Francis Raphael Drane, each admirable and together covering all aspects of the saint's character and life. But he has persevered with his purpose. For he writes that the multitude may read. He writes succinctly and omits needless names and incidents. He writes in language that is neither technically 'religious' nor unintelligibly old. It is in accordance with the popular purpose of the book that the illustrations are good and numerous.

Mr. Antony's attitude to the miracles is believing enough but not utterly credulous. 'It has been said that at Rocca d'Orcia St. Catherine learnt miraculously to write. Fra Tommaso Caffarini tells us that one day, finding a pot of cinnabar—the red paint used by mediæval artists to illuminate capital letters—Catherine took up the brush which lay upon it, and began forming characters upon a sheet of paper, which presently took the form of a wonderful prayer to God the Holy Ghost.' This miracle has been vigorously disproved by Père Hurtaud, who in 1912 edited the *Dialogue* of St. Catherine. Mr. Antony discusses the evidence, and concludes: 'The Saint is glorified by so many miracles that it is well to weigh the evidence against this doubtful one.' Wise man!

PURITANISM.

The Second Parte of a Register, being a Calendar of Manuscripts under that title intended for publication by the Puritans about 1593, and now in Dr. Williams's Library, London; edited by Albert Peel, M.A., Litt. D. (Leeds), B. Litt. (Oxon.), Fellow of the Royal Historical Society, late History Research Scholar of the University of Leeds; with a Preface by C. H. Firth, LL.D., Regius Professor of Modern History in the University of Oxford; in two volumes (Cambridge: At the University

Press; 21s. net). Such is the title-page. What does it mean? Let Dr. Firth tell. 'Elizabethan Puritanism has attracted many investigators in recent years. Mr. Burrage's *Early English Dissenters* and his works on Robert Browne, Mr. Usher's *Presbyterian Movement in the Reign of Queen Elizabeth*, Dr. Powicke's *Henry Barrow*, Mr. Pierce's *Historical Introduction to the Marprelate Tracts*, are recent examples of the increasing interest in this subject. The collection of manuscripts calendared by Dr. Peel is a very useful and necessary addition to the materials already in print for the period. The manuscripts in question had been already utilized by older writers such as Neal and Brook but only partially employed, and somewhat uncritically and inaccurately dealt with. A calendar was the best way of making them accessible to students, for the cost of printing them all *in extenso* would have been prohibitive, and many of them were not of sufficient value to deserve reproduction at length. To provide a key to the whole collection by indicating the contents of each particular document, and to print in full the essential portions of those which were important were tasks requiring judgment as well as industry, and Dr. Peel has performed his work in a scholarly fashion.

'The documents calendared cover the period from 1570 to 1590. Amongst them are a number of projected bills and acts which show clearly the aims of the Puritan party. For instance, An Act for the reformation of the Ministerie in the Church of England, An Act for the restitution of Christian discipline in the Church of England (i. 304; ii. 1), and some others mostly drawn up about 1586 (ii. 4, 196, 198, 231, 232). Coupled with these are a number of supplications, requests, and petitions to the Queen, to Parliament, and to the Council (e.g. i. 75, 163; ii. 70, 208). These collective demands are reinforced by appeals from single persons or local groups, either of ministers or laymen. This great mass of evidence sets forth in detail, with an immense amount of repetition it is true, but with the greatest clearness, and fulness, what the Puritan party wanted to effect and what their grievances and complaints were. As Dr. Peel observes, this is "probably the most important collection of Puritan documents extant," and "while remembering that they are of an *ex parte* nature, and that it is impossible for the scientific historian to accept them indiscriminately, it is safe to say that no

accurate account of the ecclesiastical history of the years 1570-1590 can be written without consulting them."

It is not a book for review, but for record. To say what it contains is all that the student of ecclesiastical history requires.

AMENTET.

Mr. Alfred E. Knight has been known until recently as a botanist. He is now known as a moralist on the war, a poet, and an Egyptologist. So far as we are able to judge he is most as a botanist and least as a poet. His claim to be called an Egyptologist rests as yet on a volume containing an account of the gods, the sacred animals, the amulets and the scarabs of the Ancient Egyptians. To this volume he has given the name of *Amentet* (Longmans; 12s. 6d. net). It is an attractive quarto, bound in purple with a great number of illustrations in the text, a few plates, and a frontispiece in colour. And it is reliable.

That is the main thing. For even so handsome and ornamental a book as this could not be recommended unless it could be trusted to the last discovery. Mr. Knight must have spent many hours and days on this study; he knows best how he got it in together with all his other studies. He has used the available books freely, as he acknowledges, but he has done some thinking for himself, and much judicious condensing.

The gods and sacred animals and the amulets are given in alphabetical order. The list is probably a more complete one than any other book contains—at least the list of the amulets. The scarabs are gathered into groups according to dynasties. We shall quote the account of *Maat*, the cubit amulet.

'*MAAT*, or *Cubit Amulet*. This very rare amulet, which is not even mentioned in Professor Petrie's large work, is a model of the hieroglyphic which has the phonetic value *Maat*, , and which is believed by Budge to represent a sculptor's or carver's tool—probably a chisel. Others think that it may represent an instrument used for measuring purposes—indeed, as the measure of a cubit, whence the application of that name to the amulet. "About the meaning of the word *maat*," says Budge, "there is fortunately no difficulty, for from many passages in texts of all periods we learn that it indicated primarily 'that which is straight,'

and it was probably the name which was given to the instrument by which the work of the handicraftsman of every kind was kept straight. . . . The Egyptians used the word in a physical and a moral sense, and thus it came to mean, 'right, true, truth, real, genuine, upright, righteous, just, steadfast, unalterable,' etc.; *khesbet maat* is 'real lapis-lazuli' as opposed to blue paste; *shes maat* means 'ceaselessly and regularly'; *em un maat* indicates that a thing is really so; the man who is good and honest is *maat*; the truth (*maat*) is great and mighty and 'it hath never been broken since the time of Osiris'; finally, the exact equivalent of the English words, 'God will judge the right' is found in the Egyptian *pa neter apu pa maat* (*Gods of the Egyptians*, i. pp. 416, 417). The meaning of the amulet is thus sufficiently clear. Its extreme rarity has been already noted. The only examples we have met with are the two or three gilded steatite specimens in the British Museum.

A Handbook for students of Psychology, Logic, Ethics, Æsthetics, and General Philosophy has been written by Professor Oswald Külpe of Würzburg, and it has been published in English in one small volume. It is a feat of condensation. Yet the book is perfectly readable and enjoyable. But for that the German professor owes much to his American translators, Instructor W. B. Pillsbury and Professor E. B. Titchener of Cornell. The title is *Introduction to Philosophy* (Allen & Unwin; 6s.). There are just two ways of translating. Dr. Pillsbury and Dr. Titchener have chosen the right way. This is what Professor Külpe meant to say, and it is said in excellent idiomatic English. The translators have enriched the original by adding references to English books.

Messrs. Blackwood have published in a cheap form the Seventh Macleod Memorial Lecture. The lecturer was the Rev. Roger S. Kirkpatrick, B.D., Minister at Yarrow. Its subject is *The Ministry of Dr. John Macleod in the Parish of Govan* (2s. net).

Dr. John Macleod was the leader for many a day, in the Church of Scotland, of what was called the Ritualistic or High Church party. He was a man of great energy, strong convictions, unshakable courage. With full sympathy Mr. Kirkpatrick tells the story of his labours and his rewards.

After the lecture there are printed many interesting appendixes. One of them gives the Order for the Dedication of the Govan Parish Church of St. Constantine. Without the sermon, which is not published, it occupies twenty-three printed pages.

Messrs. Blackwood have published an English translation of *Religion and Science*, a philosophical essay, by John Theodore Merz, the author of *A History of European Thought in the Nineteenth Century* (5s. net). The philosopher has a right to deal with the relation of science to religion, because, when physical science was at its highest and haughtiest, the philosopher was less disturbed than the theologian, and did not a little to open the way to an understanding of the limits of all scientific investigation. If this essay could have been written then it might have made a sensation. It is not only that it is calm; it is also that it is convincing. But it could not have been written then. The scientist had to be allowed to spread himself over the field for a time. He had to find out for himself that in comparison with the universe of thought and action, his own activities and theories were quite narrow and quite impassably confined. Now the philosopher has his chance. And Dr. Merz is the man to take it. He knows what science can do. He knows what science has done. He takes science and religion together to gain what he calls a common-sense view of the universe. And yet he brings out forcibly the fact that there can never be complete harmony between them, because science is for ever changing, whereas religion, even if temporarily disturbed, always reverts to its beginnings, indicating that there is some abiding and unchanging reality at the bottom of things.

What the Roman Catholic Church has done in the past and what it is doing now for *The Memory of our Dead* is told with much learning and enlightened conviction by the Rev. Herbert Thurston, S.J., in a volume with that title issued by Messrs. Burns & Oates (2s. 6d. net). The main matter is of course prayer for the departed, and it is considered on all sides. But that is not the only matter in the book by any means. It contains much folklore; and many curious customs are described and vindicated in it. Among the rest there is an able reply to Sir James G. Frazer, who said that 'the Commemoration of All Souls,

as now recognized by the Catholic Church, is nothing more nor less than an ancient Celtic festival of the departed, which ecclesiastical authority, "being unable to suppress, was at length induced to connive at."

That there is dissatisfaction with the present state of the science of Ethics is evident, and the evidence comes from different quarters of the compass. What is the trouble? There are many troubles. The deepest is the discovery that scientific ethics, which is more directly called metaphysical ethics, is not ethics. That is to say, it is not morality. It has to do with conceptions into which right and wrong as moral choices need not enter. 'There is no reason,' says Mr. Thomas Whittaker, 'why we should call such systems "systems of morality" at all. A code of conduct adapted to promote efficiently the organic life and expansion of an aggregate, but recognising no ultimate ground save a Collective Will, never seemed to me to deserve the name of morality in the proper sense. It might easily be the code of a band of robbers.'

Mr. Whittaker has written a book on *The Theory of Abstract Ethics* (Cambridge: At the University Press; 4s. 6d. net). His purpose in writing it is to show where the shoe pinches and whence relief may come. It will come from acceptance of the ethics of Professor Juvalta. Mr. Whittaker expounds Juvalta's system (it is found in *Old and New Problems of Morality*). But he does more. He carries Juvalta to Kant and back to us, purified and strengthened and made fitter than before for our guide to the life that is sober, righteous, and godly.

A small but precious volume has been added to the series of books on Indian thought which, under the general title of *The Heritage of India*, are being brought out by the Right Rev. V. S. Azariah, Bishop of Dornakal, and Mr. J. N. Farquhar, M.A. It is a selection of poetry and prose (chiefly poetry) from the Buddhist writings, made and introduced by K. J. Saunders, M.A., Literary Secretary of the Y.M.C.A., of India, Burma, and Ceylon. The title is *The Heart of Buddhism* (Humphrey Milford; 1s. 6d. net).

The selection shows that Mr. Saunders has a knowledge of Buddhist literature which very few would lay claim to. But the Introduction is as

scholarly as the Selection—a charming addition to Buddhist interpretation. Mr. Saunders feels the drawing of the Buddha, and confesses it, though he would not for one moment place him beside the Christ.

Professor Alexander Souter has prepared *A Pocket Lexicon to the Greek New Testament* (Oxford: At the Clarendon Press; 3s. net). Already we have Hickie (slightly smaller) and Berry (slightly larger), both excellent. Yet there is room. For Professor Souter has used the new grammars and lexicons which have nearly turned the study of the Greek of the New Testament upside down. And more than that, he has made his book something of a biblico-theological lexicon, to use the long word made familiar by Cremer. We shall best review the book by quoting the note on *πίστις*.

'*πίστις*, (a) *faith, belief, trust*, generally of the leaning of the entire human personality upon God or the Messiah in absolute trust and confidence in His power, wisdom, and goodness. The older meaning, *intellectual conviction* of certain truths, is often present. (In Eph. i 15 [shorter text] *ἐἰς = among*); (b) with the article, *the faith* (in Lk. xviii 8 perhaps *the necessary faith* or *the faith that perseveres*), *the Christian faith*, Ac. vi 7, xiii 8, xvi 5, xxiv 24, Gal. i 23, iii 23, vi 10, Eph. iv 13, Jude 3, 20, etc.; (c) as a psychological faculty, Heb. xi 1; (d) *integrity, faithfulness, trustworthiness, loyalty*, Mt. xxiii 23, Rom. i 17 (?), Gal. v 22, 2 Ti. iv 7; (e) *a guarantee*, Ac. xvii 31.'

'In the year 1879 a book of *Tshi Proverbs* was published by the Basel Evangelical Missionary Society. This work, which was edited by the late Rev. J. G. Christaller, contained some "3,600 proverbs in use among the negroes of the Gold Coast, speaking the Asante and Fante language." From that book a selection of proverbs has been made by Mr. R. Sutherland Rattray, F.R.G.S., F.R.A.I. The proverbs selected have been published in the original language and in an English translation, under the title of *Ashanti Proverbs* (Oxford: At the Clarendon Press; 8s. 6d. net). To the translation Mr. Rattray has added philological and folklore notes, increasing the value of the book not a little thereby, and its value was considerable already. For these Ashanti proverbs are a surprise of wit as well as of wisdom. Clearly

the Ashantis have a wider outlook on life than we have given them credit for. It has been denied that they recognize a supreme deity, even Mr. Ellis asserting that any such idea they possess is a result of missionary teaching. Mr. Rattray shows clearly that the Ashanti idea of a High God is their own. It is very much the same with their proverbs. Some of them may be due to European or Asiatic influence, but the greater part are native. This is one of the proverbs with its explanation:

'Experienced men have a saying, "Leave my legs alone," but you will not hear them saying, "Leave my head alone."

'The following is the explanation given by the Ashantis of this saying. Long ago, when wild animals, lions, hyenas, and leopards, were even more numerous than now, a man, when he lay down to sleep, always took care that his feet and not his head were nearest to the doorway. Thus, if a wild animal got into the hut, it would most probably seize the man's legs, who would then shout "Leave my legs alone"; whereas had his head been nearest the door, and been seized hold of, he would have been unable to shout "Leave my head alone." The proverb means, a man of experience will not put himself in a position from which he cannot extricate himself.'

Here are other proverbs at random:

'When the cat walks about the house carrying his bag, the night animal (the mouse) does not put his hand inside.'

'It is not the greater amount of food that the elephant eats than the duyker that makes it greater in size than he.'

'If the vulture did not wish to come into the house, it would not stand about on the dung-hill.'

'When something gets in your eye, it is your friend who removes it for you.'

'When you have not a cowry shell, then you say that wine is not sweet.'

Under the title of *Christian Mind Healing*, a manual of 'New Thought' teaching has been written by Harriet Hale Rix (Fowler; 3s. 6d. net). For most of us it is difficult to distinguish between New Thought and Christian Science. If we know what Christian Science is, we shall be able in future to make the distinction. For this volume tells us very plainly what New Thought is.

The idea of *Prosperity* (Fowler; 1s. 6d. net)

held by Annie Rix Militz is not the idea once held by Samuel Smiles. Worldly prosperity is not in all the thoughts of a New Thought preacher. It does depend upon the possession of wealth; but then wealth is godliness. How is godliness to be obtained? Not by faith in Christ, not by the working of the Holy Spirit, not by good works, but by right thinking. Get the mind right and the heart will be right. It is the New Thought interpretation of the text, 'If thine eye be single, thy whole body shall be full of light.'

All scoutmasters should add to their manual of directions a little book called *Control* (Heffer; 6d. net). It is written by E. A. Humphery Fenn, and gives the inner ethical rules for scouting.

Dr. Charles Sarolea has written much about the war, and always worthily. As a Belgian, tingling with patriotic indignation, he might be excused if he spoke fiercely against the men who have destroyed his beloved country; but not one vindictive word has ever been uttered by him. He knows that he and his will come to their own again. And now, as a tribute to one of the nations through whom the restitution will be made, he writes a delightful book about *Europe's Debt to Russia* (Heinemann; 3s. 6d. net). It is a book that ought to be sent broadcast over the land. We do not know Russia as Dr. Sarolea does. We have not perhaps the imagination to recognize the difficulties that Russia has had to contend with, or the way in which she has faced and is facing them. Dr. Sarolea gives us eyes to see. For he writes not only out of the fulness of knowledge and sympathy, but also with marvellous command of the English tongue.

The Superman is becoming a nightmare. To get rid of it let us understand what a Superman is. For better knowledge, even though it does not issue in perfect love, often drives out fear. The whole doctrine of *The Superman in Modern Literature* is declared by Leo Berg (Jarrold; 5s. net).

Carlyle seems to have been his creator with his lectures on 'Heroes and Hero-worship.' Carlyle's Superman was the man of might. Then came Emerson, whose Superman was the successful man. Renan and Flaubert followed. Renan's Superman was a child of philosophical theory, pure and simple; but Flaubert's was a product of hate

'The greater hater the greater man—or woman. He wrote to George Sand: 'Ah! if you could only hate!' Goethe and Napoleon both had the Superman idea in their minds, and they found him at home. Then Nietzsche. Nietzsche's is the Superman proper. He gave the name and he gave it its popularity. 'I teach you the Superman. Man is something that is to be surpassed.' 'The Superman is the meaning of the earth.' Thus spake Zarathustra. And after Zarathustra the Deluge.

Leo Berg, however, begins his second part. He pursues the Superman through Immermann, Friedrich Hebbel, Richard Wagner, Dostojewski (whose Raskolnikow is his Superman!), through Ibsen, and comes to August Strindberg. Many names follow, German names mostly, but they do not add appreciably to the Superman's proportions. Leo Berg's conclusion is that 'all this theorising about the Superman is mere dreaming.'

There are few things more hopeful for the future of theology than the undisputed fact that scholarship and evangelicalism are in closer alliance than ever they were before. Here is Dr. A. E. Garvie, Principal of New College, London, and a great scholar, offering us a small popular book on *The Evangelical Type of Christianity* (Kelly; 1s. net). And there are no concessions to 'the modern mind' that weaken the power or diminish the glory of the Cross.

It is a wonder that the Love-feast of the ancient Church has not received more attention in our day. It expressed the spirit of the gospel and it was all in the line of that democratic brotherhood towards which we are struggling. Mr. Keating did issue a useful handbook of materials for a study of the Agape some years ago. Now, however, we have a book, as readable as it is erudite, by a capable Wesleyan which is pretty sure to find its audience and to tell the Christian world wherein the significance of the Agape lay. The title is *Love-Feasts* (Kelly; 5s. net). The author is the Rev. R. Lee Cole, M.A., B.D.

Mr. Lee Cole knows the literature of his subject. In dealing with the New Testament evidence he uses the commentaries with understanding. He is especially, and rightly, drawn to Dr. Knowling's 'Commentary on the Acts of the Apostles' in the *Expositor's Greek Testament*. For Knowling is

undoubtedly the fullest and most instructive, in short, the best of the commentaries on Acts which work on the Greek text, as Rackham is the best of those that use the Authorized Version. Mr. Lee Cole is evidently a steady reader of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. He quotes frequently from Bishop Maclean's article there on the Agape, and calls it 'an able summary in a few pages of the whole history.' He finds parallels to the Christian Love-feast in customs elsewhere described throughout the *Encyclopædia*. And in the last chapter on 'Modern Readoptions of the Agape,' he again refers to the articles dealing with 'Feet-washing' and the like. One of the most interesting chapters is that on 'The Agape in the Catacombs.' But the book is to be read throughout.

Among the universities of America, the University of Columbia holds a high place for the encouragement of original research. Among its many publications is a series of Studies in History, Economics, and Public Law, which has reached the sixtieth handsome volume. Of that volume the second part (published separately) is occupied with the results of research by Maude Aline Huttman, Ph.D., Instructor in History in Barnard College, into *The Establishment of Christianity and the Proscription of Paganism* (P. S. King & Son; 8s. net). There are two divisions; the first division discusses the meaning and extent of Toleration under Constantine; the second records the Laws against Paganism that are found in the Roman Codes.

Miss Huttman is more interested in Toleration than in Christianity. Perhaps it is better to say that she is interested in Toleration as an important element in Christianity. In any case she has no fault to find with Constantine for not being a better Christian, she is well pleased that he was so tolerant an emperor.

The Right Rev. John P. Maud, D.D., Bishop of Kensington, has done all he can do for the belief in fellowship between the living and the dead. He has preached and published a series of sermons on *Our Comradeship with the Blessed Dead* (Longmans; 1s. net). He has also prayed prayers that are not in the Prayer-book, and he has published them. It seems as if the war were to encourage prayers for the departed. But if the

prayers are only for the blessed dead, does that remove the sting? _____

In *Life's Journey* (Longmans; 2s. 6d. net), the Right Rev. Henry Hutchinson Montgomery, sometime Bishop of Tasmania, attacks the doctrine of *The Pilgrim's Progress*; and his attack is heartily supported by the Bishop of London, who writes an Introduction to the book. What is the matter with the Pilgrim? He is too intent on saving his own soul. In Bishop Ingram's words, 'He is so intent on saving his own soul that the poor wife and children are left without a thought; there seems no idea in the story that the people of the City of Destruction could possibly be converted.' And that is not all. He has no sense of the presence of Christ on his journey. To quote the Bishop of London again: 'Christ Himself is never present to the Pilgrim until the end of the journey, and there is no hint of that Sacramental Presence which is the chief comfort of the pilgrim in "life's journey" to-day.'

Do not think that the criticism is offensive. It is a revelation of the shifting of emphasis. To these two bishops, and to many men besides, the emphatic things to-day are the presence of Christ and the living brotherhood into which that presence moulds all the pilgrims on life's journey. But where is the Bunyan who will write the new immortal allegory? _____

Was there a twofold ministry in the early Church? Was there a Charismatic as well as an Institutional ministry? Were there prophets who owed their authority to the possession of spiritual gifts by the side of elders or bishops whose authority was more external, due chiefly to election to office? For some time the study of the early Church had been moving in that direction. Then came the discovery of the Didache. At once Harnack published his conclusions, and supported them by the usual battalions of argument. Since then this has been the favourite doctrine.

It is attacked in force by the Rev. H. J. Wotherpoon, D.D., in a volume of lectures, delightful to read, called *The Ministry in the Church* (Longmans; 4s. 6d. net). Dr. Wotherpoon denies the authority of the Didache. It may be late; it is certainly local. At the best it tells us only what was doctrine and practice in some small side-tracked church which may have been unduly

influenced by Judaism. Its recognition of the Prophet may have been a local and even sectarian peculiarity. In any case it is no evidence for the doctrine of the Catholic Church. With the discredit of the Didache the 'Twofold Ministry' theory disappears. No doubt the Prophet is mentioned in the Acts and Epistles. But he is there not as a ruler. In the lists in which he appears, 'St. Paul is dealing with spiritual principles not with hierarchies of Ministry.'

Under the title of *The Glad Tidings of Reconciliation* (Longmans; 4s. 6d. net), the Right Rev. E. A. Knox, D.D., Bishop of Manchester, has published a volume on the Atonement. It has been to him a surprise and a sorrow that the preaching of the present day passes by the Atonement. He knows the reasons that are given. He has no respect for them. So he resolved to make the Atonement the subject of his third Visitation Charge to the Clergy of the Diocese of Manchester; and when he had delivered his Charge he published this volume.

The practical purpose is never forgotten. The Scripture doctrine is set forth clearly and fairly, without critical disintegration but with knowledge enough of what believing criticism demands. Then the truth is pressed home, its reality, its urgency; and the responsibility of those who being sent to preach the glad tidings of the grace of God, disregard it.

Dr. Knox is much puzzled with the comparative neglect of the doctrine of the Atonement by St. Luke. He thinks it may be due to the fact that St. Luke wrote for Theophilus—a Greek, to whom the Cross was perhaps foolishness. But he prints this note which was sent him by Archdeacon W. C. Allen:

'The omission of reference to the atoning value of the death of Christ in the Acts finds a significant parallel in the fact that S. Luke omits one of the only two passages in the other two Synoptists which assign such a value to the death, viz. "to give his life a ransom for many," and that in some manuscripts there is no reference to the sacrificial-covenant aspect of the death in the words of the institution of the Last Supper, S. Luke xxii. 19b, 20, being omitted by the Western text. This would suggest that the rarity of such teaching in the speeches of S. Paul and S. Peter in the Acts is due to omission by S. Luke.'

The Rev. H. T. Purchas, M.A., once known to us as the author of a book on 'Johannine Problems and Modern Needs,' has been for some time in New Zealand, and has given himself to the study of Church History there. After feeling his way with a book on 'Bishop Harper and the Canterbury Settlement,' he has written *A History of the English Church in New Zealand* (Sampson Low; 7s. 6d. net).

It is offered in a handsome illustrated volume. The style rises to the dignity of history, and yet escapes the dullness of much dignity, being full of local colour and occupied with everyday life. Above all, Mr. Purchas is interested in persons. Far from confounding history with biography, he nevertheless recognizes that the maker of history is the personality, the man who had initiative and enterprise. The gifts of the great man were given to this end. Mr. Purchas never overlooks the man or misses the significance of his gift.

The Rev. J. P. Struthers, M.A., contributed to his magazine, *The Morning Watch*, a long series of short papers on girls' names. The papers have now been published in book form with the title *What is thy Name?* (Greenock: M'Kelvie; 3s. 6d. net). They appear with the original illustrations—which are original.

One example will whet the appetite for the rest: 'Nathaniel Hawthorne, the American writer, gave his first child, born March 3, 1844, the name UNA, taken from Spenser's *Faerie Queene*. "As to her name," wrote a friend, "I hardly know what to say. At first it struck me not quite agreeably, but on thinking more of it I like it better. The great objection to names of that class is that they are too imaginative. If your little girl could pass her life in playing upon a green lawn, with a snow-white lamb with a ribbon round its neck, all things would be in a 'concatenation accordingly'; but imagine your wife saying, 'Una, my love, I am ashamed to see you with so dirty a face'; or, 'Una, my dear, you should not sit down to dinner without your apron.' Think of all this before you finally decide."

'The story of her life is a very touching one. After her father's death she became engaged to a young American writer of great promise. His health being delicate, he set out on a voyage to the Sandwich Islands. He died on the passage. A lady wrote to her announcing the news. "The

letter came one afternoon," says a friend, "when we were all sitting in the library. She began to read, but after a moment quickly turned over the page and glanced on the other side. 'Ah—yes,' she said slowly, with a slight sigh. She made no complaint, nor gave way to any passion of grief, but she seemed from that hour to relinquish the world along with her hopes of happiness in it." She continued to devote herself, as she had done for some years previously, to the upbringing of orphan and destitute children. But before the end of the year her dark auburn hair had become quite grey. She died soon after, near London, in 1877."

Those who have even the slightest interest in Egyptology—and every one has some interest in Egypt—who has an interest in the Bible—should subscribe for *Ancient Egypt* (Macmillan; 2s.). It is edited by a man who has vitality enough in himself to impart vitality to every page—Professor Flinders Petrie. The current quarterly part has not a dull or insignificant line. It contains the first portion of a most instructive article on 'The Egyptian Elements in the Grail Romance,' a survey of recent 'French and Italian Egyptology,' an account of 'The Grenfell Collection of Scarabs' with three plates of illustration, a note on 'The End of the Hittites,' by Professor Flinders Petrie, and many reviews.

No book by Miss Jane Addams is ever overlooked in the United States. It is time we had discovered her. She writes on Politics, on the duties of States, on Peace and War. Her latest book is *Newer Ideals of Peace* (Macmillan; 2s. net). The last chapter is entitled the 'Passing of the War Virtues.' This is its conclusion: 'The International Peace Conference held in Boston in 1904 was opened by a huge meeting in which men of influence and modern thought from four continents, gave reasons for their belief in the passing of war. But none was so modern, so fundamental and so trenchant, as the address which was read from the prophet Isaiah. He founded the cause of peace upon the cause of righteousness, not only as expressed in political relations, but also in industrial relations. He contended that peace could be secured only as men abstained from the gains of oppression and responded to the cause of the poor; that swords would finally be beaten

into plowshares and pruning-hooks, not because men resolved to be peaceful, but because all the metal of the earth would be turned to its proper use when the poor and their children should be abundantly fed. It was as if the ancient prophet foresaw that under an enlightened industrialism peace would no longer be an absence of war, but the unfolding of world-wide processes making for the nurture of human life. He predicted the moment which has come to us now that peace is no longer an abstract dogma but has become a rising tide of moral enthusiasm slowly engulfing all pride of conquest and making war impossible.'

Many men and most preachers have attempted to say something helpful about *Our Fallen Heroes and their Destiny*, but nobody that we know of has been more definite or more elaborate than Robert P. Downes, LL.D. (Horace Marshall; 1s. net). He has swept through the Bible and the relevant Christian literature, writing clearly and quoting copiously. And on the whole we do not know that there is a better book to be found for the lifting up of the heart.

The war is said to have given birth to the prophet as well as to the interpreter of prophecy. The prophet has done nothing for us. Will the interpreter be of greater service? Will the Rev. G. Harold Lancaster, M.A., F.R.A.S., Vicar of St. Stephen's, North Bow, London, be able to bring the prophetic scriptures into touch with the present war, and that for instruction in righteousness? Certainly in his book on *Prophecy, the War, and the Near East* (Marshall Brothers; 6s.), he has done his best. And it is almost uncanny the way he gets events and texts to agree together. Beyond most prophetic interpreters he is careful of the great principles, especially the great ethical principles, of God's government of the world.

A translation has been made into English of a book by Professor A. O. Meyer of Rostock on *England and the Catholic Church under Queen Elizabeth* (Kegan Paul; 12s. net). The translator is the Rev. J. R. McKee, M.A., of the London Oratory.

It is a most unusual thing for a book of ecclesiastical history written by a Protestant to receive the imprimatur of the Roman Catholic Church. The translator admits that Dr. Meyer's work con-

tains 'views which a Catholic historian would reject, and passes over considerations which he would emphasize.' These differences, however, are outweighed by the fact that Professor Meyer takes the same view of the Reformation which English Roman Catholic historians have taken, from Dodd to the present day.

The translator has done his work most skilfully. And as Dr. Meyer revised and improved it, the English edition is better than the original.

There is no more puzzling phenomenon in human life than the antagonism between religion and morality. The more religious the less moral; the more moral the less religious—it is an experience as undeniable as it is disconcerting. There is no such antagonism in Christ. The closest walk with God is united to the most active life of goodness among men. And it is Christianity alone of all the religions in the world that unites the two easily and perfectly. Wherever there is religion without morality, or morality without religion, Christ is partially and badly apprehended.

Confucianism is morality without religion. And clearly enough the more the morality, the less the religion. We do not go to Confucius to learn of man's relation to God, we go to learn of man's relation to man. A study of *The Ethics of Confucius*, as made by Miles Menander Dawson (Putnam; \$1.50 net), is a study of Confucianism.

There is no better study. Mr. Dawson, following the plan of Confucius himself, presents the ethics of Confucius under great divisions, such as 'What constitutes the Superior Man?' 'Self-development,' 'The Family,' 'The State'; and then under subdivisions, such as Moderation, Righteousness, Earnestness, Humility, Aspiration, Prudence—all these and more being under self-development; and makes appreciative or critical comment on each saying as he records it. These comments bring the sage's words into relationship and make the book one that can be read comfortably from beginning to end.

If there are Protestants who desire to know how the history of the Church appeals to a capable and candid Roman Catholic, they could scarcely do better than read *The Story of the Catholic Church*, by the Rev. George Stebbing, C.S.S.R. (Sands; 6s. net). It will be all the more instruc-

tive that it has not been written for Protestants. Not that 'those who were not saints' would then have been called saints, for Mr. Stebbing has the conscience of a responsible and reliable historian. He has striven to prevent the scandal from appropriating the best place in his canvas: but he has not kept it out; for he finds throughout the history of the Church 'the perennial human element, always alive, always exerting its power, and sometimes almost frustrating, as far as human action can, the purpose of what is divine.'

Mr. Stebbing's style is no surprise of felicity, but it is clear and consecutive. This is what he says about Modernism: 'Besides the conflicts which Pius x. had to engage in with now one and now another of the secular powers of the world, he had to engage in an internal struggle as well. This concerned the safeguarding of the Faith from the assaults of an insidious heresy, which received and to some extent accepted the name of Modernism. This system of teaching, whose spirit may be said to consist in explaining away Christian dogma in such a way as to make it accord with the dominant speculations of modern thought, extends its branches in so many directions that it would be impossible to enounce its tenets in a few words. Suffice it to say that with unerring foresight the Sovereign Pontiff saw with alarm that its propagation would mean the adulteration and final destruction of that Apostolic Faith of which he knew himself to be the chief guardian on earth. Once assured of this, he struck at the error with vigour and precision, especially by the decree *Lamentabili* of the Holy Office issued on the 4th of July, 1907, and by the encyclical *Pascendi* on the 8th of the following September. These and various other pontifical pronouncements met of course with much opposition on the part of those who were infected with the errors condemned; but, as far as can be judged at the present time, it seems remarkable how quickly the action of the Pope has produced the effect he aimed at, of guarding the weak, drawing back those in danger of mistake, and unmasking the underground plans of the real enemies. Alongside of the real danger there seems for a time to have sprung up an exaggerated fear of error, which fancied it could detect Modernism even in the writings of orthodox writers, whose methods or views seemed to differ from its own. But with the withering of the real

error, the prevalence of these undue fears seems also to have passed away.'

The late Master of the Temple, the Rev. Henry George Woods, D.D., has not left behind him the reputation for preaching that belongs to his predecessors, Canon Ainger and Dean Vaughan; but the volume of sermons now issued and edited by Mrs. Margaret L. Woods, contains as much clear thinking and courageous speaking as any volume which those great preachers ever published. Its subjects are varied; but the war is present in most of the sermons, and it is the war that requires the clearness and the courage. The first sermon strikes the note, and no sermon following it is out of harmony. Two texts are chosen: 'Of thy goodness slay mine enemies' (Ps 143¹²), and 'I say unto you, Love your enemies' (Mt 5⁴⁴). He says: 'I have taken for my text two passages of scripture, which are not really contradictory, though they may seem at first sight somewhat opposed. To the modern sentimentalist the Psalmist's prayer to God to slay his enemies no doubt seems crude and bloodthirsty. Good religious people sometimes doubt whether such a prayer is justifiable. But why not, when you are at war? What else do you mean when you pray to God for victory?' And in one of the latest sermons he says the same: 'Some people ask, "Is it right to pray for victory." We may answer, "If it is right to work for victory, it is right to pray for victory." Everything depends on the righteousness of our cause.' The title of the book is *Christianity and War* (Scott; 3s. net).

In *The Test of War* (Scott; 2s. 6d. net), the Rev. James Plowden-Wardlaw, M.A., does his best, in nearly every sermon, to show the good (if not the glory) that there is in war. 'Think,' he says, 'of the self-control throughout every class, which a titanic world-struggle like this necessitates; and can you doubt that righteous war, imposed by the decree of unavoidable Providence, provides the finest spiritual tonic that human experience can desire, and casting out all that is bad or of ill report, sanctifies the national life to its glory and lasting benefit.' But he hopes this war will be the end of war. For he is much torn with the cruelty of it. 'When,' he says, 'we are appalled by poems of hate translated in the papers, it is pleasant to reflect that in the German Army there

are thousands of good home-loving men, victims of the ambitions of the unscrupulous government of military Prussia. In the paper some time ago there was a pathetic story of a letter found upon an elderly German, who was killed. "There he lay dead," says one who was present, "crimson in face, and foaming at the lips. It was a good face, strong, and kindly. The poor man's tunic was already open, and as some more buttons were undone, a letter fell out. It was a letter from his wife, an ordinary letter, yet doubly dear to him in the battle-field in his extremity. 'My dearest Heart,' writes the lonely wife somewhere in Germany to her husband fighting on the frontier: 'My dearest Heart, when the little ones have said their prayers and prayed for their dear father and have gone to bed, I sit and think of you, my love. I think of all the old days, when we were betrothed, and I think of all our happy married life. Oh, Ludwig, beloved of my soul, why should people fight each other? I cannot think that God would wish it.' My brethren, that poor wife and mother will never see the beloved partner of her life again. He was a victim of a swaggering military caste."

Child Study and Child Training (Scribner; \$1 net) is a book for parents. The author is William Byron Forbush, President of the American Institute of Child Life. Much has been done for the education of the child; the education of the parent has been comparatively neglected. This book will go some way towards atoning for the neglect. Every aspect of the training of children is discussed, and with considerable fulness, for it is a volume close-packed with thought and containing scarcely a superfluous word. No doubt it is good for teachers who are not parents; but it is especially required by and especially fitted for parents. The most disregarded part of the parent's duty is the training of the imagination. How many parents know what the imagination is? How many train it scientifically?

The 'Trench Booklets' (Simpkin; 6d. net each) contain short quotations from the literature of the world. Each volume's quotations are appropriate to its title. The titles are *Prayers and Thoughts for the Trenches*, *Fight for the Right*, and *For King and Country*.

One man writes of one phase or feature of the

war, and another man writes of another. Mr. Edmund Candler, in *The Year of Chivalry* (Simpkin; 5s. net), describes the extraordinary variety of persons and nationalities whom the war has caught in its cruel embrace. He begins by showing us a hotel in Boulogne, its incessant babble, its unresting movement, its inmates of all colours and conditions. Then he carries us to the front with William Mobbs, a London barber, who did his bit handsomely though he was not named in the dispatches. Thereafter we are introduced to Sikhs, Hindus, Ghurkas, Muhammadans, Frenchmen, Belgians, Senegalis, and what not. Every individual is a type; every incident is the war; and all is vividly real and bewildering.

An exposition of the seventeenth chapter of St. John's Gospel, very useful for meditation, has been published by the Rev. G. H. Whitaker, Rector of Souldern, under the title of *The Father's Name* (S.P.C.K.; 6d. net).

A new and cheaper edition of *Captains and Comrades in the Faith*, by the Archbishop of Canterbury, has been published by the Society for Promoting Christian Knowledge (2s. 6d. net). The book was published in 1911 by Mr. Murray. The new edition contains a portrait.

The Religion and Worship of the Synagogue, by W. O. E. Oesterley and G. H. Box, issued some years ago, is the authority on its subject in English. But it is a large and expensive volume. A popular book on the same subject has been written by S. C. Kirkpatrick, S.Th. Its title is *Through the Jews to God* (S.P.C.K.; 2s. 6d. net). It is not a boiled-down Oesterley and Box. It is written with knowledge and independence. Being written for popular enjoyment, it is well illustrated.

Dr. F. R. Montgomery Hitchcock's new book on *St. Patrick and his Gallic Friends* (S.P.C.K.; 3s. 6d. net) consists of two parts. The first part describes St. Patrick; the second describes his Gallic friends. The book has been written 'to remind all whom it may concern of the time when Gallican bishops came over to help the British Church in its difficulties, and when Gallican bishops educated, trained and consecrated a bishop who was afterwards universally regarded as the National Saint of Ireland.' And that is a

good purpose. Those Gallic, that is French, friends we now have, let us grapple them to us with all the hooks of steel we can find. If we can include the religious hook, that is better than all. But Dr. Montgomery Hitchcock has done more than he promises to do. He has written a scholarly sketch of St. Patrick's life, and he has shown how great was the influence on his character and career of his friendships.

The Rev. Ernest Hedger, M.A., Vicar of Coxwold, York, asked Archdeacon W. H. Hutton to introduce his little book of sermons called *A Village Lent and Easter* (S.P.C.K.; 6d. net). Dr. Hutton has done so. This is what he says: 'It would be quite a mistake to think that it is easier to preach in the country than in the town. It needs just as much pains, and thought, and patience. I have heard a great many sermons in the country: I have often heard country folk criticise them; and their criticisms and mine, when just, have always been on the same point. The preacher had not taken enough pains. More pains would make sermons shorter, clearer, more full of the preacher's own faith (and less of his fads), and more likely to cause faith in others. Country people enjoy no more than town people repetitions of the same thought in other words, or the use of two words where one will do. They don't like being talked at or talked down to. They like to hear, plainly told, the message of God to man as He has revealed it to the man who speaks to them. Now this, I think, is just what we get in these sermons. The preacher says exactly what he means, he says it clearly, and he does not repeat it.' That is well said, and one is glad that Dr. Hutton has said it. The book deserves his warm approval.

The Rev. C. R. Ball, M.A., Hon. Canon of Peterborough, has taken St. Luke's account of St. Paul's voyage to Rome in the Book of Acts and made it illustrate some special aspects of life. The title is *The Voyage of Life* (S.P.C.K.; 1s. 6d. net). The man who can do this well must have peculiar gifts. It will be a surprise to many to find how readily in Canon Ball's hands the narrative falls into ethical and religious doctrine. In the chapter on 'The Lee Shore,' Canon Ball offers an appropriate encouragement to economy. In the narrative of 'The Euraquilo and the Syrtis' he finds an

equally appropriate lesson on the right use of sudden calamities and great crises in life. 'Undergirding the Ship' suggests the place and value of friends; and 'Lightening the Ship,' the place and value of possessions. Take this paragraph from the last-named chapter: 'These thoughts can hardly fail to prompt the question as to how far the principle that possessions are not necessarily sources of spiritual power, while poverty has been the source of spiritual strength, applies to our own branch of the Church. The endowments which the Church of England possesses have been given in God's providence, and therefore are not to be lightly thrown away. Yet is it not only too probable that we attribute to them a power far in excess of that which they actually possess? Would their removal necessarily mean in the long run a real loss, a permanent spiritual set-back? When we remember the amount of solid work which our Nonconformist brethren have achieved, and the spiritual power which they have exercised through their respective societies without any endowments, we can but admire their self-sacrificing zeal, and strive to imitate their example.'

By means of letters addressed first of all to a woman who has given her husband to the war and to death, 'The One who Looked on' offers wise counsel and sincere sympathy to the sons and daughters of affliction everywhere. If there is an education in endurance this book is fit to be the teacher. The title is *Who dies if England Live?* (Elliot Stock; 1s. net).

Mr. Stockwell has issued the first volume of a series of cheap books for distracted sermon-makers, to be called *Sermons in Brief* (2s. net). They seem to be original, and they are distinctly better than the 'skeleton' we have become so shy of.

Another new series issued by Mr. Stockwell is 'The Church Pulpit,' of which the first volume has been written by the Rev. G. M. Argles, M.A., Canon of York. Its title is *Family Life* (2s. 6d. net). The sermons are short and go direct to their mark—the encouragement of practical Christianity. No time is spent on exegesis or theology. 'This *do*, and thou shalt live,' is the urgent message of every sermon.

It is a distinct encouragement to every lover of his country and his God to find a philosophical

scholar like Dr. H. R. Marshall expressing the belief that war may be ended if we will, and that there is good evidence now that we mean to end it. The great difficulty is the existence in man of the fighting instinct. That must be diverted into beneficent channels. All opportunities for its encouragement must be avoided, even to the length of discouraging football. And we must not preach in favour of war. 'No one,' he says, 'who believes thoroughly in the immorality of war can have failed to have been shocked, as I was, on

Sunday, the 30th day of August last, when I heard a member of the clergy of the Protestant Episcopal Church open the reading of the Psalter appointed for the day with the terrible words, "Blessed be the Lord God who teacheth my hands to battle, and my fingers to fight." These words were written by a man of deep religious feeling, but one who had not gained any conception of the immorality of war—one whose God was a God of war.' The title of the book is *War and the Ideal of Peace* (Unwin; 4s. 6d. net).

'Her that kept the Door.'

BY LADY RAMSAY, EDINBURGH.

THROUGH information kindly given to my husband by Mr. MacLean, Christ's College, Cambridge, and Professor Burkitt, I am able to supplement my previous note on the above. The example which they cite is so instructive about the customs of the country and the arrangement of the house in Palestine that I venture to describe it at some length.

In the Second Book of Samuel, chap. 4, is related the tragic story of the assassination of Ishbosheth, son of Saul, and natural heir to the throne of Israel.

Ishbosheth had in his service two brothers, Rechab and Baanah, sons of Rimmon, captains of bands, who, in order to gain the favour of David, determined to assassinate their master.

The incidents of the story imply that the season was harvest-time, the hottest part of the year, and the two assassins chose the hour immediately after noon, when their intended victim, overpowered by the warmth, would, according to custom in hot climates, have retired to sleep in the darkness and comparative coolness of an inner chamber. The hottest hours of the day were also the quietest. It was a time when the absence of visitors, on business or otherwise, might be safely counted on. Although Ishbosheth himself was asleep in his chamber, probably most of his household and certainly all possible outdoor workers would be in the harvest fields. Practically there was but one person likely to be awake and in a position to interfere with the entrance of the assassins to the house—and that was the door-keeper. The

woman who kept the door might perhaps doze at her post, but she would assuredly not retire into an inner chamber to indulge in a siesta. How, then, did the two treacherous captains manage to elude her?

Harvest-time anywhere is an interesting and happy season. It is specially so in Eastern countries, and when the harvest is a heavy one every man, woman, and child within reach takes part in the work, the threshing and winnowing of the crops being done on the harvest fields. In the latter operation the grain is thrown up into the air so that the light chaff is carried away a short distance by the wind, while the heavy grain falls back to the ground. It is necessary, therefore, to take advantage of every suitable breeze.

The story as told in the Septuagint says that 'she who kept the door' (ἡ θυρωρός—the same word used by John—'one who looks after the door,' here marked as feminine by the article) was busy 'winnowing wheat.' Her duty as door-keeper was for the time being at a standstill. It was harvest-time, when every one who possibly could was expected to give (and gave) a hand with the work. The door-keeper was doubtless an active, capable woman. There was nothing doing at the door. She would perhaps keep within hearing of a knock or call, and it was sheer waste of valuable time to sit there doing nothing while she missed all the pleasure of the harvesting. So off she went to 'winnow wheat' with the others.

In the Bible the story, while substantially the same as that of the Septuagint, makes no mention

of the door-keeper. The assassins are said to have come 'into the midst of the house as though they would have fetched wheat.' Thus if their entrance were questioned they had their excuse ready; but as they apparently met with no obstacle it is reasonable to suppose that the door-keeper—who would in ordinary circumstances have been there to question or to bar their entrance—was, as the Septuagint informs us, not at her post but engaged elsewhere. It is possible that in the circumstances she expected wheat to be brought into the house, and therefore, when she went away, left the door open. The repetition in v.⁷ of the Bible story seems to imply that two versions of the incident have been there used. These, however, in no way contradict each other, the repetition merely adding fuller details.

Subjoined is a comparison of the incident as related in the Septuagint (Sir L. C. L. Brenton's translation) and in the Bible.

SEPTUAGINT.

2 Kings 4.

5 And Rechab and Baana the sons of Remmon the Berothite went, and they came in the heat of the day to the house of Jebosthe, and he was sleeping on a bed at noon.

6 And, behold, she that kept the gate was winnowing wheat, and he slumbered and slept: and the brothers Rechab and Baana

7 went privily into the house: and Jebosthe was sleeping on his bed in his chamber: and they smite him, and slay him, and take off his head: and they took his head, and went all night by the western road.

BIBLE (R. V. American).

2 Samuel 4.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, as he was taking his rest at noon.

6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him in the body: and Rechab and Baanah his brother escaped.

7 Now when they came into the house, as he lay on his bed in his bedchamber, they smote him, and slew him and beheaded him, and took his head, and went by the way of the Arabah all night.

'The disciple, which was known unto the high priest, spoke to the keeper of the door, and brought in Simon. When the handmaid of the doorkeeper saw Simon, she said unto him, Art thou not also one of this man's disciples?' My husband thinks that this is one of the passages which were modified with the intention of doing away with the evidence of the importance of women. This matter is discussed by him in his *The Church in the Roman Empire before A.D. 170*, p. 161, and here I may quote a longer note on the subject.

'In Ac 17¹² the Western Text transforms "not a few of the Greek women of the aristocracy and of men" into "of the aristocratic Greeks men and women in numbers." It was considered unbecoming to put women before men, and the order was reversed; but Luke mentions first the ladies of the aristocracy and then men in general. The Western Text confines Paul's converts to the aristocracy, men and women alike, which is unthinkable. Moreover, εὐσχήμων is restricted to women in Ac 13⁵⁰ (though Matthew uses it about Joseph of Arimathea); and this usage is perhaps Lukan. In 18²⁶ Priscilla and Aquila are put in the opposite order (though the most interesting fact about them is that Priscilla was for some reason more important in the estimation of the world or the Church). In 18¹ a subtle innuendo is produced by changing "and Priscilla his wife" into "with Priscilla his wife." In 17³⁴ the sole motive for cutting out Damaris in D seems to be that there was some reluctance to mention her so prominently on the same level with Dionysius the Areopagite; she was therefore merged in "some others." These changes are not all accepted in Blass's Western Text, nor are they all found in every one of the scanty and generally fragmentary authorities for that Text. But the truth is that there was no Western Text; there was only a Westernizing tendency. The old Syriac reading of Jn 18¹⁶ stands in the same category as these. All of them began in the same Asiatic and especially Syrian surroundings. It was in the process of translating that closer scrutiny was applied to the New Testament; and the translators were struck with the real or apparent difference of statements in the different Gospels. The hand of modification was heavy on this episode in John; it was shifted about and verses were interchanged, with the evident hope of doing away with the differences between it and the Synoptic Gospels. Hence it is

I am indebted also to Mrs. Lewis, Ph.D., of Cambridge, for pointing out to me that the old Syriac translation of the Gospels which she and Mrs. Gibson found at Mt. Sinai reads in Jn 18^{16, 17}:

in the Syriac and still more in the old Latin versions that the chief support of the Western Text lies.'

If the reference to a woman doorkeeper in John were the only one known, the Syriac translation cited by Mrs. Lewis might be held to disprove the contention that it was customary for women to occupy such a position; but the evidence quoted

from 2 Samuel places it quite beyond doubt. The doorkeeper of the king's house was a woman. The post was one of the greatest importance, for the king's very life was in her hands. It may be taken for granted, therefore, that she would be a person come to years of discretion and one regarded as trustworthy and competent.

The Last Judgment.

BY THE REV. WILLIAM WATSON, B.D., OYNE.

IN the O.T. the Judgment is usually regarded as consisting in the punishment of the faithless Israelites at the hands of their heathen neighbours or by the powers of nature; or in the deliverance of repentant Israel through the overthrow of the heathen oppressors. In Daniel, however, we find the beginnings of the conception of the Judgment as forensic, a conception which was further elaborated in the uncanonical Scriptures, and appears with some prominence in the N.T. It is interesting to trace the growth and ramifications of this conception, and in this article an attempt is made to do so.

The uncanonical books with which we are here chiefly concerned are 1 Enoch, Jubilees, 2 Enoch, 4 Esdras, and 2 Baruch. The last two belong to the closing years, and 2 Enoch to the early years of the first century A.D.; the first two to the second century B.C., or the early years of the first.

In the Last Judgment the Judge is either God or the Messiah, in Christian books very frequently the latter. There are also sometimes assessors or witnesses. When the time to pass sentence comes it is frequently said that the books containing the deeds or names of righteous and wicked are opened, and all the secrets of men are revealed.

(a) *God as Judge*.—God sits on the throne of Judgment. 'The Head of Days . . . seated Himself upon the throne of His glory' (1 En 47³ 60²; cf. Dn 7⁹, Rev 20¹¹). 'The Most High shall be revealed upon the throne of Judgment' (4 Es: 7⁸³); which is a great white throne (Rev 20¹¹), like fiery flame (Dn 7⁹; cf. 1 En 50⁴), the wheels of which are like burning fire (Dn 7⁹), and before which a fiery stream comes forth (Dn 7¹⁰; cf. Ps 50³ 97³).

Before this throne the persons to be judged

stand. In Revelation the seer saw the dead, small and great, *stand* before God (Rev 20¹²). Enoch saw the seventy shepherds of God's sheep *stand* before God to be judged (1 En 90²³; cf. Wis 5¹). Some at least of the accused are *bound*. This, *e.g.*, is the case with the seventy shepherds (1 En 90²³; cf. Bar 40¹). And some, well knowing the fate that is in store for them, are of downcast countenance: 'The sinner is burnt up by his own heart, and cannot raise his face to the Judge' (T. J. 20⁵); the faces of sinners 'shall be covered with shame' (1 En 97⁶; cf. 1 Jn 2²⁸).

(b) *The Messiah as Judge*.—Like God, the Messiah sits on the throne of Judgment. On it He is placed by God Himself: 'The Lord of Spirits placed the Elect One on the throne of glory, and he shall judge . . .' (1 En 61⁸). The Messiah's throne is at the same time God's throne: 'The Lord of Spirits seated him on the throne of *His* glory' (1 En 62²); 'The Elect One shall in those days sit on *My* throne' (51⁸).

Though the throne is God's, it is also the throne of Messiah's glory: 'The kings and the mighty . . . shall see . . . how he sits on *the throne of his glory*' (1 En 62³); 'see that Son of Man sitting on *the throne of his glory*' (62⁵). 'For that Son of Man has appeared, and has seated himself on *the throne of his glory*' (1 En 69²⁰; cf. 69²⁷, Mt 19²⁸ 25³¹).

As before God's, so also before the Messiah's throne of Judgment, the persons to be judged *stand*: 'There shall *stand up* in that day all the kings and the mighty . . . and they shall see and recognize how he sits on the throne of his glory' (1 En 62³); 'We shall all *stand* before the judgment seat of Christ' (Ro 14¹⁰). At the sight of

their Judge the wicked 'shall be downcast of countenance, and pain shall seize them' (1 En 62⁵).

As Judge the Messiah judges evil angels and men, the works of the wicked and the works of the righteous. 'Ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of the Lord of Spirits' (1 En 55⁴). He shall judge the deeds of sinners, 'shall try their works' (1 En 45³), 'shall judge all the works of the holy above in the heaven' (61⁸).

His sentence is immediately carried out: 'The word of his mouth slays all the sinners, and all the unrighteous are destroyed from before his face' (1 En 62²; cf. 69²⁷⁻²⁹); 'He shall destroy them without labour by the Law which is compared unto fire' (4 Es 13^{37f.}). Sometimes the execution of the sentence is entrusted to angels: 'He will deliver them (the kings and the mighty) to the angels for punishment, to execute vengeance on them' (1 En 62¹¹; cf. Mt 13^{41f. 48f.}).

(c) *Officers, Assessors, and Witnesses at the Judgment.*—Innumerable hosts minister to God as He sits on His throne of Judgment (Dn 7¹⁰, 1 En 47³ 60²). Archangels, in one case at least, bring the persons to be judged (1 En 90²¹). For the assessors thrones are placed (Dn 7⁹; cf. Rev 20⁴).

The witnesses are angels, the powers of nature, animals, and the hearts of men themselves. To the sinners Enoch predicts, 'From the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins' (1 En 100¹⁰; cf. v. 11). 'Woe to you, ye sinners, who live on the mid-ocean and on the dry land, whose remembrance is evil against you' (97⁷). 'Light and darkness, day and night, see all your sins' (104⁸). As to the righteous, 'the angels remember them for good before the glory of the Great One' (104¹). The animals also bear witness as to their treatment by men on earth: 'Beasts will not perish, nor all souls of beasts which the Lord created, till the great Judgment, and they will accuse man, if he feed them ill' (2 En 58⁶).

Men's hearts also bear witness for or against them. To the sinners Enoch says, 'Your hearts convict you of being sinners, and this fact shall be a testimony against you for a memorial of (your) evil deeds' (1 En 96⁴). Judah says to his children, 'There is no time at which the works of men can be hid; for on the heart itself have they been

written down before the Lord' (T. J. 20⁴). 'Every one of us shall give account of himself to God' (Ro 14¹²). The ungodly 'shall come, when their sins are reckoned up, with coward fear; and their lawless deeds shall convict them to their face' (Wis 4²⁰).

The Messiah too may bear witness, just as Jesus will acknowledge or disown (Mt 16²⁷, Lk 12^{8f.}, Rev 3⁵): 'My Messiah will convict him (the last leader) of all his impieties, and will gather and set before him all the works of his hosts' (2 Bar 40¹). There is also a sense in which God Himself is both accuser and Judge (*Pirke Aboth*, 4²⁹).

The condemned are removed by angels: 'They (the angels of punishment) brought the kings and the mighty, and began to cast them into this deep valley' (Gehenna, 1 En 54²); 'Mine eyes saw all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off' (41²; cf. 62¹¹ 63¹, Mt 13^{40ff.}).

(d) *Weighing in the Balance.*—The well-known feature of Egyptian religion, judging by weighing in the balance, is not unknown. In the O.T. we are told that the Lord weighs the spirits (Pr 16²); and in connexion with the Last Judgment it is said that the actions of men in general are weighed: 'The actions of men are weighed in the balance' (1 En 41¹); 'All these things will be laid bare in the weighing scales . . . on the day of the great Judgment' (2 En 52¹⁵; cf. Job 31⁶, Dn 5²⁷, 4 Es 3³⁴); 'The Elect One . . . shall judge all the works of the holy . . . and in the balance shall their deeds be weighed' (1 En 61⁸); 'Before man was, a judgment-place was prepared for him, and a measure and a weighing-scale, in which man will be proved, and they are there already prepared' (2 En 49^{2b}).

(e) *The Books Opened.*—With some frequency we meet with 'heavenly books' containing the names and deeds of righteous and wicked, which are opened at the Judgment.

In these books are recorded the deeds of men in general (1 En 81²⁻⁴, 2 En 19⁵, *P.A.* 2¹ 3²⁰, Rev 20¹²), the works of the righteous (Jub 30²³, 2 Bar 24¹), as well as the sins of the wicked (1 En 81⁴ 98^{7f.} 104⁷, 2 Bar 24¹). 'Blessed is the man . . . concerning whom there is no book of unrighteousness written' (1 En 81⁴). Records are kept by angels (1 En 104¹, 2 En 19⁵), by Michael (1 En 89^{61f.} 90¹⁷), by Enoch (Jub 4²³ 10¹⁷, 2 En 40¹³, etc.). At the Judgment the books contain-

ing the sins of men will be read (1 En 90^{17, 20} 97⁶, 2 En 52¹⁵, 2 Bar 24¹), and the books of righteous deeds will be opened: 'The books shall be opened in which are written the sins of all those who have sinned, and again also the treasures in which the righteousness of all those who have been righteous in creation is gathered' (2 Bar 24¹).

There are also books containing the names of the righteous and the wicked, or from which the names of the latter are excluded or blotted out. The names of the righteous are written in heaven: 'Your names (ye righteous) are written before the glory of the Great One' (1 En 104¹); Abraham 'was recorded on the heavenly tablets as the friend of God' (Jub 19⁹; cf. 30²⁰, Lk 10²⁰, He 11²³). The righteous are enrolled in the book of memorial of life (*Test. XII. Patr.* ii. 59), recorded in 'the book of life' or 'of the living' ([Dn 12¹] Ph 4³, Rev 3⁵ 21²⁷). This 'book of life' will be opened at the Judgment: 'The Head of Days . . . seated Himself upon the throne of His glory, and the books of the living were opened before Him' (1 En 47⁸; cf. 4 Es 7³⁵, Rev 20¹²).

In like manner the names of the wicked are written in 'heavenly tablets' or recorded in 'the book of destruction.' In one view they are not to be found in 'the book of life' (Jub 36¹⁰, Rev 13⁸ 20¹⁵); but in another they shall be destroyed (Jub 30²²), or blotted out of 'the book of life' (1 En 108³; cf. Rev 3⁵, *Test. XII. Patr.* ii. 60), blotted out of the holy books (1 En 108³; cf. Jub 36¹⁰): 'If they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed' (Jub 30²²).

(f) *The Judgment an Inquisition.*—The Judgment is an inquisition. All the deeds of men, even the most secret, will be inquired into. Secret sins in thought, word, and deed will be searched out and examined. The righteous will be separated from the sinners, and receive their due meed of praise. The wicked will be rebuked and consigned to punishment.

'That day is prepared . . . for sinners an inquisition' (1 En 60⁶; cf. Wis 3^{8, 6, 8}, Mt 22¹⁻⁴), but 'for the elect a covenant' (1 En 60⁶); 'when the secrets of the righteous shall be revealed and the sinners judged' (38³). 'The Elect One . . . shall

judge all the works of the holy above in the heaven . . . their secret ways according to the word of name of the Lord of Spirits' (61^{8f}). 'Deeds of righteousness shall awake, and deeds of iniquity shall not sleep' (4 Es 7³⁵).

The deeds of men shall 'be inquired into by God the just Judge' (Adam and Eve, 29¹⁰; cf. Mt 18^{23ff}). 'Every man's work shall be made manifest' (1 Co 3¹³; cf. 1 En 46⁸). Evil words too shall be punished: 'Woe to you, ye sinners, on account of the words of your mouth . . . in blazing flames burning worse than fire shall ye burn' (1 En 100⁹); 'Every idle word that men shall speak, they shall give account thereof in the day of Judgment' (Mt 12³⁶).

All secret things, sins of thought and deed, shall be searched out and judged. The Elect One 'shall judge the secret things' (1 En 49⁴). He shall conduct 'the judgment of the secrets' (62²). 'God shall judge the secrets of men by Jesus Christ' (Ro 2¹⁶; cf. 2 Bar 83²). Secret thoughts shall be examined. The Messiah 'shall reprove sinners for the thoughts of their heart' (Ps Sol 17²⁷). 'The Lord . . . will make manifest the counsels of the heart' (1 Co 4⁵; cf. He 4^{12f}). 'The Most High . . . will assuredly examine the secret thoughts, and that which is laid up in the secret chambers of all the members of man; and will make (them) manifest in the presence of all with reproof' (2 Bar 83³).

Men shall give an account of themselves. 'Thou art to give just account and reckoning before the King of the kings of kings, the Holy One' (*Pirke Aboth*, 4²⁹). 'Every one of us shall give account of himself to God' (Ro 14¹²; cf. 1 P 4⁵). The questions addressed to them men must answer. 'What then will they have to say in the Judgment, or how shall they answer in the last times?' (4 Es 7⁷³).

Before the Judge men cannot lie: 'None shall be able to utter a lying word before Him' (1 En 49⁴; cf. 62³); 'Before the Lord of Spirits none shall utter an idle word' (67⁹).

The faces of sinners shall be filled with darkness and shame: 'The Lord of Spirits will so press them that they shall hastily go forth from His presence, and their faces shall be filled with shame, and the darkness grow deeper on their faces' (1 En 62¹⁰; cf. 63¹¹, Wis 5^{1ff}). They shall be rebuked by God (2 Bar 83³, 4 Es 7^{37f}; cf. Sib. Or 3⁶⁶⁹, 1 Co 1⁸), or the Messiah (Ps Sol 17²⁷,

2 Bar 40¹, 4 Es 12^{32f. 37f.} 13³⁷, Mt 25^{26f.}, etc.), and driven from the presence of the righteous (1 En 38³).

The righteous shall be distinguished and separated from the sinners (1 En 51², Ps Sol 2⁸⁸,

Mt 13^{41f. 49} 25²²). 'Then shall the names of the righteous be made manifest' (4 Es 14³⁵); and they shall be praised (Mt 25^{21. 23. 34ff.}, Jn 3²¹, 1 Co 4⁵), and obtain mercy. (1 En 1⁸, Ps Sol 2⁸⁷ 13¹¹ 14⁶).

In the Study.

A Sermon by a Woman.

A VOLUME of sermons by a woman is a sufficiently unusual publication to arrest attention. In Scotland it is sure to be read with particular interest. For in one of the great Presbyterian Churches there the question of the ordination of women, even to the ministry, is under hopeful debate. One of the questions that have been asked is, Can a woman preach?

This woman can preach. Miss Helen Wodehouse, D.Phil., was formerly Lecturer in Philosophy in the University of Birmingham; she is now Principal of the Bingley Training College. The sermons were delivered to the women in training there. There are fifteen in this volume; its title is *Nights and Days* (Allen & Unwin; 4s. 6d. net). And every one of them is a sermon.

This woman can preach. To one of the sermons, inconspicuous in the middle of the volume, is given the name of 'Appearance and Reality.' We shall quote that sermon.

I.

'We all know the times when the roof seems to shut down upon us. The event comes to some people in the shape of boredom, to some as worry, to some as fear, to some as resentment; in all cases as something which closes in upon us, and prevents us from seeing round it or through it. We are shut in with ourselves and with some condition or incident in our own life. We are troubled, or jealous, or we have somebody or something "on our nerves," and the obsession presses in upon us and occupies all our field of view. The mood assures us that this is all there is of reality. We fuss and struggle and string ourselves up tight, and we breathe quick and short for lack of air.

'Some days are worse than others, but many of us must feel at times that we live almost continu-

ously without air enough, in a small room. The notions, "I have lost this, and nothing else matters," "I can't get this, and nothing else matters," "I am afraid of this, and there is no way round," succeed each other so steadily that we seem to live shut in with our own hot, petty, personal life, without being able to see anything beyond.

'Now it happens sometimes, when this is at its worst, that through mere exhaustion we reach a temporary relief. We come to a point of fatigue of nerves where for the moment we do not feel our trouble much, and when we say: "What does it matter after all? I am a very small creature; my life is a very small part of the world; and it will be all the same in a hundred years." This is only superficial change, of course—an effect of the temporary fatigue of desire, not a proof that we have penetrated deeper than desire. But it is a sign of the existence in us of something that does lie deeper than desire. The relaxation of tired nerves and muscles has made room for the exercise (even though in this case it is a rather crude and inaccurate exercise) of the sense of proportion. In this glimpse of the relative unimportance of what has blocked our way and our sight, we show that we can begin to understand perspective; to see, through the troublesome appearance, something of reality.

'Consider the significance of this power of escaping, even for a moment, from the prison of our own life. It is a peculiarly human achievement, a piece of freedom which, in any reflective form, no animal could reach. In this power of going below our immediate desire, and seeing beyond our immediate vision, we have the special strength of humanity. Consider it now, not only as it is when exhaustion gives it the opportunity to enter, but in the light of its general guidance and transformation of life.

'We as human beings, even when we can feel nothing but the appearance, are able partly to

know and remember reality. We can know that the world is bigger than our back parlour even when the walls and ceiling of the parlour are pressing most insistently upon us. Our little finite life shouts in our ear that it is all-exhaustive and all-important, and yet we are able to disbelieve it. This reasonableness, sense of justice, sense of proportion, is our special grasp of truth. A human being is able to put himself out beyond himself; to share a life which is larger than his own. Even in the midst of the bad dream we are able to know that it is a dream, that the walls are not really closed in upon us, that our feet actually are set in that "large room" which means liberty.

'So much we can know, by our human birthright, even while we are still half dreaming, and while the voices of our private life are still the most insistent of all. But sometimes we have more than this. Sometimes not only our knowledge of values but our feeling of values comes to itself. We wake out of the dream farther than usual; the voices adjust themselves more than usual; and, more than at other times, we not only know the truth but realize it. We have been shut in, apparently, by our little room. We have been staring at its ceiling close above our heads—a dark, irregular ceiling with foolish bright spots. We have been telling ourselves that this is not really a ceiling; but now for a moment we *see* it as sky and stars—shining worlds in the depths of space. Such a time it must have been when one of our oldest hymn-writers looked out of his personal life—dusty and narrow and trivial—and gave his verdict on the real universe: "Heaven and earth are full of the majesty of thy glory."

'It is curious that the word "visionary" should have come to suggest a person who is subject to illusions. The power of vision, the power of sight, surely, should be that which gives us reality by enabling us to see. Previously we were in the dark, hemmed in by obscurity, knowing nothing but what we could touch, and only clinging to the assurance that there was more beyond. Now we walk in the light for a time, and see where we are and what the world is. We see how the near and tangible things, the things temporal, contain and are set into the things eternal.

II.

'We see for a time, I said, where we are and what the world is. What is it, and where are we?

Let us try to describe a little what it is that, at these times of insight, we see.

'It is difficult to describe, partly because every one sees a slightly different aspect of truth from every one else, and generally exaggerates the difference as well. Probably we should not all recognize each other's descriptions. I can only do my best with my own.

'On the one hand, then, it seems to me, these times of vision are times of seeing better than usual the place and purpose of life. Our life seems often to be a mere foolish series of incidents, pleasant or unpleasant: one thing after another, one wave after another, one shapeless rough stone after another. Now, in the light, we see it still as one stone after another—for us to fit into a building. They signify nothing, but the life of which we are an organ can give them the fullest significance.

'Marcus Aurelius contemplates his court—the court of the later Roman Empire—luxurious and sensual and mean, trivial and stupid; and in the midst of his weariness he says, "It is possible to live well, even in a palace." The incidents of our life, and everybody's life, for long, long stretches, may be commonplace to the utmost or ugly to the utmost, but the endeavour to walk uprightly amongst them is not ugly or commonplace. Interruptions and worries and temptations, and our faults of character and limits of mind, and our stupidities and mistakes, past and present, are seen in the light to be not obstacles but building material; and our good fortune likewise, and our comfort and pleasure and delightful experiences, are building material. Even in a palace, even in a training college, even in an elementary school, even with one's own conditions and one's own body and mind, it is possible to live well.

'On the other hand, our eyes are opened to the splendour in the universe.

'This vision needs careful statement, because here especially we are apt to disagree in our descriptions of it. Some have described it as if at these times we saw that there was no evil in the world:

The evil is null, is naught, is silence implying sound.

I believe this to be a mistake. The evil most definitely and positively exists. In the times of vision we see, I suggest, not the absence of evil, but the vastness and magnificence of the world in

addition to its evil. We see it to be splendid in spite of evil; and, more than that, we see it to be splendid because of evil overcome.

‘I read a while ago, in a foolish novel, a description of a man sentenced to be executed by being eaten alive by an animal. The author gave full details of the sentence and its carrying out, with the obvious intention of making the reader feel sick. Reality at this point was meant to be conceived as a tiny stifling room, full of hideousness and fear and pain.

‘Hideousness and fear and pain exist continually, and no description can exaggerate their intensity. Such things as the book described have happened, and are not done with yet. Let me now read you something written by a man to whom that thing did happen—scraps of letters scribbled by him after he had been destined to execution by being eaten alive by an animal, and whilst he was on his way to have the sentence carried out:—

“Suffer me to be food to the beasts, by whom I shall attain unto God. Pray unto Christ for me, that by these instruments I may be made the sacrifice of God. Now I begin to be a disciple. Nor shall anything move me, that I may attain to Jesus Christ. Let all the torments of the devil come upon me, only let me enjoy Jesus Christ. I would rather die for Jesus Christ than rule to the utmost ends of the earth. In the name of Jesus Christ I undergo all, to suffer together with him, he who was made a perfect man strengthening me.”—*Epistles of Ignatius*.

‘Earth was and is a place where such things could be done to a helpless man. Heaven has looked on at the doing of them. The most hideous accusations that can be brought are true. Because men, helpless, have been able to meet hideousness as Ignatius met it, therefore this also is true, “Heaven and earth are full of the majesty of thy glory.”

‘The splendour that lights up the universe comes to different people in different ways. To some it comes through the peace of external Nature, or through the sight of beauty. Some find it by the help of science and history—in the vision of life struggling upwards, enduring and achieving, through all the ugliness and terror that beset it. To many Christians it comes through the Christian teaching. “God so loved the world.” “While we were yet sinners, Christ died for us.” To the writers of the *Te Deum* it came partly through Church history:

“The glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs.” There have been many more martyrs since that day, and the fellowship of prophets is still more goodly. For some of us, most fortunate, the splendour may have shone through persons we ourselves have known. We saw in them how life could glorify and save a situation. “We live,” says St. Paul of such people, “yet not we, but Christ liveth in us.” “The Word became flesh and dwelt among us,” and we beheld the glory.

‘That splendour, then, which is said to fill heaven and earth, must never be taken to exclude tragedy, because it must be capable of shining at its greatest through tragedy. The ugliness and the pain are actual and horrible. Only, while we see nothing but these, we have not seen the most important quality in them and the most telling and transforming factor in the world. Only when we see the glory as well as the horror are we seeing the universe in some sort as it really is. As love at its highest sees the glory of beloved persons round and through the ugliness and wickedness with which they have to struggle within and without, so religion at its highest sees the glory of the universe through its dreadfulness. The business of love and religion is to have the clearest eyes for truth, of which God says, “I am the Truth.”

III.

‘The difficulty is, of course, that love and religion are often out of reach of our feelings altogether. We go for days or months or years hemmed in by darkness. We look up and see apparently the spotted ceiling, and try as we may we cannot realize it as the starry sky. This inevitably will happen to each of us before the term is out, or before the week is out, if it is not so already. We shall fuss and fret and gasp as if we were really shut up in the little dim-lit room. Or, if matters are not so bad as this, at any rate we are sure to live for long periods in the prosaic mood which is like a dull day. We see the near landscape, but nothing at a distance; the grey sky, but not the depths of space.

‘When this comes, we shall have to make use of our human birthright of going below our feelings, to the will and the reason which know so much more than they. When we can see no farther than our hands can reach, we can still know that

the rest of the universe exists. We can know truth, and act in accordance with truth, when we cannot in the least feel truth.

‘Moreover, if our will and reason hold fast, they can carry us through long periods of the blindness of our feelings almost as well as if our feelings could see. The shut-in moods of an honourable person seem to spoil his behaviour much less, on the whole, than he believes they must do. If we consider the persons we admire, we shall probably admit that the comings and goings of vision (which undoubtedly occur with them as with everybody else) are not often seriously apparent in their conduct. The flickering of our feeling makes a great deal of difference to ourselves, but not very much difference to others, if our will and our reason are steady.

‘We have, then, to hold fast to right living, and to wait the time of the vision’s coming back. One point is worth remembering—that it has a better chance of coming back if we are scrupulous in making right living cover the duty of truthful thinking. The less we shirk realizing what we know to be true, the less lazy we are about clear perception, the less we spoil our sight by playing with tempting imaginations and self-deceiving poses, the likelier are we soon to be able to see distances again. For this vision of reality is conditioned, not by flashes of intuition alone, but by the steady growth of reason and the growing power of faithfulness to reason.

‘Meanwhile the solid facts will not be shaken because we cannot see, and the stars are more solid than any ceiling. It is worth while to assume that they are there. “I am the Truth.” The end of the *Te Deum* in the best translation runs: “In thee have I trusted; I shall never be confounded.”’

Virginitus Puerisque.

I.

April.

‘Let him become a fool that he may become wise.’—1 Co 3¹⁸.

‘I’m not going to be made a fool of!’ The boy I heard say that was in the centre of a group; his face was red, and his eyes were flashing. He was angry. I did not stop to inquire why. Boys know how their companions and sometimes even

they themselves get out of temper. But I should like to ask each of you to tell me honestly what reasons a boy might have for saying such a thing as, ‘I’m not going to be made a fool of.’

In your answers I think it is scarcely likely that any of you would mention the first of April in connexion with the matter. Yet, as you all know it is called ‘All Fools’ Day.’ For a very long time it has been customary then, for young people, to send each other on ridiculous and absurd errands. A little girl I once knew, as soon as she got up on the first of April, used to say to herself, ‘I’ll not let anybody make an “April fool” of me.’ But often those who are surest of themselves are the first to get caught in the trap. A clever boy was told that his mother wanted him to go to a farm near his home for some pigeon’s milk. He went. And long ago I heard of two very little children—a boy and girl—being made happy by the cook promising to give them a great treat for tea. Strange to say, on that first of April there was a big snowstorm. ‘If you bring me in four of the whitest snowballs you can make, I will boil them for your tea. They’ll be very tasty.’ After a bit she asked the children to look into the saucepan. Of course the beautiful snowballs had disappeared. The cook laughed with all her might as she said, ‘It’s the first of April.’ They were children who had been trained not to get angry; the boy joined in the laugh, but the little girl was nearly crying, as she said, ‘Nasty, mean cook, I will play a trick on you.’

I feel sure that not many of you or your companions ever got angry at being ‘caught’ on the first of April. What were the words I read from my Calendar that morning do you think?

SATURDAY, 1ST APRIL.

All Fools’ Day.

Anger alas! how it changes the comely face,
How it destroys the loveliness of beauty.

‘The fool who is angered and thinks to triumph by the use of abusive language is always vanquished by him whose words are patient.’

These are wise words, and they are taken from the writings of a great Indian teacher. They give big reasons why it is foolish and wrong to get angry. When we think of it, even the first of April fooling sharpens one’s wits, if it does nothing

else. We become fools that we may be wise. You recognize the text, don't you?

Most of you remember the time when you knew less than you do now. Did you ever look out at the rainbow, and long to walk on and on until you came to the end of it? There are stories of children who actually set out, and made the sad discovery that the beautiful rainbow was something that vanished. They could never get to the end of it. Then there are autumn mornings when dewdrops hang on the tall field grasses like diamonds. Have you little girls ever tried to carry those bejewelled grasses into the house? I have seen a poor child trying to put one in her hair. The jewels suddenly vanished. She just looked. I don't know what she thought. But the great Father was teaching her: she was a fool that she might be wise.

April fooling may be made a parable of our life. We older people remember our childhood, we remember the training at school, we remember experiences that came later. We were made fools that we might become wise. You boys and girls have ambitions; you plan things as we did. Perhaps some of your quests have already proved as fruitless and disappointing as the child's quest of the rainbow. A girl meets some one who, she thinks, will be a great friend to her. She tells that friend everything, for she loves her with a trusting, unselfish love. But a day comes when she discovers that the one she called by the name of *friend* has betrayed her—has told her secrets to others. Her love was a fool's errand, so to speak—a will-o'-the-wisp. She wept bitter tears. God was teaching her. She was made a fool that she might be wise.

We are slow to learn. Think of some old man who had been trying to follow Christ all his life coming into this pulpit, and telling you many of the sad things that had happened to him. You would say, 'Poor old man, poor old man!' before he had reached the end of his story. That, I feel sure, would be all about God's patience with him, and how, through his mistakes, He had taught him wisdom.

Long ago, I used to drink out of a little delf jug. I liked that jug very much because there were pictures on it—and this motto, 'Experience keeps a dear school, but fools will learn at no other.'

On the first of April you made up your minds

not to be fooled, and, if you were 'caught,' not to lose your temper. You meant to play the game. This April morning I want to ask you to 'play the game' in life. Sometimes you may seem to be on the losing side, but never mind: it is God's way. He leaves us to our own battles that we may learn wisdom.

I had a boy friend who set out on life with wonderful eagerness. He loved games, he loved life, and he loved the people who were about him. If he were here to-day he would tell us of having made many mistakes. But he would add that God had let him be a fool just that he might be wise.

God took him away from the world when he was quite a young man—older in years than you boys and girls, but as young in heart. Not long before the end he said, 'I know what the fellows will be saying. It will be, "Poor Grant, poor Grant!"' Then he added with a laugh, 'That's all they know about it; it is Life Eternal.'

Even then he was playing the game. You, I hope, are going to live. You build up your manhood and womanhood when you are yet boys and girls. And there is no better lesson that I can give you to remember this April morning than the words of our text:

'If any man thinketh that he is wise among you in this world, let him become a fool that he may be wise.'

II.

The Lost Garden.

'And the Lord God planted a garden eastward in Eden.'—Gn 2⁸.

I wonder how many of you have gardens of your own—I don't mean your father's and mother's garden, but your very own little plot of ground, where you dig with your very own spade, and water with your very own watering-can, and sow your very own seeds, bought with your very own pennies. I hope a great many of you have 'very own' gardens, because a 'very own' garden is a place where you can be very happy. I am always sorry for the boys and girls who live in streets where there are no gardens, but even they could have a little garden of their very own by growing seeds in pots.

To-day we are going to have a talk about gardens. I wonder if any of you ever thought about the gardens in the Bible. There are four chief ones, and they are all very important.

1. The first one is *the Garden of Eden*—the garden that man lost. I am going to call it the Garden of Disobedience.

When God wished to make the first man happy, He put him into a garden because He knew it was the very best home for him. God surrounded Adam with many good and beautiful things. Never was there a garden where the grass was so green or the flowers so gorgeous. All day long the birds sang on the giant trees, and through the midst of the garden flowed a clear and sparkling river. On the trees grew all manner of delicious fruits. And lest Adam should feel lonely, God gave him Eve to be his companion.

You remember how Adam and Eve lost their beautiful garden. In the midst of the garden grew a tree called the 'tree of the knowledge of good and evil.' God told Adam and Eve that they might eat of the fruit of every tree in the garden except that one. Now perhaps you will imagine that when God had given the man and woman so many good and beautiful things they would wish to obey Him; but just think a little harder.

Supposing some one gave you a beautiful palace to live in, and supposing they told you that you might wander about, at your will, in all the rooms except one (of which the door was locked), wouldn't you wish far more to see into that locked room than into all the others? The very fact that it was forbidden to you would make you wish to get into it. You would imagine all sorts of things about it—that it must contain something of special interest to you, or that something you very much desired was hidden in it. Then supposing that one day you found the key of the room, what would you do? I think you would be very much tempted to fit it into the lock, and open the door.

Well, it was just like that with Adam and Eve. They kept thinking and thinking about that tree until they felt they must just have a taste of it. Instead of driving the thought out of their heads, they kept on thinking about it, until, at last, when the serpent tempted Eve, she was quite ready to give in to the temptation, and when Eve tempted Adam, *he* was ready to fall.

Don't you think it was a pity that Adam and Eve lost their beautiful garden for such a little thing? Don't you think it was a pity they hadn't been a little firmer, and resisted the temptation? But there was something much sadder than the

loss of the garden, and that was that sin had crept into the world. Adam and Eve lost something much more precious than the garden, they lost their innocence and their peace with God.

2. The second garden was *the Garden of Gethsemane*—the Garden of Obedience.

This garden was somewhere on the side of the Mount of Olives. It was quite a small place, but Christ used to love to go there with His disciples for quiet and rest, and it was thither He came on that night in which He was betrayed. We can never know the anguish Jesus suffered then. The burden of the whole world's sin pressed on Him, and His soul shrank from it. And yet He prayed, 'Not my will, but thine be done.' He won the victory over temptation, and became obedient unto death, even the death of the Cross.

And why did Jesus suffer like that? He suffered to undo the harm that had been begun in Eden, to break down the barrier of sin that man had set up between God and himself, and to make a way for us all to get back to God.

3. The third garden was the garden where Christ was buried—*the Garden of the Resurrection*.

Do you remember how Joseph of Arimathæa came and asked that he might take away the body of Jesus and bury it? And he laid it in a garden, in a new tomb hewn out of a rock, wherein no man had ever been laid.

It was in this garden that, on Easter morning, Christ gained the victory over death. And so by His death and resurrection Christ won back the gift which Adam and Eve, by their disobedience, forfeited that day in Eden—the gift of Eternal Life.

4. The last garden is *the Garden of Paradise*—the garden which Christ has won back for us.

Fair as the garden of Eden was, this garden is a thousand times fairer, for there sin cannot enter in, nor pain, nor sorrow. You will find a description of it if you turn to the very last chapter of the very last book in the Bible: 'And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. . . . And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.'

Jesus has made it possible for each of us to reach that beautiful garden, if we will put our hand in His, and let Him lead us there. But until we reach that fair place He has given to each of us a garden to keep and till for Him—the garden of our soul. Some other day I shall tell how we must keep these gardens of ours so that they may be made fit for the beautiful Garden of Paradise.

The Lord God planted a garden
In the first white days of the world;
And set there an angel warden,
In a garment of light enfurled.

So near to the peace of Heaven,
The hawk might nest with the wren;
For there in the cool of the even,
God walked with the first of men.

And I dream that these garden closes,
With their shade and their sun-flecked sod,
And their lilies and bowers of roses,
Were laid by the hand of God.

The kiss of the sun for pardon,
The song of the birds for mirth—
One is nearer God's heart in a garden
Than anywhere else on earth.¹

III.

I Should Trust You.

¹ 'I am the resurrection and the life: he that believeth on me, though he die, yet shall he live.'—Jn 11²⁵.

I wonder if you have ever heard of the Catacombs at Rome? About four hundred years ago, a labourer was digging his vineyard, near the city of Rome, when he came upon an opening leading into the depths of the earth. He cleared away the soil and rubbish which choked it, and found that it was the entrance to a long underground gallery. When it was examined it was found that the man had discovered an ancient burial-place which had been forgotten for centuries. This was the place where the early Christians buried their dead for some hundreds of years. The rock is soft, and long galleries were cut in it, with shafts leading up to the surface, to give air. Along the sides narrow niches were cut, just large enough to hold the dead, and closed with slabs. Rooms opened off

¹ D. F. Gurney.

the passages in which families were buried together. There the tombs were often like square tables against the walls, with square or round arches over them. Those passages and rooms stretched for miles and miles under the ground, and in some places stairs cut in the rock led down to lower galleries cut in the same way. There were sometimes as many as seven underneath one another. Here several millions of people must have been buried.

You have heard very likely of the fierce persecution of the early Christians. The people of Rome were pagans, and they worshipped many gods, and even their emperors. When the Christians were ordered to sacrifice to the Emperor, they could not do it. They could not be unfaithful to the one true God in whom they believed. So many of them were dragged to prison, and suffered cruel torture and death rather than deny their faith. They were brought into the arena of the theatre, while thousands of people sat around, and tossed by bulls, or wild beasts were let loose upon them. This was sport for the cruel Roman people, who shouted with delight as they saw the lions and tigers leap upon the poor defenceless men, women, and children, and tear them to pieces.

In the Catacombs some of these Christian martyrs were buried. Here, too, when persecution was very hot, the Christians took refuge. In the winding passages, and strange little corners and recesses they were able to hide from those who were hunting them with torches, for, of course, there is no light at all down there, and, as there are several entrances, they sometimes escaped by one when their enemies entered at the other.

Sometimes they had religious services in the Catacombs, when they dared not have them openly, and the Communion was celebrated on the rock tomb of some saint, as it now is on the altars of our churches, which were copied in shape from them.

The city of Rome was very wicked. A great many of the people were slaves, and the rich, who were their owners, cared only for indulging themselves in all kinds of pleasure; and some very sinful pleasures. One of their favourite amusements was to watch gladiators fighting and killing each other; and to see the Christians thrown to the lions was just an amusing sight, as a circus is to you. The Christians were mostly poor humble people who lived quiet innocent lives, in the midst of

evil, and when they died they were buried in these Catacombs underneath the sinful city. Yet, though they were poor and unknown, and often cruelly killed, if you read the inscriptions which they cut rudely in the rock, or painted in red or black letters, you find only hope and peace. 'Catacomb' is a name given to the burial-places later, the early Christians called them 'cemeteries,' which means sleeping-places, because they thought of their friends as sleeping, not dead, and knew that they should one day meet them again. They cut out in the rock many symbols of their faith, the meaning of which was clear to themselves, but unknown to those who persecuted them. The favourite was the Shepherd and His sheep, in memory of the Good Shepherd. Sometimes He is carrying a lamb on His shoulder. Then there was the vine, because Christ called Himself the Vine, and His people the branches, the palm branch as a symbol of victory, and the olive branch as a symbol of peace, an anchor for hope, and a harp for joy, an ark for the Church in which sinners find refuge, a dove for the Holy Spirit, and bread and wine for the Eucharist.

On the pagan tombs of this period you read inscriptions which show their hopeless grief. They died unwillingly, snatched away from all they loved, but the Christians went gladly, knowing they were going to their Saviour, and those who were left looked forward to meeting them again. So you read on the tomb of a pagan girl this inscription :

'I, Procope, lift up my hands against God who took me hence, though I was innocent. She lived 20 years.'

She died rebelling against a will stronger than her own. Now, look at this on the tomb of a Christian girl :

'To Adeodata, a worthy virgin, and she rests in peace, her Christ commanding her.'

To her, death was just a call from her Saviour, which she obeyed.

There is a boy buried in a pagan burying-place who had been very dearly loved by his parents. When he died, they felt they had lost everything. So they cut on his tomb :

'Our hope was in our boy ; now all is ashes and lamentation.' But the parents of the Christian boy Marcus, though they no doubt loved him just as well, wrote :

'Marcus, innocent boy, you have already begun to be among the innocent. Let us cease weeping.'

Another inscription says : 'Terentianus lives.' He was not dead to them, he had only gone before them.

There are a great many children buried here, and their parents have written over them in their rudely shaped letters such things as these :

'Innocent little lamb.'

'Little lamb of God.'

'My little guileless dove.'

'Florentius, an infant, lived 7 years, and received rest.'

And they buried with them some of their toys. A little girl had her little ivory doll buried with her.

You may see here some of the names mentioned by St. Paul in his letters, such as Phœbe, Prisca, Aquilius, Onesimus, Philemon, Ampliatus, some of them possibly belonging to these very people.

Now what was it that made the difference between those people, the poor despised people who could meet death calmly, and look forward with hope to a future life, and meeting their friends again, and those others who lost all when they lost life, and who, when their dear ones died, said farewell to them for ever ?

It was the coming of Christ into the world. He said, 'I am the resurrection and the life : he that believeth on me, though he die, yet shall he live.' 'I go,' He said, 'to prepare a place for you ; that where I am, ye may be also.' So henceforth His people may have no fear. Week by week we remind ourselves of this when we say in the Creed, 'I believe in the resurrection of the dead,' and every year at Easter we keep the feast in memory of the resurrection of our Lord, which has changed life and death for us.

The Bishop of London was once visiting a dying girl. She was afraid to die. He said to her, 'Would you be afraid if I were to pick you up and carry you into the next room ?' 'Oh no,' she said ; 'I should trust you.' 'Well,' he said, 'think of some One ten thousand times stronger and kinder than I am just coming and picking you up, and taking you into the next room.' 'I will think of that,' she said, and died without fear.

How pleasant are thy paths, O Death !

Like the bright, slanting west,
Thou leadest down into the glow

Where all those heaven-bound sunsets go,
Ever from toil to rest.

How pleasant are thy paths, O Death!
 Thither where sorrows cease,
 To a new life, to an old past,
 Softly and silently we haste
 Into a land of peace.

How pleasant are thy paths, O Death!
 E'en children, after play,
 Lie down without the least alarm,
 And sleep in thy maternal arm
 Their little life away.

How pleasant are thy paths, O Death!
 Straight to our Father's home:
 All loss were gain that gained us this—
 The sight of God, that single bliss
 Of the grand world to come!¹

IV.

Faith and Answered Prayer.

'Believing, ye shall receive.' These words might be taken as the text of a simple, suitable sermonette for children on 'Faith and Answered Prayer,' which is contained in Dr. R. F. Horton's new book entitled *The Children's Crusade* (Stockwell; 1s. net). This is the sermon. It is a fair example.

'First of all, children, I must tell you that I got a letter from some one in this congregation saying, "I have just found for *myself* that God's grace is sufficient for me." That is a beautiful discovery. And in this letter it says that there was an evil thought always coming into the mind, so strong that it could not be *resisted*, it seemed *impossible* to resist—and yet this trusting soul had found the power to resist, had found the "grace sufficient."

'Now what I should like to say to you, children, this morning is that very often the Faith is strongest where everything else is most against you. I do not think that the people who have everything as they like it ever find out the Power of Christ. It is when things are just what you *don't* like, and when everything seems against you, that Faith seems to bubble up like a spring in the desert.

'Now let me tell you one little incident. There was a little girl in India named Kara, and as an orphan she was doomed to slavery, and the worst kind of slavery. But the missionary came from the village about a day's journey off to visit the village where Kara lived. And Kara said to her,

¹ F. W. Faber.

"Will you take me to your home and save me?" And the missionary said very sadly, "There is no room; I have no means to take you home." But she said before she left to this little Indian girl, "You pray to God to make the way, and I will pray too." So she left, and went back, and when she got back to her own home there was a letter and it enclosed a totally unexpected gift, £2, from home. And the missionary said, "Why, that means I can take Kara." And the first thing in the morning she sent off a messenger to the village to fetch Kara. To her surprise the messenger came back about midday, though it was a *day's* journey off, and can you guess why? He had met Kara half-way, and the little child said in explanation, "You see you asked God to make the way, and so did I, and I thought therefore I might come," and she had set out on the way before she was fetched.

'Dear children, I won't say that all our prayers are *immediately* answered, but I will say this, that the great lesson you have to learn is that God can and will answer your prayer. His Grace is sufficient for *you*.'

Point and Illustration.

Clara Barton.

Clara Barton ought to have had such a biography as Sir Edward Cook has given us of Florence Nightingale. For she too was a nurse in war, and as great. She went alone into the firing-line at the beginning of the American Civil War, gathered assistants (all men) round her by the force of her personality, compelled officers, and even officials, to recognize her and furnish her with the necessities of the wounded, and did single-handed the work that is now done by a great Red Cross organization. There was no Red Cross then. It was Clara Barton herself who did at last compel the United States Government to recognize the Red Cross movement. But that was long after the Civil War. And even in the war with Spain there seems to have been no reliable organization for the succour of the wounded. Again Clara Barton was at the front, and in circumstances scarcely less distressing than at the beginning of the Civil War.

But it was not for the United States only that she nursed and nourished the wounded in battle. She went through the Franco-Prussian War, officially as a captive of the Prussians, for no otherwise could

she get to the fighting-line, but really distributing her efforts as freely among the French.

And when she was not nursing, she was striving hard to find lost sons and restore them to their mothers if alive, or identify their graves if dead—a wonderful achievement of well-directed sympathy; or she was worrying the government to do something for the proper care of War's shattered sons in the future. She could write as well as she could nurse. This biography, *The Life of Clara Barton* (Macmillan; 10s. 6d. net), by Mr. Percy H. Epler, is almost entirely a transcript from Clara Barton's own letters and diaries. She could write and she could speak. What was there that she could not do? One thing only. She could not think of herself.

The biography is not all that it might have been, but no biography of a woman has been written for many a day that will match it in interest and amazement.

An apprenticeship in nursing.—Clara Barton's home was a humble one, but it was in the country. At five years old she rode wild horses like a Mexican. At eleven, one of her brothers had an accident and lay on his back for two years. There was no one to nurse him but Clara. For two years she only left his bedside for one half-day. 'Her family forgot the physical effects upon her until, at David's recovery, they woke to find her growth arrested at what should have been the growing age. "So little!" This was the epithet applied to her. She had not grown an inch in two years nor increased a pound! She was but five feet three inches tall—nor was she ever taller.'

On the battlefield.—She was forty years of age when the Civil War broke out. She had done some teaching and other helpfulness, but her call came then, and she obeyed. The wounded were being brought all the way to Washington. 'After they reached Washington they were now well enough cared for in hospitals and through private generosity, she explained, but at the front all was neglect. She had looked around to see if other women had broken through the lines. But then there were none. She herself must go first to the battle front, where the men lay uncared for. When, after the rebuffs of months, Quartermaster Rucker showed sympathy and insight enough to grant her the passports, she burst into tears—then hurriedly departing, she immediately loaded her supplies upon a railroad car and started.'

She recalled these incidents of Bull Run and other battles: 'The slight, naked chest of a fair-haired lad caught my eye, and dropping down beside him, I bent low to draw the remnant of his torn blouse about him, when with a quick cry he threw his left arm across my neck and, burying his face in the folds of my dress, wept like a child at his mother's knee. I took his head in my hands and held it until his great burst of grief had passed away. "And do you know me?" he asked at length, "I am Charley Hamilton, who used to carry your satchel home from school!" My faithful pupil, poor Charley. That mangled right arm would never carry a satchel again.'

'A man lying upon the ground asked for a drink, I stopped to give it, and having raised him with my right hand, was holding him. Just at this moment a bullet sped its free and easy way between us, tearing a hole in my sleeve and found its way into his body. He fell back dead. There was no more to be done for him, and I left him to his rest. I have never mended that hole in my sleeve. I wonder if a soldier ever does mend a bullet hole in his coat?'

'The patient endurance of these men was most astonishing. As many as could be were carried into the barn, as a slight protection against random shot. Just outside the door lay a man wounded in the face, the ball having entered the lower maxillary on the left side, and lodged among the bones of the right cheek. His imploring look drew me to him, when placing his finger upon the sharp protuberance, he said, "Lady, will you tell me what this is that burns so?" I replied that it must be the ball which had been too far spent to cut its way entirely through.

"It is terribly painful," he said. "Won't you take it out?"'

'I said I would go to the tables for a surgeon. "No! no!" he said, catching my dress. "They cannot come to me. I must wait my turn, for this is a little wound. You can get the ball. There is a knife in your pocket. Please take the ball out for me."

'This was a new call. I had never severed the nerves and fibres of human flesh, and I said I could not hurt him so much. He looked up, with as nearly a smile as such a mangled face could assume, saying, "You cannot hurt me, dear lady, I can endure any pain that your hands can create. Please do it. It will relieve me so much."

'I could not withstand his entreaty, and opening the best blade of my pocket knife, prepared for the operation. Just at his head lay a stalwart orderly sergeant from Illinois, with a face beaming with intelligence and kindness, and who had a bullet directly through the fleshy part of both thighs. He had been watching the scene with great interest, and when he saw me commence to raise the poor fellow's head, and no one to support it, with a desperate effort he succeeded in raising himself to a sitting posture, exclaiming as he did so, "I will help do that." Shoving himself along the ground he took the wounded head in his hands and held it while I extracted the ball and washed and banded the face.

'I do not think a surgeon would have pronounced it a scientific operation, but that it was successful I dared to hope from the gratitude of the patient.

'I assisted the sergeant to lie down again, brave and cheerful as he had risen, and passed on to others.

'Returning in half an hour, I found him weeping, the great tears rolling diligently down his manly cheeks. I thought his effort had been too great for his strength and expressed my fears. "Oh! No! No! Madam," he replied. "It is not for myself. I am very well, but," pointing to another just brought in, he said, "this is my comrade, and he tells me that our regiment is all cut to pieces, that my captain was the last officer left, and he is dead."

'Oh! God—what a costly war! This man could laugh at pain, face death without a tremor, and yet weep like a child over the loss of his comrades and his captain.'

Armenia.—After the Franco-Prussian War was over, and after some terrible disasters in America—fires, floods, earthquakes—had claimed her services, Miss Barton heard of the Armenian massacres. She determined to face the Sublime Porte in person. At seventy-five years of age she departed for the Orient. 'Arriving in London, February 6, 1897, she set out promptly for Turkey by way of Vienna. She paused to secure certain permission to enter the Ottoman Empire. This finally received, she proceeded to Constantinople.' She interviewed Tewfik Pasha. 'Turning to me, he said: "We know you, Miss Barton; have long known you and your work. We would like to hear from you, your plans for relief and what you desire."'

'Four great expeditions in all, the Red Cross sent through Armenian Turkey, from sea to sea, distributing, repairing, replanting, and resettling survivors in homes.

'When the fugitives were once reinstated in their houses and villages, food and clothes, seeds, sickles, knives, looms and wheels were provided. Even the cattle driven off by the Kurds into the mountain passes were bought or reclaimed. To these two thousand plow-oxen were added.'

Old age.—'Even to close observers Clara Barton did not grow old—a fact well exemplified by a reporter's description of her in her eighty-fifth year as "a middle-aged woman." When she was over seventy, another wrote: "Clara Barton is a woman of fifty or thereabouts, whose face corresponds with the ideal that one might form of her character. Her hair is that rare thing in nature—artists sometimes call it an impossible thing—raven black. It is thick, heavy hair, a burden to the comb, and she wears it after the simple fashion of our mothers and grandmothers, drawn in satiny waves over the ears and pinned up in loose curls behind. Her eyes are like her hair, very dark and very bright. Her features are regular, but one hardly notices them, for the rare beam of good-will that shines out from the soul through the countenance."

'When she was eighty-nine and the guest in Chicago at the May festival of the Social Economic Club, she described her "duties" as consisting in "receiving and shaking hands with *two thousand persons*," and then "sitting down to the May breakfast at one o'clock with eleven hundred, leaving the table at four P.M."

Back in battle.—'Two nights before she died she opened her eyes, and said:

"I dreamed I was back in battle. I waded in blood up to my knees. I saw death as it is on the battlefield. The poor boys with arms shot off and legs gone, were lying on the cold ground, with no nurses and no physicians to do anything for them. I saw the surgeons coming, too much needed by all to give special attention to any one. Once again I stood by them and witnessed those soldiers bearing their soldier pains, limbs being sawed off without any opiates being taken, or even, a bed to lie on. I crept around once more, trying to give them at least a drink of water to cool their parched lips, and I heard them at last speak of mother and wives and sweethearts, but never a

murmur or complaint. Then I woke to hear myself groan because I have a stupid pain in my back, that's all. Here on a good bed, with every attention! I am ashamed that I murmur!"

'Two days after, at 9 o'clock in the morning, not as to end life, but as if to fly to new fields of service, she breathed her *last*—crying out: "Let me go!—Let me go!"'

The Hearer of Prayer.

Mr. Arthur Mercer (Rozel, Wimbledon) has written a number of booklets for the soldiers and sailors. They go by the name of the W.S.M.U. Series. Number 6 is entitled *Does He Really Hear?* This is how the little book begins: 'Some time ago, a Cambridge man, on his way to India to take up his life-work, wrote telling me an incident in his experiences on board a P. & O. Liner. I feel I cannot do better than give it in his own words.

' "In the Indian Ocean.

"Last night, having obtained permission from the Captain, I paid a visit to the Marconi Room. It is on the bridge deck, just behind the chart room. If you did not know the importance of the cabin you might easily pass it by, for on the outside it looks quite ordinary and insignificant.

"On entering I found the operator seated working his machine, an ordinary young fellow of about twenty-five. He did not look a great athlete, nor did he seem exceptionally clever, nor did he appear to possess any outstanding advantages in life, but for all that he was one of the most important men on board. And why? Simply because he had learnt the art of wireless telegraphy.

No one but he could speak to unseen people across the water.

"As I sat in his cabin, he got in touch with Bombay—a place over 800 miles away. The operator soon discovered that his machine was out of tune with the one at Bombay, and wanted adjusting—it was no use trying to get messages from Bombay, or to Bombay, till he was in tune, so he gave up trying till he had tuned his machine to the Bombay instrument. It was not wasted time getting into tune—no, it was vitally important if he wanted to hold communication with that distant port.

"When the instrument had been adjusted a message came through for one of the passengers on board. It was interesting to watch the operator's face as he listened to the message from Bombay. The outside world was lost to him—he must not miss a syllable of it—it might be of great importance to the person to whom it was sent. Then when Bombay had done speaking, the operator sent three messages through.

"As I watched him it all seemed so wonderful to me, but to him it was nothing strange, for he was accustomed to talking to an unseen person and getting messages back. The operator at the other end was a living reality to him.

"As later in the evening I knelt in my cabin—prayer had become a new thing to me. I saw as never before that if only my life were in tune with God, if it were only perfectly adjusted to His will, it was *certain* that I could get into communication with Him, He could send messages to me, and I could send messages to Him.

"The Marconi operator fully realizes the wonderful power at his disposal, and makes constant use of it."

Is the Fourth Gospel a Literary Unity?

BY THE REV. R. H. STRACHAN, M.A., B.A., CAMBRIDGE.

IV.

WELLHAUSEN (*Das Evangelium Johannis*, pp. 91 ff.) has, it seems to me, brought forward conclusive reason for regarding 20²⁻¹⁰ as an insertion. The following are based on his argument.

- (1) On general grounds, the story of the race between Peter and John is incongruous with the pathos of the rest of the scene.
- (2) In v.¹¹, Mary is represented as standing

where she was in v.¹. She appears to have made no movement to summon Peter and John.

- (3) When Mary looks into the grave in v.¹², what she sees is different from what the other two saw.
- (4) The words in v.^{2b}, *ἤραν τὸν κύριον . . . ἔθηκαν αὐτόν*, occur again in v.^{13b}. We may note also the addition of the pronoun in *τὸν κ. μου* in the latter verse, as distinct from *τὸν κύριον* in v.^{2b}, where *Κύριος* is no longer a religious title, but a proper name (see under 4¹⁻³ (1)). The statement in v.^{2b} is out of place, inasmuch as Mary is not yet said to have looked into the sepulchre.
- (5) Also *οἶδαμεν* is used in v.²⁶, whilst *οἶδα* occurs in v.^{13b}. In the former case, R is thinking of the Synoptic story where there are several women at the grave.
- (6) To these may be added another fact, also pointed out by Wellhausen, that Mary's commission to the disciples is mentioned only in v.¹⁷. It is unlikely that she should thus be introduced twice: (1) as the medium of communication regarding the fact of the open grave (v.²); (2) as bringing the news of the ascension (v.¹⁷).

In connexion with (6) it may further be noted that the message which Mary delivers in 12¹⁸ leaves out, or states only vaguely under *ταῦτα*, what Jesus has said in v.¹⁷. The message of v.¹⁷ is vital to the Johannine thought. The Ascension is represented as just about to take place, immediately following on the Resurrection. This is in accordance with the conditions necessary to the bestowal of the Holy Spirit. The Spirit is not given until Jesus is glorified (7³⁹), and the Ascension is a moment, according to the Johannine conception, in the glorification of Jesus. The Ascension is conceived of as taking place sometime between the events of vv.^{16, 17}, and vv.¹⁹⁻²³. Mary is not allowed to 'touch' (*ἅπτομαι*) Jesus, because the form in which He appears to her is not His abiding Presence. That can be given only after the Ascension. The appearance to the assembled disciples is of a more majestic and more mysterious kind than that to Mary. It is a manifestation of His abiding Presence with them. The conception of the 'little while' in 16^{16ff.} finds its realization in the short interval between the

Resurrection and the Ascension, and the 'coming again' to bestow the Holy Spirit.

All this is ignored in 20¹⁸. Mary simply says that she has seen the Lord, as though this were her message. Yet her message is not altogether new to the disciples; for according to R, Peter and John have already 'believed' on account of what they saw at the empty tomb (12⁸).¹ They are not entirely dependent on Mary's message. On these grounds, coupled with the fact that *ὁ Κύριος* is again used as a proper name, v.¹⁸ is to be referred to R.

Similarly the words *ἐχάρησαν . . . τὸν κύριον* belong to R. The emphasis here again is on a post-resurrection vision of Jesus, as though it were of the same kind as the vision of Mary in the garden. The words ignore the special significance of the wounds for the Johannine conception. John conceives the Cross as the first step towards the 'glorifying' of Jesus. On the Cross He is 'lifted up,' and the showing of the wounds is a reminder that the Death, Resurrection, and Ascension are all moments in the same continuous fact of the glorifying of Jesus. He is now prepared to send the disciples forth on their mission (v.²¹), equipped with the Holy Spirit. The Spirit is communicated in a creative fashion, like the breathing in Gn 2⁷ (vv.^{22, 23}).

What, then, may be conceived to be the purpose of R's additions up to this point in the chapter? They seem to spring from two motives.

- (1) He regards it as unsatisfactory that the first news of the Resurrection, the Empty Tomb, and the Ascension should be communicated through Mary to the disciples (v.¹⁷). He seeks to make the Magdalene share the priority with Peter.
- (2) He is concerned to establish, if not the priority of the Petrine tradition, at least its concurrence with the Johannine (v.⁴). This he seeks to effect in the story of the race to the tomb, where, though John arrives first, Peter is the first to enter. Peter is outstripped by John in the race, but special emphasis is laid on the fact that although John came first to the tomb, he entered in last (v.⁸).² The

¹ The singular *εἶδεν, ἐπίστευσεν* does not include the idea that Peter also saw and believed. The point is that Peter 'saw' before John.

² The tradition of the running of Peter is paralleled by Lk 24¹², where, however, the verse is not genuine.

words 'saw and believed' seem to apply to John only, but they are really predicated of him alone, in order to emphasize that this happened to him, not before, but after Peter had 'seen' or 'beheld' (θεωρεῖ, v.⁶). θεωρεῖ (= 'look at with deep interest') is contrasted with βλέπει (v.⁵, = glance), used of ὁ ἄλλος μαθητής. Finally John 'saw and believed' (εἶδεν καὶ ἐπίστευσεν).¹ The phrase may be compared with 20²⁹, and indicates that there is a still deeper and fuller faith, which rests principally on belief in Scripture (i.e. prophecy of the Resurrection, v.⁹). It is possible for those who had not the opportunity of 'seeing' either the empty tomb, or the Risen Body of Jesus (cf. 16^{7b}, 2²²), and is intended to meet a particular problem.

- (3) In general, the Johannine account of the Resurrection as contrasted with R's conception, is intended to minimize the sense of dependence on the fact of the empty tomb, as a necessity for Christian faith. Christians have the *alter ego* of Jesus, the Spirit, who, it was promised, would come to them (cf. 16^{7ff.}). It is remarkable that in chap. 20 the several moments of Resurrection, Ascension, and Pentecost are 'telescoped' in the Johannine account. In vv.¹¹⁻¹⁷ Mary has a vision of Jesus, and recognized Him by His voice. v.^{17b}, as we have seen, can only mean that the Ascension takes place between v.¹⁷ and v.¹⁹. In vv.^{19-21a}, the appearance of Jesus is more mysterious, and more majestic, than the appearance to Mary. He enters through closed doors, and they recognize Him by His wounds. He has gained the victory over death, and comes as a Victor, bringing 'Peace' (v.¹⁹, 21). vv.²², 23 contain John's account of Pentecost. The Pauline conception of the Spirit has done its work. The Spirit is not confined to the gift of miraculous intermittent powers (1 Co 12-13), not in ecstatic phenomena, but in a continuous gift of moral judgment, moral decision, and of the power to preach the gospel of love and

forgiveness (20²³). As in Paul, so in John, Christians are transformed into the same image or 'glory' by the vision of the glorified Jesus, through the influence of His Spirit (2 Co 3¹⁸).

R evidently feels that this type of faith is incomplete without greater emphasis on the miracle of the Empty Tomb, just as he feels that the story of Lazarus is incomplete, unless Jesus raised him from the grave. Hence the insertion of vv.²⁻¹⁰, which are based upon another type of tradition.

The incident of the appearance to Thomas must also be regarded as belonging to R. The arguments have been succinctly stated by Spitta (*op. cit.* pp. 398 ff.) and Wellhausen (*op. cit.* pp. 94 f.). The following are founded on theirs, and include some additional ones.

1. The Gospel naturally reaches its *finale* at vv.²², 23, with the bestowal of the Holy Spirit (cf. Mt 28^{16ff.}, Lk 24^{36ff.}).

2. In v.²⁵ ἐωράκαμεν τὸν κύριον is paralleled by similar words in v.¹⁸. The vision of Jesus is evidently regarded as one that occurred before the Ascension. The thought of v.¹⁷ is ignored.

3. The occurrence described in vv.²⁴⁻²⁹ is not contemplated in vv.²², 23; otherwise Thomas would not have received the Holy Spirit along with the others.

4. The idea that Thomas never expected to see Jesus alive again is founded on 11¹⁶.

5. The spurious ending to Mark (16⁹⁻²⁰) is evidently based, at least partially, on Jn 20. The writer agrees in assigning the first appearance to Mary Magdalene; then he mentions the Emmaus incident; then an appearance to the eleven. There is no room here for a final appearance to Thomas.

6. The words of v.²⁷ to Thomas are inconsistent with the prohibition of v.¹⁷ to Mary.

7. v.²⁵ recalls the words εἶδεν καὶ ἐπίστευσεν in v.⁸. It is impossible to resist the impression that R is anxious in v.⁸ to bring John himself under the category of those who 'saw and believed,' although the faith which was founded on a vision of the empty tomb is not to be regarded as the highest form. He has in mind those for whom the absence of such proof was a real religious difficulty. It may comfort them to know that in the case both of John and of Thomas their

¹ The SS reads, 'They saw and believed.' Chrysostom also assumes that both disciples 'saw and believed.'

faith had to be transformed into a higher and more permanent experience.

8. *Grammatical Points.*

(1) ἡλων (v.²⁵) *hapax legomenon* in N.T.

τύπος (v.²⁵) *hapax legomenon* in N.T. in this sense.

ἀπιστος, πιστός (v.²⁷). Nowhere else in Johannine literature.

(2) The recurrence of ὁ Κύριος (vv.^{25, 28}).

(3) A different grammatical question is raised by ὁ κύριός μου καὶ ὁ θεός μου in v.²⁸. Is it vocative? (Cf. Abbott, *J. Gr.* 2051, 2679 ff.)

(4) Literary dependence is apparent in v.²⁶ on v.¹⁹.

Contributions and Comments.

Genesis xlviii. 20.

(וַעֲקַת קֹדֶם וַעֲמָרָה בִּי רַבָּה וְחַטָּאתָם בִּי
בְּבָרָה מְאֹד;)

THE inadequacy of all previous attempts to solve the acknowledged difficulties in the Massoretic text of this verse gives ample warrant for proposing still another solution.

The fundamental difficulty is presented in the very first word, וַעֲקַת, a construct noun, which, after the opening formula ('And the Lord said'), with the two nouns that follow, forms an expression naturally rendered, 'The cry of Sodom and Gomorrah'; and as the distinctive meaning of this opening term, like its cognate verb, is a cry for help in distress, the words have of course been regarded as signifying a cry from those who experienced the wickedness perpetrated by the godless dwellers in the cities of the Plain. On the assumption that this first noun is correct in form, interpreters have resorted to various expedients in construction, more or less violent and questionable. According to one view, 'cry' and 'sin' are to be treated as pendant, and the whole is rendered, '[As for] the cry concerning Sodom and Gomorrah,—it is indeed great; and [as for] their sin,—it is certainly very heavy': in this and other interpretations, בִּי is assumed to be strongly asseverative, citation being made of Nu 23²³, 1 S 26¹⁶, Jg 6¹⁶, etc.; the double occurrence here, however, of בִּי in this somewhat rare sense is so remarkable as to arouse suspicion. Others have assumed that there has been an accidental omission, from the beginning of the sentence, of וַעֲמָרָה, and that the statement would accordingly be rendered thus, 'I have heard the cry concerning

Sodom and Gomorrah, that it is great; and their sin, that it is very grievous.' Another view is that omission has taken place, at the beginning, of הַרְבֵּה, which, when restored, makes the sentence run thus, 'Behold, the cry from Sodom is certainly great; and their sin is certainly very grievous.'

A more satisfactory view seems to be, first, that the opening term וַעֲקַת is not a noun, but an unfortunate mistranscription of the resemblant verb-form וַעֲמָתִי,¹ which at once gives us an expression entirely appropriate as a divine utterance regarding the sin of men, 'I am wroth with Sodom and Gomorrah' (see Is 66¹⁴, Zec 1¹², Mal 1⁴, Pr 22¹⁴, etc.). Next, by setting aside the unwise Massoretic division of the sentence into two parts, and removing the conjunction ו from before וְחַטָּאתָם, where its insertion has proved misleading, another triplet in the Hebrew text readily and naturally gives a smooth continuation of thought, 'because their sin is great.' Lastly, by changing the second בִּי into its resemblant לִי, there is obtained a third triplet forming a suitable close of the sentence, 'to me it is very grievous.'

The whole verse then runs thus:—

'And the Lord said,

I am wroth with Sodom and Gomorrah,
because their sin is great;
to me it is very grievous.'

JAMES KENNEDY.

New College, Edinburgh.

¹ It is noteworthy that in this verse the first root-letter of the noun-form 'cry' is the soft consonant ל, whereas, in the next verse, the stronger א appears; מ and פ show similarity of form in some Hebrew alphabets, while the insertion or omission of ו and ך is of common occurrence.

**'Thou wilt compass me about with
Songs of Deliverance'
(Ps. xxxii. 7).**

I WAS taking the above passage in Hindustani with a munshi who is well read in Arabic. He was struck with the phrase 'compass about with songs' and remarked that this phrase reminded him of an old Arab custom of making a circle round a bard on the battlefield, in which 'circle of song' he could remain safe no matter how the battle went.

He afterwards gave me a quotation from 'Mirasim-ul-A'rab-ul-Qadim' (Ancient Arabian Customs) to bear out his idea. A translation runs thus: 'In various countries in Arabia . . . a custom prevailing from ancient times was that, when one tribe was at war with another, a place of safety, a circular enclosure, marked out by pegs and stocks driven into the ground, was provided on the field of battle. In this circle those who sung ballads in praise of their party were accommodated. Even in the case of the defeat of their party the persons and belongings of the bards were held sacred by the victors.'

It may be that some such custom was in the mind of the Psalmist when he wrote, and I send

on the explanation for the judgment of any one interested.

J. R. HUDSON.

Saltash.

1 Corinthians vi. 1.

SURPRISE has often been expressed that St. Paul should describe Roman tribunals as 'unjust,' and (so far as I know) no adequate explanation has been given. The difficulty, however, is entirely due to overlooking the fact that in the New Testament the prevailing idea of *ādikos* is not of one who acts unfairly to others, but of one who breaks the law of God (see Mt 5⁴⁵, Lk 16^{10, 11}, Ac 24¹⁵ 1 Co 6⁹, 1 P 3¹⁸, 2 P 2⁹). Only in three instances (Lk 18¹¹, Ro 3⁶, He 6¹⁰) can it by any possibility mean 'unjust.' It is the opposite of *δίκαιος*, of which the prevailing reference is God-ward rather than man-ward (see, e.g., Mt 13⁴⁹, Mk 6²⁰, Lk 1¹⁷ 15⁷). That this was St. Paul's meaning in 1 Co 6¹ is shown clearly in v.⁹, where the *ādikoi* are those guilty of certain specified sins (fornication, idolatry, adultery, etc.). St. Paul's point in v.¹ is simply that it is undesirable that those who obey God's law should bring their disputes before those who disregard it.

H. H. B. AYLES.

Barrow.

Entre Nous.

Laurence Binyon.

This great war seems determined to disprove the saying that the poet is born and not made. It has made men and women poets who were no poets before. But Mr. Binyon is not one of these. We knew him as a poet before the war began, we know him only as a greater poet now. The title of his new book, *The Anvil* (Elkin Mathews; 1s. net), tells the secret. All is for discipline.

THE ANVIL.

Burned from the ore's rejected dross
The iron whitens in the heat.
With plangent strokes of pain and loss
The hammers on the iron beat.
Searched by the fire, through death and dole
We feel the iron in our soul.

O dreadful Forge! if torn and bruised
The heart, more urgent comes our cry
Not to be spared but to be used,
Brain, sinew, and spirit, before we die.
Beat out the iron, edge it keen,
And shape us to the end we mean!

Muriel E. George.

We do not say there is nothing finer than the Foreword in Mrs. George's little book, *The Garden of Comfort* (S.P.C.K.; 6d. net). But the Foreword is so fine—so simple and so sufficient—that we shall quote it:

I have no skill
To speed my leaping fancy like a bird
On wings of happy song, or, deeper stirred

To wed soft harmony of words unsought
 With sudden sweet insistence of fair thought,—
 But when through empty hands the slow tears
 steal

Unkissed, uncomforted, when one doth kneel
 Heart-desolate in silence now, where twain
 Once sang together, if some halting strain
 Of mine might thrill!

Sometimes above

The aching stillness, whispering tenderly,
 'Poor Heart, there is but One can comfort
 thee,

I say it, I who know; ah, hearken, thou!
 Draw near to Him, nearer than ever now!
 It is thy God! He waits for the least spark
 Of faith, of love, least reaching through the dark
 To His kind arms; 'tis not one step to go,
 'Tis but to lift thy weeping eyes and lo,
 His face of Love!'

'Thy Saviour, thine!

Friend of all friends, Who needeth but the lift
 Of the trembling heart to Him, to answer swift,
 Swifter than thought, grief's inarticulate cry,
 From His great heart of Human sympathy;
 Oh, Weeper, though from out thy life to-day,
 All joy, all hope, all friends be put away,
 This Friend remaineth, and He shall suffice
 Saviour and King, High Priest and Sacrifice;
 The Friend Divine!'

J. Laurence Rentoul.

Professor Rentoul of Melbourne has had a great opportunity in Australia's pride over her heroes, and he has not missed it. Under the title of *At the Sign of the Sword* (Melbourne: Melville & Mullen), he has published a few patriotic songs, some of which are sung already throughout the Australian continent. Other members of his family have contributed to the volume, and it is the poem of Mrs. Rentoul that we shall quote. Its title is

THREE ROSES.

My dark Rose is beckoning
 Across the moaning sea,—
 'Leave your white Rose,
 Your red Rose,
 O, come, and fight with me!'

My white Rose of boyhood,
 I leave you now and go,
 And follow *you*,
 My dark Rose,
 To fight and slay the foe!

My red Rose, my love-Rose,
 Your eyes with pain are dim;
 For the dark Rose
 Is waiting
 Beyond the Ocean rim!

My dark Rose, I follow
 For country and for kin,
 With white sword,
 My dark Rose,
 To fight with you and win!

George Abel.

A new edition has been issued of *Wylins fae my Wallet*, by the late Rev. George Abel. It contains a portrait of the author and a sympathetic short biography by Mr. Alexander Gammie (Paisley: Gardner; 2s. 6d. net). Within a fortnight of the issue of the first edition Mr. Abel suddenly died.

Ian Bernard Stoughton Holborn.

Mr. Stoughton Holborn is an architect. He contributed a remarkable article on 'Architecture' to the first volume of the *ENCYCLOPEDIA OF RELIGION AND ETHICS*, illustrating it most artistically with his own hand. Is he also a poet? This handsome and highly finished volume seems to say so. If we could quote one of the longer poems no doubt would remain. One of the shorter may serve. But the admission must be made that the shorter do not bring out the special ballad gift of the author. The title of the volume is *Children of Fancy* (Edinburgh: Andrew Elliot; 6s. net).

IN VAIN.

I cry, O Lord, for the eventless calm
 Of dim still hills,
 Where dews diffuse the silence of their balm
 For earth's loud ills,
 Where passion and the heats of struggle lie
 Hushed to unending sleep,
 And my defeated soul shall cease to try
 Wild waters running deep.

And O, fair Lord, across some mountain pool,
 The winds must play,
 Whose delicate soft fingers, dearly cool,
 My pains allay:
 Nor shall they make low murmurs in the grass
 Nor streams in music fall,
 Lest those remembered moments dare to pass
 I would no more recall.

And I will shut my eyes till all things fade;
 Ere some faint gleam
 Of colour, flowing into lustrous shade,
 Bring back my dream,
 And light again the longing and desire
 For that which never came
 And fan the whiteness of my spirit's fire
 To a tormented flame.

Yet Lord, if such as this be heavenly bliss,
 'Tis not for me:
 Its very peace would stir my soul to miss
 The fires I flee.
 Nay, naught shall quench them, till my lips I wet
 By Lēthē's hollow shore;
 And, if it be that I shall then forget,
 I shall be I no more.

Mary G. Cherry.

While Miss Cherry is serving as Quartermaster of a Red Cross Hospital, Miss S. Gertrude Ford has edited a new volume of her poems for the series called 'Little Books of Georgian Verse.' The title is *Hill and Heather; or, England's Heart* (Erskine Macdonald; rs. net). Miss Cherry is English born but has Scottish blood, 'being a descendant, on her mother's side, of the Duke of Montrose.' She sings that

In a' the world there is nae land
 Sae lo'ed as oor ain Scottish strand.

Nevertheless the example we shall give is English:

SEMPER VIRENS.

When flowers are golden and fields are green,
 When music flows from the misty hill,
 And the world is fair as it might have been
 And Life is the great Adventure still;
 Then over the moors is borne the word
 'Mid scent of bracken and heather bright,
 The ceaseless call of the sweet brown bird—
 A song by day, and a sigh by night.

When fields are barren and bare and brown,
 When rain-storms sweep from the misty hill,
 And flowers have lost their golden gown,
 Yet Life is the great Adventure still;
 For over the moors is heard above
 The breeze that blows o'er the heather way,
 The ceaseless call of a deathless love,
 A sigh by night, and a song by day.

C. J. Dennis.

The Bulletin (of Australia) says: 'C. J. Dennis is not only an Australian poet; he is a poet.' The book is *The Songs of a Sentimental Bloke* (Oxford: Humphrey Milford; 3s. 6d.). *The Bulletin* makes no boast. But how to prove it? Only by the quotation of a poem, and the assertion that one is just as good as another. But they are all too long for quotation. Let us quote the first four and the last two stanzas of:

THE KID.

My son! . . . Them words, jist like a blessed song,
 Is singin' in me 'eart the ole day long;
 Over an' over; while I'm scared I'll wake
 Out of a dream, to find it all a fake.

My son! Two little words, that, yesterdee,
 Wus jist two simple, senseless words to me,
 An' now—no man, not since the world begun,
 Made any better pray'r than that . . . My son!

My son an' blooming 'eir . . . Ours! . . . 'Ers
 an' mine!
 The finest kid in—Aw, the sun don't shine—
 Ther' ain't no joy fer me beneath the blue
 Unless I'm gazin' lovin' at them two.

A little while ago it was jist 'me'—
 A lonely, longin' streak o' misery.
 An' then 'twas 'er an' me'—Doreen, my wife!
 An' now it's 'im an' us'—sich is life.

My wife an' fam'ly! Don't it sound all right!
 That's wot I whispers to meself at night.
 Some day, I s'pose, I'll learn to say it loud
 An' careless; kiddin' that I don't feel proud.

My son! . . . If ther's a Gawd 'Oo's leanin' near
 To watch our dilly little lives down 'ere,
 'E smiles, I guess, if 'E's a lovin' one—
 Smiles, friendly-like, to 'ear them words—My
 son!

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE are not many things more puzzling in the New Testament than the holy kiss. It is a feature of the early Christian gatherings. It belongs especially to the gatherings for the celebration of the Eucharist. But what was the origin of it? And what did it mean?

There is no parallel in the Old Testament. There is no parallel in Gentile custom or literature. In the narrative of the woman who was a sinner, Jesus said to the Pharisee who invited Him to dinner, 'Thou gavest me no kiss.' That also is puzzling. It gives no assistance in explaining the kiss of love. It needs explanation itself. For there is no record anywhere that it was a custom for the Jewish host courteously to kiss his guests as they came.

The Jews said there were three kinds of kiss. To account for Jacob's kissing Rachel they added a fourth, the kiss of relationship. But they had no custom which could have suggested to the early Christians the 'kiss of love,' as St. Peter calls it, or the 'holy kiss,' as it is called by St. Paul, when they met together for worship.

Dr. Edwin A. ABBOTT looks into the matter. Dr. ABBOTT has issued another great volume on the interpretation of the Gospels. It is called

The Fourfold Gospel. Section IV.: The Law of the New Kingdom (Cambridge: At the University Press; 12s. 6d. net). Not less than any of the numerous great volumes which have preceded it, this volume is a marvel of minute learning, all brought together to make the Gospels more intelligible. In the course of studying the Miracles of Feeding, Dr. ABBOTT is drawn to the occasion upon which Jesus Himself served at tables, the occasion upon which, during the Last Supper, He girded Himself with a towel and washed the disciples' feet. It was an act of love. It was an act, Dr. ABBOTT thinks, of passionate love. And it leads him to consider whether there are other traces in the New Testament of passionate feeling, expressed in passionate words or acts. He is led at once to the holy kiss.

He does not find it in the Gospels. And he does not hint that Jesus Himself either practised or recommended it. He finds it in the Pauline and Petrine epistles. But only in the earliest epistles. For there were risks attaching to it. These risks were recognized by early writers. 'The shameless use of the kiss,' says Clement of Alexandria, 'which ought to be mystic, occasions foul suspicions and evil reports.' And it may be that St. Paul thought it better to give no further encouragement to the practice when he wrote his later epistles.

But what did it signify, and why did it originate? Dr. ABBOTT has two explanations to give. Both are good, and both may be true.

It was a kiss of relationship, like the kiss which Jacob gave to Rachel. For were they not brethren now, these followers of Jesus? He called them so. 'Who is my mother and my brethren? And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.' And they certainly recognized their new relationship. When He told them to love *one another*, they accepted the commandment as new and found a word to express the new relationship. This love of brethren—the love of John to Peter, of Simon Zelotes to Judas not Iscariot—*philadelphia* they called it, brotherly-love. And when the writer of 2 Peter threw out his chain of virtues he used this word to form its last two links, saying, 'and to brotherly-love add love.' They knew that where brotherly-love was there might the kiss of love be. And they saluted one another with a holy kiss.

But the other explanation is better. Dr. Edwin ABBOTT has been a painstaking and most erudite student of the Gospels. But he would never have called himself their passionate admirer. He is arrested by this kiss of love. Is it possible, he asks himself, that there is something in the Gospels which I have missed? Is there a power in Christ? Is there an influence which I have not reckoned with or recognized? 'Many believe easily enough in Christ's material miracles who do not realize His spiritual, social, and (so to speak) revolutionary miracles wrought on human nature.' He finds in the holy kiss the high-water mark of a passion of devotion to the person of Christ and then to those that are His, a high-water mark 'reached at one rush by the religion of Christ during the period that followed His death.' Why did they begin to kiss one another? Their answer was, 'The love of Christ constraineth us.'

They lost that first love. Grievous wolves entered in, not sparing the flock. Men and women kissed one another not out of spiritual love but out of carnal affection. The custom became a scandal, and had to be discontinued. But it will come again. Dr. ABBOTT believes that it will come again, though in a different way. 'Then it was reached by a visible Presence and an audible Voice. Hereafter the Presence may be not visible, and the Voice not audible, to the bodily sense. But in either case the Spirit will be the same, human yet divine, cosmopolitan yet homely, the Spirit of the Family of God breathed into God's children by God's Son.'

In preparing that great edition of the New Testament in Greek which we know by the name of Westcott and Hort, the editors placed the utmost reliance upon the two manuscripts $\aleph$ and B. When these two manuscripts agreed, their text was adopted. Once only did they agree and yet were set aside. It was in their spelling of the last word of James 1¹⁷. As Hort expressed it, that was their 'solitary blunder.' It has just been shown, on excellent authority, that it is no blunder, but the correct text.

According to the Authorized Version this is the verse: 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.' How does the ordinary reader understand that? He is a little puzzled with the repetition of the word 'gift.' He does not see clearly why the gift should be called first 'good' and then 'perfect.' 'The Father of lights' is an expression with which he is not familiar, and he is not quite sure that he understands it. And the meaning of 'shadow of turning' at the end of the verse he takes to be 'the least trace of changing,' or else it is altogether hidden from him. Still he thinks he understands what St. James in his own way wishes to say. God, 'who is the giver of all the blessings of life, may be trusted to give them

throughout life, because it is not in His nature to change.

Then comes the little knowledge which is a distressing thing. Turning to the Revised Version the reader finds that there are two kinds of gift, for now he reads, 'Every good gift and every perfect boon.' He finds that 'variableness,' though it seems a better word for the character of God, is not so correct a translation as 'variation.' And he finds that he was all wrong in taking 'shadow of turning' to mean the least trace of changing. For the Revised Version has 'shadow that is cast by turning.'

The ordinary English reader is not alone in thinking that 'shadow of turning' means small amount of turning. That is how the Old Latin understood it (*modicum obumbrationis*); and not only the Old Latin versions, but also several of the early Greek commentators, and even a few modern translators, including the Authorized translators themselves. But it will not do. The Greek word never occurs in that sense.

The meaning of the whole verse is given by Alford (as he understands it) with his usual clearness: 'Every good gift (properly, *act of giving*) and every perfect gift (properly, *thing given*; but we cannot express the two by two words in English) descendeth from above, from the Father of the lights (it seems now generally agreed that by the lights here is meant the *heavenly bodies*, and by Father the creator, originator, as in Job xxxviii. 28, "*Who is the father of the rain?*") Being this, being the Father of those glorious fountains of light, and thus purer and clearer than they all, it cannot be that He should tempt to evil. Our very life, as renewed in Christ, is of His begetting, and we are a firstfruit of His new world), with ("*chez,*" in the presence of) whom there is no change (none of that uncertainty of degree of light which we see in the material heavenly bodies, but which is not in God their Creator) or shadow (*a shadow*, the dark mark of shadow, the result of being over-

shadowed, and cast from any object) of turning (arising from turning—from that *revolution* in which the heavens are ever found: by means of which the moon turns her dark side to us, in a constant state of *change, and shadow of turning*: by means of which the moon is eclipsed by the shadow of the earth, and the sun by the body of the moon, or, if you will, though this is hardly so likely to have been in view, is hidden from us during the night. From all these God, the Father of lights, is free; as 1 John i. 5, "*God is light, and in him is no darkness at all*").'

Alford says that we have not English words with which to distinguish the act of giving from the thing given. And immediately after he had said it, the Revisers declared that we have, and offered 'gift' and 'boon.' But Alford was right. A gift is a boon and a boon is a gift; and these two words do not carry us the very least way towards the true distinction. Listen to Plumptre: 'The two nouns are different in the Greek, the first expressing the abstract act of giving, the second the gift as actually bestowed. The perfection of the one flows from the goodness of the other. The "perfect gift" carries our thoughts beyond all temporal blessings which, though good, have yet an element of incompleteness, to the greater gifts of righteousness and peace and joy; the gift, *i.e.* of the Holy Spirit, which is the crowning gift of all.'

No doubt that runs in the direction of homiletics. But the distinction is there. Hort also insists upon it; and in the adjectives he finds that while 'good' expresses 'the character of the gifts, derived from the Giver, "perfect" expresses the completeness of their operation when they are not misused.' Huther warns us against understanding by the one the gifts of nature or the present life and by the other the gifts of grace or the future life.

It is now generally agreed, says Alford, that 'the lights' (observe the *the*) are the heavenly bodies.

That is so. Yet Plumptre thinks otherwise. 'The plural' ('lights'), he says, 'is used to express the thought that light in all its forms, natural (as in the "great lights" of Ps. cxxxvi. 7), intellectual, spiritual, is an efflux from Him "who is light, and in whom is no darkness at all!"' And Hort agrees to this extent that while he believes St. James calls God the Father (that is, the Creator) of the luminaries of the sky, he used such a word as would include all lights, and that invisible as well as visible. Then Knowling believes that 'St. James would not only remind his readers that if the lights of heaven, sun, moon, and stars brought such blessing to men, how much more He who made them; but he would again enforce the truth that if God was the source of all light, then we cannot refer sin to Him, the darkness which blinds the eyes of the soul and of the understanding.'

But all this is introductory. The difficulty of the verse is in the end of it: 'with whom can be no variation, neither shadow that is cast by turning,' as the Revised Version has it.

What is the 'shadow that is cast by turning'? What is it that turns? 'In considering the phrase,' says Bennett, 'we must, of course, dismiss from our minds our modern knowledge of astronomy, e.g. of the revolution of the earth on its axis, and its motion through an orbit round the sun. "Shadow cast by turning" could only mean to the readers the darkness in which the earth is plunged by the diurnal revolution or "turning" of the sun and moon round the earth—a special instance of "variation."'

Beyond that none of the commentators have been able to go. The older men took it more astronomically than the modern see their way to. Bishop JEBB's translation is 'with whom there is no parallax or tropical shadow.' And this is Doddridge's paraphrase: 'The sun itself is but a feeble image of His glory, *with whom there is no variableness, nor so much as any shadow of turning*; whereas the sun is continually varying,

and has no sooner arrived to its meridian, but it begins to descend to the west; or to its summer height, but it verges towards the winter again; causing the direction of the shadows it occasions proportionably to vary.'

This again is a trifle homiletical.* Worse than that, it gives a precise sense to a word which was used quite generally. Mayor's paraphrase is very different. The meaning of the passage he takes to be: 'God is alike incapable of change in His own nature and incapable of being changed by the action of others.' And now we come to the discovery.

We have already seen that when Hort wrote his great Introduction in defence of his two choice manuscripts, he found that in one place only did they agree to go wrong, and that place is our verse. How did they go wrong? They gave the last word in the genitive (*ἀποσκίασματος*), instead of the nominative (*ἀποσκίασμα*). Hort had various ingenious conjectures to account for the blunder, which do not concern us now. For it is no blunder.

A new volume has just appeared of the 'International Critical Commentary.' It is the volume on *The Epistle of St. James* (T. & T. Clark; 9s. net). The editor is Dr. James Hardy ROPES, Hollis Professor of Divinity in Harvard University. In issuing his commentary Professor Hardy ROPES acknowledges that 'it draws frankly from its predecessors, just as these in their turn used materials quarried by earlier scholars, whom they do not name on each occasion. The right to do this is won by conscientious effort in sifting previous collections and reproducing only what is trustworthy, apt, and instructive for the understanding of the text. If new illustrations or evidence can be added, that is so much to the good.' But he immediately adds: 'So far as I am aware, the solution I have given of the textual problem of 1¹⁷, the "shadow of turning," is strictly new.'

In what respect is it new? It is new in this that it takes the alternative conjunction (ἥ) as the definite article (ἡ), and keeps the last word in the genitive. This does not give a different sense. Of that there was no need. The translation is: 'with whom is none of the variation that belongs to (consists in, is observed in) the turning of the shadow.' But it vindicates the judgment of Westcott and Hort in their reliance upon A and B, and that in the most agreeable and conclusive manner.

The Gospels are biographies of the Christ. Do they include any autobiography? The Master of Selwyn College, Cambridge, believes that they do. Dr. MURRAY has published a volume of *Studies in the Temptation of the Son of God* (Longmans; 2s. net). He believes that the narratives of the Temptation in the Wilderness are genuine bits of autobiography.

Dr. MURRAY does not look upon the temptations as outwardly historical events. The scenes depicted are scenes in a spiritual experience. No doubt, he says, the Lord was for a time actually in the wilderness. 'But there is no need to assume that Satan appeared to Him in a visible form; or that He was miraculously transported to stand in the flesh on the pinnacle of the Temple; or that there is any mountain on the surface of the globe from which it would be possible for human eyes to gaze on all the kingdoms of the world and the glory of them.'

Even if the temptations had occurred outwardly as they are recorded, the account of them must have come from Christ Himself. There was no other there to witness them. Dr. MURRAY sees 'no reason to suppose that the early Christian Church possessed sufficient imaginative power to create such a story for itself, or would have chosen such a theme for its exercise had it possessed the power.'

But it is particularly agreeable to the synoptic

portrait to believe that He Himself threw His spiritual experiences into this outward shape. It is but a vivid example of the parabolic form of teaching. And Dr. MURRAY has no hesitation in understanding that the narratives of the Temptation contained in the First and Third Gospels both rest ultimately on accurate recollections of teaching actually given by our Lord Himself to His disciples.

They both rest on His own teaching. And yet they differ. They differ not a little in their language. And they differ in the order of the temptations, a difference that is extremely puzzling.

Dr. MURRAY follows St. Matthew's order. So do most expositors and preachers. But he is strongly drawn to the order of St. Luke. With Westcott he regards the Temptations in St. Luke's arrangement as 'exhibiting the stages of growing intensity in the trial, piercing deeper and deeper into the hidden world of personality within. The first assault came through the channel of the physical need of the body; the second was an appeal to human ambition through the imagination and feeling; the third was a temptation to spiritual presumption. They affect in turn our relation to ourselves, to the world, and to God.'

He might have added, had he observed it, that in appealing first to the appetites of the body, next to the desires of the imagination and emotions, and finally to the call of spiritual presumption, St. Luke's order of the temptations has a striking resemblance to the temptations of Eve. Eve saw that the tree was good for food; she saw that it was pleasant to the eyes; and she saw that it was a tree to be desired to make one wise. No doubt this agreement might be represented as intentional. St. Luke or the oral tradition he incorporated may have deliberately brought the temptations of the Son of Man into line with the temptations of the mother of us all. But the argument is just as strong the other way. It is

just as easy to say that the temptations did occur in St. Luke's order, or that they were related by our Lord in that order, so that no temptation to which the human race is liable might be omitted from the experience of Him who came to redeem it.

Even without observing the coincidence with Eve's temptations, Dr. MURRAY is so impressed with the suggestiveness of St. Luke's order that he believes our Lord told the story of the Temptation more than once, and that at one time He gave the order as we have it in St. Matthew's Gospel, at another as we find it in St. Luke's. For he cannot accept 'accidents' in the composition of the Gospels. 'They have meant so much for the life of the Church in the past, and must mean so much for the Church in every age, that what we are inclined to call "accidents" in their composition must still have been subject to a Divine overruling.' And he finds 'nothing improbable in the supposition that the Lord Himself must again and again have repeated the lesson to His disciples, varying the form in accordance with the special aspect of the experience which He wished to illustrate. If so, there is nothing extravagant in the suggestion that two of these forms have been preserved for our learning, to enable us to realize the many-sidedness, and the essentially spiritual character of the incident described.'

Can we do anything to prepare for the work that lies before us when the war is over? Can we do anything to prepare our people? Can we do anything to prepare ourselves?

A writer in the *Church Times* for 17th and 24th March thinks we can. He does not give his name. But he has spent many months, he says, with men of both the Old Army and the New, all of whom have been at the Front. 'The men belong to almost every rank of society and every regiment in the British Army; they include the

old Regular, the Territorial, and the men from Kitchener's Armies.' They are of every age, from the recruit who, in his zeal to serve King and Country, has added a year or two to those he can legitimately claim, to the veteran who, for similar reasons, has docked his tale of years of perhaps some four or five.' And he has come to some conclusions about them.

The chief conclusion is that their religious education has been neglected. The secular education of some of them has also been neglected. He has come across men who find it difficult to write. Others have been well educated secularly, for they are of all ranks and professions. But the religious education of nearly all of them is an amazingly poor thing.

It is so poor that he has had to be careful with his questions. For example, it is very unwise, he says, to ask a man whether he is a communicant, as you may receive the startling reply, 'No, sir! Church of England.' Nor is it always safe to inquire as to whether they are confirmed, as, after some hesitation, you get some such answer as this: 'Well, sir, only two or three times!'

Their ignorance of Christian doctrine is as amazing as their ignorance of Church order. 'Again and again men will tell you what admirable lives they have led, especially if they can proudly claim the virtue of teetotalism; and if to this be added the heroic virtue of non-smoking, it is sometimes not very easy to find any point of approach; very commonly they summarize the whole situation by saying: "Well, sir, I never done anybody any 'arm in my life," and, hard as it is to believe, they are probably more or less sincere in this conviction.'

It may well be asked, says this anonymous and indignant writer, What sort of religion will these men demand when they return from the war? His answer is that 'in most cases they will demand something very different from that to

which they have been accustomed. They are frequently tired of the type of sermon which they have heard again and again and are perfectly willing to criticize. As one man said to me, "We do not want to be told to be good, what we do want is to be told how to be good." The sermon which takes the form of a second-rate literary essay with strong ethical tendencies is as useless as it is boring to men of this kind; what they crave for is systematic instruction, and it is this which the clergy either cannot or will not give them.'

He therefore proposes that, first of all, we should endeavour to teach them to pray. The Morning and Evening Prayer will not satisfy them. He is quite sure of that. Morning and Evening Prayer may be admirable exercises for those who know how to pray, but they do not know. 'A man said to me not long ago, "When I go to church on Sunday evening, I notice that the people kneel down before the service: I suppose they are saying their prayers. I should like to do the same, but I do not know what to say."''

In the second place he suggests that in our preaching and in the lessons that we read we should make a clear distinction between the Old

Testament and the New. Hitherto he thinks we have made so little distinction that the men themselves make none. 'They believe that a literal acceptance of the Old Testament is an integral part of Christianity, and many of them are seriously affected by such grave problems as the difficulty of Cain's wife and cognate questions.'

He believes and he hopes that when the war is over and the men return they will demand a change, and with no uncertain voice. They will demand that 'the Old Testament should be put in its proper place, that the truths of redemption and the scheme of salvation as it is to be found in the Catholic Church should be substituted for outlines of Jewish history and tables of Israelitish kings, that their children from their earliest youth should be brought into touch with the supernatural by being present, week by week, at the Holy Eucharist, that they should be definitely and thoroughly instructed in the sacramental system as a whole, that they should be transported into that broader world which Christ opened up to all believers and in which the holy dead find place and the blessed saints are not forgotten. Perhaps they will ask for these things, perhaps they will not, but of one thing I have little doubt: that if they be offered them, they will not refuse them.'

The Mysticism of Greece.

BY ADELA MARION ADAM, M.A., LECTURER AT GIRTON AND NEWNHAM COLLEGES, CAMBRIDGE.

I.

THE mysticism of Greece may be studied broadly under two different aspects. On the one hand, we may investigate archæologically various kinds of mystic worship, notably the rites established at Eleusis in Attica, the cult of Dionysus, the beliefs and ritual of the communities called Orphic and Pythagorean, and several forms of ecstatic religion prevailing in the later Græco-Roman world, and associated with the names of more Oriental deities

known as the Great Mother, Isis, Mithra, and others. Or, again, we may trace in great authors and thinkers the effect of the doctrines promulgated in mystic societies. The highest importance is to be assigned to this part of the subject. We cannot tell to what extent Plato, Pindar, Euripides, and Plotinus may have taken part in ceremonies requiring initiation; such scraps of evidence as we have (*e.g.*, Porphyrius, *Vit. Plot.* 10) indicate that they

would have habitually stood aloof from popular cults; nevertheless in their works is to be found the abiding value of Greek mysticism. It seems desirable first briefly to sketch the history of early mystic religion in Greece, so far as recent research can help us to understand it, or, in default of certain knowledge, to form a reasonable conjecture about its development, and afterwards to see how the leaven of the mysteries worked in the minds of classical writers.

ELEUSINIAN MYSTERIES.

The word *μύειν* means 'to shut,' and is applied to shutting the eyes or the mouth. From it are usually derived the words *μυῖν*, 'to initiate'; *μύστης*, 'an initiated person'; *μυστήρια*, 'mystic' or 'secret rites,' because, as Eustathius (12th cent. A.D.) tells us, 'the initiated were bound to keep their mouths shut, and not to reveal the secret of their enlightenment.' Gilbert Murray translates Eur. *El.* 87 (*ἀφίγμαι ἐκ θεοῦ μυστηρίων*), 'I am come, fresh from the cleansing of Apollo,' thereby supporting a modern attempt to put forward seriously Clement of Alexandria's scoffing derivation of 'mysteries' from *μύσος*, 'pollution' (*Protr.* 12 [Potter]; see also Lydus, *de Mens.* iv. 38), on the ground that mysteries cleansed from pollution, but that etymology seems too much based on the *lucus a non lucendo* principle to meet with acceptance. It is true that purification played a leading part in the rites which were more often called by the Greeks *τελεταί*, 'rites of full initiation' (see J. E. Harrison, *Cl. R.* xxviii. [1914] 36), or *ῥηγία*, 'rites of celebration,' than *μυστήρια*, 'rites of reverent silence,' and very probably they are right who see in the mysteries a survival of a primitive tabu, designed to protect the community from harm, by enjoining strict cleansing before the approach to sacred things, and forbidding their defilement by idle lips.

Theon Smyrnæus (2nd cent. A.D.), in *de Util. Math.* 14 ff. (Hiller), gives several stages of initiation, of which the most important are the first, *καθαρμός*, 'purification,' and the third, *ἐποπτεία*, 'beholding,' or 'vision,' which is followed by crowning with a wreath, and the possession of *εὐδαιμόνια*, 'happiness,' acquired by communion with the divine. This late witness to happiness as the goal to be reached by the contemplation of mysteries is confirmed by the Homeric *Hymn to Demeter* (probably 7th cent. B.C.), which is the oldest source of

our knowledge of Eleusinian rites: 'Happy is he among dwellers of the earth who has beheld these things, but he who is without part or lot in sacred things hath not an equal destiny, when he be dead beneath the dusky gloom' (480 ff.).

Happiness, we see, is the assurance of salvation after death. Similarly, Sophocles proclaims: 'Thrice happy are those of mortal men who having seen these sacred rites go down to Hades, for theirs alone is life yonder, and there all evils are in store for others' (frag. 753 [Nauck]).

Pindar also (frag. 137 [Christ]) sings a like strain. Thus from the earliest moment when we catch a glimpse of Eleusis, through classical days and on to the latest age, the keynote of the mysteries was the blessedness of a future life for the initiated.

The hymn describes the search of Demeter, the earth-mother or corn-mother, for her daughter Core, whom she discovers to have been forcibly carried off to be the bride of the under-world god Hades. In the course of her wanderings she reveals herself to the Eleusinians, bids them build her a shrine, and promises to establish sacred rites (*ῥηγία*). Zeus implores her to return to the abode of the gods, but she refuses, and sends a dearth upon the land, until her daughter shall revisit the earth. Then Hades yields to the importunity of Zeus to let Core go, but by giving her a pomegranate seed to eat he secures her return, and thenceforward she dwells a third part of the year with him and the rest with her mother and the other gods.

It is highly probable that this myth was developed from some early sympathetic magic for promoting fertility, but by the time the hymn was composed the ritual that can be traced in it of (a) purification by the use of fire (48, 239) and fasting (49), and (b) a sacred drink (*κυκεών*) of meal and water (208), had come to signify a promise of spiritual rather than material blessing to those who faithfully observed the ordinances.

No mention is made in the Homeric hymn of worship paid to any other deities but the mother, Demeter, and Core, the maiden. Accessory figures appear later, attested by the evidence of inscriptions and literature, and there are many problems relating to them, which need not concern us here. The husband of Core, Hades, plays a part, and it is in some manner not fully comprehensible to us, that, through Core's double character as the goddess of life-giving fertility and

queen of the under world, the initiated acquired their consciousness of happiness in the life to come. It should be noted with E. Rohde (*Psyche*², i. 294) that belief in a future existence was assumed beforehand by those who attended the mysteries. What they gained at Eleusis was the power of looking forward to that existence with a sure and certain hope. The hope must have increased in vividness, when, probably at some time between the date of the hymn and the battle of Salamis, the ritual was enriched by a Dionysiac spirit of worship. We are here on disputed ground. There is no doubt that a divine person named Iacchus, son of Core, was invoked by those who marched yearly to Eleusis from Athens in a torch-light procession. It is maintained by some that Iacchus is a purely Attic deity, having nothing to do with Dionysus, but the whole spirit of the chorus addressed to Iacchus, in Aristoph. *Frogs* (316-450), which is sung by a company of the 'pure initiated,' is in harmony with odes to Dionysus. Sophocles again (*Ant.* 1119 ff.; see also 1154 ff. and *Æd. Col.* 682 ff., with Jebb's note) sings of Bacchus as 'Thou who bearest sway in the gulf of Eleusinian Deo' (another name for Demeter), so that it is at least hardly doubtful that 5th cent. Greeks themselves fused the two divinities. Further, a scholiast on *Frogs*, 478, identifies Dionysus with Iacchus. It seems only natural therefore to account for the exaltation which filled the Eleusinian mystics as having its source in the power of Dionysus to impart to his votaries 'a share in the life of the God himself' (Rohde, ii. 14).

Statements are extant in abundance about details of the ritual, but they are apt to come from Christian Fathers with prejudiced minds or defective knowledge. What precisely happened in the hall (τελεστήριον = 'hall,' rather than 'temple') at Eleusis we cannot tell. Some sort of religious play, δράμα μυστικόν, was enacted; some sort of sacred symbols were displayed; some sacred cup was drunk. The point of importance for us is that the initiated took away with them a serener confidence. 'They do not have to learn anything,' says Aristotle, 'but to feel emotion and be in the right frame of mind, that is to say, when they have become suitable subjects' (frag. 45 [Bonitz]).

The last words in this quotation do not seem to be noted as often as they deserve. It is not to be expected that the religious fervour and imaginative susceptibility of all the crowd that attended the Eleusinia reached the highest level, but the long

life of the mysteries, extending to the end of the 4th cent. A.D., and the influence which they exerted on Christian ritual (see E. Hatch, *The Influence of Greek Ideas and usages upon the Christian Church* [H.L.], London, 1890) show that the spirit of devotion was by no means perfunctory.

All Greeks (Herod. viii. 65), men, women, and sometimes slaves (Aristid. *Eleus.* i. 257 [Jebb]; *C.I.A.* 834 b, c), were admitted to the Eleusinian mysteries, contrary to the rule prevailing for other mysteries, both in Athens and elsewhere in Greece, except as regards the Lesser Mysteries held in February at Agræ, an Athenian suburb on the Ilissus, on the side of the city farthest from Eleusis. Here candidates were required to go through a preliminary initiation. In the September following a candidate might share in the rites of purification, sacrifice, and fasting, which are celebrated in Athens on the first three days of the Greater Mysteries, and might go to Eleusis for the first time, but would not be admitted to the most sacred part of the ceremonies. Next year he, or she, might repeat the pilgrimage and become an ἐπόπτης.

The difficulty of ascertaining the procedure at Agræ is even greater than at Eleusis. Core was the chief figure. Efforts to find Dionysus in the ritual rest on very slender and late evidence, and on a dubious interpretation of an Athenian painting. The Lesser Mysteries were probably a relic of the time when Athens and Eleusis, being separate states, had each their own Core-cult. The prestige of the Eleusinian rites caused the Athenians to maintain them as the principal festival, placing, however, both centres under state management. Mysteries abounded in all parts of Greece, some of them offshoots of Eleusis—e.g., at Celeæ—others independent and in honour of other gods—e.g. at Samothrace, where the Kabeiroi were worshipped.

THE WORSHIP OF DIONYSUS.

In the 6th cent. B.C. there began to appear in Greece the cult of Dionysus or Bacchus, who is mentioned in Homer, though seldom. Thrace was the country of his origin, so far back as we can discover it, and to this day a very curious mumming play, reminiscent of Dionysiac myth, survives there (R. M. Dawkins, in *J.H.S.* xxvi. [1906] 191). It may be, however, that Crete was a still earlier home; that question must be discussed presently. Herodotus (iv. 79) strikes the

keynote of the character of Dionysus: 'this god who leads men on to madness.' Torch-light revels on the mountain-side, music of flutes, cymbals, and tambourines, wild dance, and ecstasy were the means by which the worshippers endeavoured to enhance their sense of the presence of the god.

No deity is more manifold in his aspects than Dionysus. First and foremost he is the god of ecstasy. Life, energy, fertility, vegetation are his special province. In alternate years he disappears from mankind to dwell in the under world, being the lord of all souls. To celebrate his 'epiphany' (*ἐπιφάνεια*) trieteric (*i.e.*, taking place every other year) festivals were held. Thus Dionysus was a nether as well as an upper god, and by communion with him his votaries strove with frenzied longing to attain immortality, for only by becoming themselves divine could mortals escape death. The dancers might descry the god in their midst in animal form, especially as a bull, or else 'Dread voices as of bulls bellow, whence coming none can see' (*Æschylus*, describing Thracian Dionysus [frag. 57 [Nauck]]). Or, again, they might fall on some animal meet for sacrifice, a kid or bull, and in frantic haste would tear him piecemeal, and feast upon his raw flesh, identifying the victim with the god with whom they yearned to be one. Such rites earned for a Thracian tribe from Herodotus (iv. 93) the name of *οἱ ἀθανάτιζοντες*, people who make themselves immortal.

From Thrace the cult of Dionysus spread through Greece and Asia Minor. In Greece proper there are legendary tales of fierce resistance to the new religion, whose spirit of unbridled orgy accorded ill with the Greek tone of restraint in

matters of worship as in other things. But the appeal made by Dionysus to the desire instinctive in all mankind to overstep human limitations and partake of divine eternity was too strong for suppression by rulers. Everywhere he made converts among the women, and it is hardly necessary to refer to the *Bacchæ* of Euripides as reaching high-water mark among pictures of these enthusiasts in the literal sense of the Greek word—*i.e.*, human beings rapt into the godhead, *ἐνθεοί, ἐνθουσιασται*. The worship made its way, casting its spell over men as well as women and winning State recognition, but at the same time becoming more subdued. In passing southwards to a vine-growing country, Dionysus took on a new character as the kindly giver of wine that maketh glad the heart of man, 'the fruit of the vine that makes the troubles of mortals to cease' (*Eur. Bacch.* 772). It is easy to see how readily wine with its exciting properties should come to be associated with a god the very essence of whose service demanded a mood of exaltation in his followers. But, though we hear of orgiastic festivals in historical times in Greece (*Paus.* viii. vi. 5, and often), official cults of Dionysus, especially in Athens, developed into well-ordered sacrificial, musical, and dramatic celebrations. At Delphi the frenzy of the priestess who uttered the oracles shows the influence of Dionysus, and all the sibyls and seers, who, though known to us only through legends, doubtless really wandered about Greece, prophesying as the spirit moved them, were imbued with his spirit, as were also the wizard purifiers such as Epimenides, who worked through ecstatic inspiration.

The Revelation of God in Christ.

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GOD revealed in Jesus Christ—this idea is one which, judging by the quite natural difficulties felt upon the subject, requires no little explanation. All sorts of puzzles have accumulated round it. All kinds of objection have been raised to its validity, and the proofs led in its defence have occasionally been wrong-headed or irrelevant.

To hold that in Christ we see God revealed is to

hold that if we Christians examine our own minds with regard to the content we ascribe to 'God'—a term which, be it remembered, has borne and still bears a hundred different meanings—it transpires that we have carried over to God the moral attributes of Christ. God, in other words, is exactly like Jesus. No one really has ever believed that the world explains itself, or doubted that above or

behind this phenomenal system of things and incidents there exists *some* ultimate or supreme Power. The seen manifests the Unseen. But that Power has been described by many thinkers as Fate or Chance, by others as a mixture of Evil with Good, by some few as Unconscious Will. Christians refuse these descriptions, not arrogantly indeed or jauntily or coldly, but with intense conviction. They are persuaded that God is better than them all, because He is specifically the Power present in Christ. Our experience of Christ imprints this on our minds as self-attesting truth. Hence for us to think of God is to think of Christ with His essential characteristics exalted to infinitude.

Now the revelation mediated by Christ is one calculated to meet and satisfy our religious needs. And it is constituted by this purpose. Jesus puts the Father within our reach, as faithfully and unchangeably Redeemer, and for those who have to live in a world of sin, transience and darkness, that means everything. The questions about God solved by the fact of Christ are questions not primarily of the intelligence but of the soul. That implies that various problems concerned with God are as inscrutable to the Christian as to the Shintoist; that faith, for example, gives no light on how God made the world or upholds it in being. These and other like matters are still opaque. What Jesus has done is so to unveil the Father that we have communion with Him. He enables us not to write essays about God, but dwell under His shadow. There is nothing made known in Christ which relieves men of the fog of thinking hard when they want to clarify their minds about all kinds of difficulty arising out of reflexion upon human life. The aim of revelation is a quite specific one. It is to rectify our personal relation to God by showing the Father in such a light as will bring us into fellowship with Him.

In that case, revelation cannot possibly be the same thing as the communication of theoretic statements about the Divine Being. Not even such statements with Divine authority to back them would avail, any more than to have read a man's autobiography entitles us to claim his friendship. There is nothing in doctrine as a purely objective affirmation of truth to guarantee God's personal interest in and love for me or to give me freedom of access to His heart. Nor is there anything in doctrine, still regarded in this light, which enables me to verify it in the daily life of faith. It is out-

side experience, with no chance thus far of getting inside. But if it should meet us in the living guise of a Person, if the truth should be embodied in a tale, the case is different. For this Person may be self-evidencing, and to look at Him with our nature laid open to His influence may change us through and through. That is what Christians testify has happened to them in Jesus' presence. Bowed before Him, they have come to know what God thinks of them and how He is even ready to suffer on their behalf. Through One whose influence over us is independent of time we find ourselves actually led to the Father. Even the word 'revelation' may seem inadequate to the great truth. It is not that we place Jesus alongside of God, and bridge the distance between them by an inference. We do not argue from one to the other at all; we are made immediately aware that in this Man God is personally present.

People occasionally speak as if all this involved an absolutely new and unfamiliar principle. That, however, is not the case, and in fact an idea which was completely new would have no reality our minds could apprehend. It is worth pointing out, therefore, that as life proceeds we all of us, even apart from Christ, have revelations of higher truth, and that these revelations come through the spiritual impression made by persons. We believe, for example, in Friendship. We are sure there is such a thing as Friendship, that it has been manifested in indisputable ways, that it is the most precious thing in all the world. Why do we believe this? Because we have encountered those who exhibit its reality in their attitude and bring it in upon us as undeniable fact, undeniable at the very time when we seek to thrust it aside. That is a revelation, and persons are the medium. So too with Holiness. We are certain that Holiness is not a mere abstract noun, absurd and empty, but the most subduing and august of realities, because we have met and known those who are holy. The thing is quite easily distinguishable from all imitations, and when we come face to face with it we bow our heads in reverence and wonder. This also is a revelation, conveyed by the instrumentality of persons. Essentially in the same way, though on an infinite scale and with perfect efficacy, what Jesus reveals the fact and the presence of God. He does not tell us about God merely; He draws us to behold Him, and by the sight we are changed. 'He that hath seen me hath seen the Father' is

the plainest transcript of life. It is not something we are to believe because Jesus said it; it is what our experience of Jesus means.

What, then, are the main features in the impression of God we receive from Christ? Let us take Christ at one particular point in His career and do with it as men do with a noble picture—stand before it, and let its meaning sink into our mind. Let us select His attitude to the woman that was a sinner. It is instinct, for one thing, with that Love to which we give the high name of Grace. She was an outcast, but Jesus went much further than to touch her; He suffered her to touch Him. The delicacy of His feeling, His kindness, His longing to uplift and console and heal, His sympathy with the fallen one, His trust in her repentance—this was wholly unprecedented in her life, and it made all things new. She felt, without reasoning, that in Jesus she was meeting that than which nothing can be higher, and that when He said ‘Her sins, which are many, are forgiven,’ it was the voice of God. But observe, this Love, so gentle with the sinner, is none the less implacable to sin. It is a holy Love. Stained men and women, now as in the first century, are confounded and humbled by that stainlessness, which not only evokes a sense of ill-desert, but imparts both depth and passion to their penitence. A man cannot take down the Gospels and use half an hour in reading three chapters of Jesus’ life without arriving at certain absolute conclusions, and of these one is that God is holy. It is from Jesus we gain that certainty. His eyes look out upon us from the page, and through them shines, inescapably, the holiness of God.

Antecedently we might suppose that Love and Holiness are incompatible in their supreme form. In our acquaintance sympathy and righteousness do not always go together. Holiness, men have often believed, is the attribute which puts sinners at a distance and keeps them there. And certainly none were so sure as the guilty who approached Jesus that He could make no terms with sin in a disciple’s life. And yet, having sought them out, He stayed on beside them with a personal concern which was at once appeal and promise. So that it is only when Love and Holiness fall short of perfectness that they move apart and issue in antagonism; then Love becomes weak, and Holiness grows coldly exclusive. But in God, in Jesus who is the image of God, they are as inseparably one as the

concave and convex aspects of a curve, and the Holiness by which we are abased is one thing with the Love that lifts us up and makes our moral being rejoice.

To see Jesus, therefore, is to become aware of that Holiness and Love *in excelsis* which for Christians are the equivalent of the moral nature of God. He is their presentation in history. But, as we believe, God is more than Holy Love, He is Holy Love which is *almighty*. Can this further element be derived from Jesus Christ, that is, from the immediate impression left upon us by the Gospel picture of His life? The difficulty at this point is greater.

In one sense, indeed, there is no difficulty at all. It is clear that Jesus conceived the Father as omnipotent, and in this respect shared the highest faith of the Old Testament. It is little indeed to say that He shared that faith. To quote a recent writer: ‘One cannot make an unprejudiced examination of the Gospels without being astonished to find how enormously important for Jesus’ view of God was His impression of God’s omnipotence and infinite sublimity. I am very far from failing to recognize that in His apprehension of God Fatherly love constituted the central feature. But the importance of this extraordinary fact can be rightly appreciated only so long as one realizes that His view of God did not emphasize the Divine power, majesty, and sublimity one whit less than did the Jewish view, but took the latter for granted—nay more, deepened it and intensified it to the absolute uttermost.’ But assuming this, we have still to ask whether the sense of God as almighty which Jesus gives is differently conditioned from our sense of His holiness and love, in this respect that whereas the holiness and love of God come home to us directly in Jesus’ presence, as intuitively apprehended in our very apprehension of what Jesus is and does, the truth of Divine omnipotence is mediated only through what Jesus believed and said. In that case, our faith simply rests on *His* faith. But I think that we are really able to go further. For one thing, power is itself a manifest element in Jesus’ work. Though we leave aside nature miracles as disputable (many of His healing works, in point of fact, are as wonderful as any nature miracle), the redeeming energies He brought to bear on men in performing upon them the comprehensive miracle of salvation do indicate such power as only needs to be raised to the absolute

scale to represent Divine omnipotence. Men upon whom Jesus laid His saving hand became aware that there was power in Him, as well as holiness and love, which spontaneously led their minds to God and gave them a quite definite conception of what God can do. And if it be replied to this that such a direct impression of power concerns the spiritual realm merely, and is irrelevant to the physical universe, our answer is that faith rightly declines to separate the two. The universe is one, and if it is such as to admit of a Person almighty in His character as Saviour from sin and sorrow, those spiritual energies in Him which reveal God must in God be accompanied by unlimited powers also over nature. The thought is not so much logical inference as rather a movement of believing intuition. The redeeming might of God presented in Jesus is master of natural law.

Now this compound yet simple conception of Almighty and Holy Love is precisely what we Christians mean by God. Its constitutive significance is all present in Jesus, and is nowhere else fully present in history or nature. This is the meaning of our immemorial belief that God is revealed, and, for the purposes of religious faith, perfectly revealed in the historic Christ. The knowledge of God indispensable for a life of peace and joy cannot be gained by hard thinking, or by scientific inquiry, or by the scrutiny of our own constitution; it can be gained only by laying bare our moral nature to the impression left by Jesus in the Gospels. We find in God nothing else than Christ.

To this revelation there belong certain conditions or attributes which it is worth while to set out in distinct terms.

(a) At every point it is mediated through ethical experience. It comes to us through the living and breathing substance of free and unselfish motive, not invading personality, not forcing or outraging conscience, but winning us by being what it is and shining solely in its own light. Had revelation consisted in the imposition of divers theorems concerning God, belief in which was prescribed as the gate of entrance for all, religion would have unequivocally defined itself as the foe of morality, for such an externally authorized creed, depressing by its very mysteriousness, would have added to our load, not lessened it. But what we see in Christ imposes its truth upon us freely; it is echoed by the voice of conscience; it evokes just such a

belief and loyal confidence as a man has in his friend. The human spirit is never so much at liberty as in the moment of joyful response to Christ's presentation of the Father.

(b) Revelation is supernatural in quality and range. By this I mean that it is something which no phenomenal realities of our normal world can explain in the very least. The communion of God with men through Jesus is miraculous in the sense that nothing explains it save the intervention of the living God in a sense not to be accounted for by the resident forces of human life, or the intramundane causal nexus. God acts freely in unbaring to us His heart; He releases into the phenomenal order the stored-up energies of His grace; and this is borne in upon us convincingly by the fact of Christ. But revelation is not miraculous in the sense that it discards finite media. Jesus, too, is part of the world. When God poured the fulness of His being in Christ, it was a living intrusion in the human sphere, in ways not derivable from known laws or the given phases of the universe.

(c) The vehicle of revelation is history. To-day fewer men than ever profess to find a saviour God in Nature, but there are still those who would call or recall us to the ideals of Reason, with the promise of perfect satisfaction. But the impotence of ideals to produce their own actualization is the theme of moralists ancient and modern, great and small. Can any one feel the value of sobriety like the drunkard; is any less inclined to deny the loftiness or the necessity of self-control than he? Now one truth humanity is slowly learning—Christians have known it from the first—is that history is immeasurably richer in impulse and contribution than any single life. The victorious *differentia* of our religion is that it is no system of ideas or ideals suggested by the Spirit to the souls of men, but a story of definite acts done by God before men's eyes. Redemption is mediated through One who belonged to our own sphere of reality, who trod the earth our feet are treading now, who lay down in the grave and on Easter morning broke the power of death. Christianity has the life-blood of fact in its veins. The preacher is able to stand up and preach not what he feels, but what God has done.

(d) Revelation is an appeal to faith. In other words, it speaks with a resounding voice, but only faith can hear. There is no automatic action

of the Divine self-unveiling on the soul, and if people want to shut their eyes to God's presence in Christ, they can shut them. The impression is made solely on the right kind of mind, the mind that hopes there is a God, and hopes, too, that He will lift the veil and betray His purpose. That is a principle not in the least confined to the religious life. It holds good equally of art. The meaning of a great picture or a great symphony is not the creation of the susceptible spirit to which it is presented, but without susceptibility of spirit, without the right kind of mind, no impression at all will be made.

Theology has not greatly inclined to deny the fact that God is revealed in Christ; what it has often done is to cancel this truth either by taking its point of departure elsewhere than in Christ, or by admitting as equally valuable sources of revelation other fields of experience which belong to a lower ethical plane, such as Nature or the general history of the world. It cannot be too strongly asserted that a Christian's only legitimate method is to make Christ the starting-point, thus

ensuring that His influence shall fix once for all the main outlines of our thought of God. Anything else is to court disaster. Moreover, the revelation of God in Christ has no need to be improved upon. Had improvement been called for, we may well believe it would not have been withheld; but in point of fact no vital element has ever been added to the conception of the Father as imaged in Christ. What has happened is a vastly extended application of principles first embodied in His person. It is still as true as in the first century that Jesus 'reflects God's bright glory and is stamped with God's own character' (He 1³). Nothing can be allowed to interfere with this—not science, or philosophy, or non-Christian religions. Christ is the revelation of God our Father—final, unsurpassable, and, in a sense which faith quite well understands, absolute. All that we have to say (and it is much) about the unveiling of God in the Old Testament, in the course of history and the constitution of man, or in the world of Nature, must be subsumed under, and controlled by, the self-delineation He has given in our Lord.

Literature.

THE PLACE OF VIOLENCE

A TRANSLATION into English has been made of *Reflections on Violence*, by Georges Sorel (Allen & Unwin; 7s. 6d. net). It is a demand for the use of violence as the only method worth using in the warfare between labour and capital. Let us see what it is that M. Sorel expects in the future.

'Socialism tends to appear more and more as a theory of revolutionary syndicalism—or rather as a philosophy of modern history, in as far as it is under the influence of this syndicalism. It follows from these incontestable data, that if we desire to discuss Socialism with any benefit, we must first of all investigate the functions of violence in actual social conditions.'

The argument in favour of violence is that it succeeds. 'One of the things which appear to me to have most astonished the workers during the last few years has been the timidity of the forces of law and order in the presence of a riot; magistrates who have the right to demand the services

of soldiers dare not use their power to the utmost, and officers allow themselves to be abused and struck with a patience hitherto unknown in them. It is becoming more and more evident every day that working-class violence possesses an extraordinary efficacy in strikes.'

But violence—we continue to quote M. Sorel—violence is good for the world. 'It seems to be the only means by which the European nations—at present stupefied by humanitarianism—can recover their former energy.' Proletarian violence, carried on as a pure and simple manifestation of the sentiment of the class war, appears thus as a very fine and very heroic thing; it is at the service of the immemorial interests of civilisation.

The syndicalist, however, must not be called a patriot. 'Syndicalists do not propose to reform the State, as the men of the eighteenth century did; they want to destroy it.'

What method does the syndicalist purpose to take in order to set his violence to work? The answer is, a general strike. 'Every time that we

attempt to obtain an exact conception of the ideas behind proletarian violence we are forced to go back to the notion of the general strike.'

'The possibility of the realisation of the general strike has been much discussed; it has been stated that the Socialist war could not be decided in one single battle. To the people who think themselves cautious, practical, and scientific the difficulty of setting great masses of the proletariat in motion at the same moment seems prodigious; they have analysed the difficulties of detail which such an enormous struggle would present. It is the opinion of the Socialist-sociologists, as also of the politicians, that the general strike is a popular dream, characteristic of the beginnings of a working-class movement; we have had quoted against us the authority of Sidney Webb, who has decreed that the general strike is an illusion of youth, of which the English workers—whom the monopolists of sociology have so often presented to us as the depositaries of the true conception of the working-class movement—soon rid themselves.'

But Georges Sorel has no opinion of Sidney Webb. 'Sidney Webb enjoys a reputation for competence which is very much exaggerated; all that can be put to his credit is that he has waded through uninteresting blue-books, and has had the patience to compose an extremely indigestible compilation on the history of trades unionism; he has a mind of the narrowest description, which could only impress people unaccustomed to reflection.'

What of the ethics of this grand scheme (for grand it is in M. Sorel's eyes—'a serious, formidable and sublime work')? The ethics are somewhat mixed. He will have nothing to do with brutality—leaves that to the capitalist—but the carrying of a weapon and the readiness to use it are virtues. 'P. Bureau was extremely surprised to find in Norway a rural population which had remained profoundly Christian. The peasants, nevertheless, carried a dagger at their belt; when a quarrel ended in a stabbing affray, the police enquiry generally came to nothing for lack of witnesses ready to come forward and give evidence.' M. Sorel approves of the conclusion of P. Bureau: 'In men, a soft and effeminate character is more to be feared than their feeling of independence, however exaggerated and brutal, and a stab given by a man who is virtuous in his morals, but violent, is a social evil less serious and more easily curable

than the excessive profligacy of young men reputed to be more civilised.'

M'CALL THEAL'S SOUTH AFRICA.

Messrs. Allen & Unwin have begun to republish at a cheaper price Dr. George M'Call Theal's *History of South Africa from 1795 to 1872*. The first two volumes have been issued (7s. 6d. net each). This is the fourth edition of the book, and it has been carefully revised and enlarged.

There is no occasion to describe the history now. It has taken its place in all historical libraries. Not only is it the best history of South Africa on a large scale; it is one of the best histories in the language. Not that Dr. Theal has the captivating style of a Gibbon or a Froude. Better than that, he has the fulness of knowledge, the width of sympathy, the freedom from prejudice which are so much rarer in historians than a fine style. He holds us when he has once caught our attention, and we know that what we are learning we shall never have to unlearn. Not only are the facts well verified, the whole atmosphere is properly adjusted. We hear the South Africans speak, we see them act, we enter into their very thought. This is the way of the purely historical narrative. No explanations or reflections are required on the part of the historian, any more than they are required from the novelist; the whole situation is made ours by means of the simple narrative of fact.

The work will be complete as before in five volumes. It will contain fifteen maps and charts.

THE MODERN STUDY OF LITERATURE.

Does the study of literature *as literature* do us any good? It is like asking, What is proved by the *Tempest*? But apply it to the Bible—for Dr. Richard Green Moulton, Professor of Literary Theory and Interpretation in the University of Chicago, has written much on the literary structure of the Bible. Does it do us any good to study the purely literary questions that may be asked about the Psalms or the Prophecies of Isaiah? Does it help us to understand Isaiah? Does it help us to find instruction in the Psalter?

The answer is that all knowledge is helpful. We are made up of parts, as St. Paul has told us, head and heart and hand, and no part comes to its own

without calling in the aid of all other parts. Edification is a matter mainly of the emotions, is it? But the understanding must supply the emotions with food. Isaiah did not find his thoughts run into the form which his prophecies assumed without thinking about the form. All his faculties, we may well believe, came at the call of his imagination—the love of his heart, the surrender of his will, the constructive and corrective powers of his intellect. And if we are to enter into the inheritance which he has bequeathed us, we must exercise the intellect upon the construction of his poetry as well as the heart upon the love of God.

And it is so with all literature. What does Shakespeare's *Tempest* prove? It proves that Shakespeare could not have written the *Tempest* without knowing that there are laws of composition and obeying them. These laws we must learn and know in order that we may appreciate the *Tempest* and gain the good of it. To that end, and to a much larger end than that, a book has been written by Professor Moulton on *The Modern Study of Literature* (Cambridge: At the University Press; 10s. net).

LUTHER.

The fifth volume of the English translation of Professor Hartmann Grisar's *Luther* has been published (Kegan Paul; 12s. net). It is a volume of more than 600 octavo pages, and much of it is printed with a small type. Of quantity for the money there is no lack.

Nor of quality. This is by far the most agreeable volume of the work, as yet published. Is it possible that as Dr. Grisar proceeded with his biography he came to appreciate Luther's worth? Is it possible that he came to love him? One thing is certain. He has more joy now in disposing of the foolish fictions about Luther which he finds so freely scattered throughout the Roman Catholic works which he has consulted. 'Certain controversialists,' he says, 'have alleged that Luther came outspokenly to disown his doctrine and his work; they tell us that he expressed his regret for ever having undertaken the religious innovation. Words are even quoted as his which furnish "the tersest condemnation of the Reformation by the Reformer himself." No genuine utterances of his to this effect exist.' And having said that, he goes right into the whole subject, turns up

every reference and verifies every quotation, and knocks that lie on the head.

More than that, Professor Grisar appreciates Luther. He appreciates some of the very characteristics which his fellow Roman Catholics have found most offensive. He appreciates his humour. A considerable section is given to the exposition (and enjoyment!) of Luther's fun. We must quote its introduction:

'Joking was a permanent element of Luther's psychology. Often, even in his old age, his love of fun struggles through the lowering clouds of depression and has its fling against the gloomy anxiety that fills his mind, and against the world and the devil.

'Gifted with a keen sense of the ridiculous, it had been, in his younger days, almost a second nature to him to delight in drollery and particularly to clothe his ideas in playful imagery. His mind was indeed an inexhaustible source of rich and homely humour.

'Nature had indeed endowed Luther from his cradle with that rare talent of humour which, amidst the trials of life, easily proves more valuable than a gold mine to him who has it. During his secular studies at Erfurt he had been able to give full play to this tendency as some relief after the hardships of early days. His preference for Terence, Juvenal, Plautus and Horace amongst the classic poets leads us to infer that he did so; and still more does Mathesius's description, who says that, at that time, he was a "brisk and jolly fellow." Monastic life and, later, his professorship and the strange course on which he entered must for a while have placed a rein on his humour, but it broke out all the more strongly when he brought his marvellous powers of imagination and extraordinary readiness in the use of the German tongue to the literary task of bringing over the masses to his new ideas.

'Anyone desirous of winning the hearts of the German masses has always had to temper earnestness with jest, for a sense of humour is part of the nation's birthright. The fact that Luther touched this chord was far more efficacious in securing for him loud applause and a large following than all his rhetoric and theological arguments.'

COMPARATIVE RELIGION.

Mr. Louis Henry Jordan, B.D., has given his life to the furtherance of the study of Comparative

Religion. Some years ago he published a large volume with the title of *Comparative Religion: its Genesis and Growth*. He has now published another volume just as large, with the title of *Comparative Religion: its Adjuncts and Allies* (Oxford University Press; 12s. net). And he has two similar volumes coming, one *Comparative Religion: its Meaning and Value*; the other *Comparative Religion: its Principles and Problems*.

The volume just published has the appearance, when you open it, of a literary review. And it is a review. Book after book and periodical after periodical published within recent years and in any way touching the study of religion have been described. No immodest pretence is made of ability to criticize them all; but they have all been described accurately, so that the student of any part of the great field sees at once and sees unmistakably what is being done and who is doing it.

When the occasion seems to require it Mr. Jordan does not hold his hand from criticism. Strongly convinced of the right of every religion to be called a religion, and even as it seems of the impossibility of speaking of any religion, even Christianity, as *the* religion, he criticizes Dr. W. St. Clair Tisdall pretty severely. 'He seeks really to set the Christian faith upon a lofty and imposing pedestal which will lift it high above all its predecessors and contemporaries, while the weaknesses of all other religions are ruthlessly sought out, and as ruthlessly exposed to view.'

Well, it is true enough, and deplorably true, that some men are so nervous about Christianity that they make blind and foolish statements against all other faiths. There is only one way of proving Christianity the only true religion. That is by giving every religion freedom of comparison beside it. *Solvitur ambulando*.

THE JOURNAL OF JOHN WESLEY.

The seventh volume has been published of the standard edition of *The Journal of the Rev. John Wesley, A.M.* (Kelly). It is a fine volume of 528 pages and contains twenty illustrations.

Here are three paragraphs worth taking a note of:

'June 1785, Tues. 28.—By the good providence of God, I finished the eighty-second year of my age. Is anything too hard for God? It is now eleven years since I have felt any such thing as weariness. Many times I speak till my voice fails, and I can

speak no longer; frequently I walk till my strength fails, and I can walk no farther; yet even then I feel no sensation of weariness, but am perfectly easy from head to foot. I dare not impute this to natural causes; it is the will of God.'

'Sept. 1785, Sun. 4.—Finding a report had been spread abroad that I was just going to leave the Church, to satisfy those that were grieved concerning it I openly declared in the evening that I had now no more thought of separating from the Church than I had forty years ago.'

'April 1786, Mon. 3.—About eleven I preached to a crowded congregation in the new house near Chapel-en-le-Frith. Many of these lively people came from among the mountains, and strongly reminded me of those fine verses wherein Dr. Burton paraphrases those plain words, "The hills are a refuge for the wild goats; and so are the stony rocks for the conies":

Te, domine, intonsi montes, te saxa loquentur
Summa Deum, dum montis amat juga pendulus
hircus,
Saxorumque colit latebrosa cuniculus antra.

'It is chiefly among these enormous mountains that so many have been awakened, justified, and soon after perfected in love; but, even while they are full of love, Satan strives to push many of them to extravagance. This appears in several instances: (1) Frequently three or four, yea, ten or twelve, pray aloud all together. (2) Some of them, perhaps many, scream all together as loud as they possibly can. (3) Some of them use improper, yea, indecent, expressions in prayer. (4) Several drop down as dead; and are as stiff as a corpse; but in a while they start up, and cry, "Glory! glory!" perhaps twenty times together. Just so do the French Prophets, and very lately the Jumpers in Wales, bring the real work into contempt. Yet, whenever we reprove them, it should be in the most mild and gentle manner possible.'

The notes are as interesting as ever. Take this as evidence: 'On an undated journey from Redruth to St. Ives, via Hayle, occurred Peter Martin's dramatic incident of driving Wesley through the tide that he might keep his appointment at St. Ives. Samuel Dunn, who may be regarded as a credible witness, published this remarkable story in the *Wesley Banner*, vol. i. p. 49. At the crisis of peril, with the tumultuous waters around the carriage, Wesley quite calmly hailed the driver, asking his

name, who answered, "Peter." "Peter," said Wesley, "fear not; thou shalt not sink." With vigorous spurring and whipping Peter again urged on the flagging horses, and at last got safely over—by miracle, as he always said. Both Wesley and his driver were drenched. When they reached St. Ives Wesley's first care was to see Peter comfortably lodged at the tavern: "He procured me warm clothes, a good fire, and excellent refreshments. Neither were the horses forgotten by him. Totally unmindful of himself, he proceeded, wet as he was, to the chapel, and preached according to his appointment." As was so frequently the case in the tragedies and heroisms of his life, Wesley made no mention of this incident either in his published Journal or in his private Diary. We owe this information to the fact that Samuel Dunn met Peter Martin in his vigorous old age.

CORNARO.

'He asked life of thee and thou gavest it him, even length of days for ever and ever.' That is more than Luigi Cornaro could give or could promise to give. But he could promise length of days here on earth. He enjoyed more than a hundred years of life himself, and at the end of the hundred he wrote a great book on the art of living long, a book which has become a classic. His book has had its translators from the Italian into other languages. A carefully revised English version has now been published by Mr. William F. Butler of Milwaukee, under the title of *The Art of Living Long*. 'As a result of painstaking researches among ancient documents in the archives of Venice and Padua, historical matter relating to Cornaro and his family is also placed before the reader. Much of this is not to be found in any previous edition of his works, in the various languages into which they have been rendered.'

Cornaro's work does not fill quite a hundred pages of Mr. Butler's book. For Mr. Butler's object is to edit Cornaro and at the same time advocate Cornaro's principles. Accordingly he makes appropriate quotations from Joseph Addison, Francis Bacon, and Sir William Temple. He even gives us excellent portraits of those three great ones.

But what was Cornaro's recipe for long life? Exercise, first of all, and chiefly. After that, diet. He did not believe in doctors, because one man cannot know another man's digestion; every man

must study his own. Once Cornaro believed that what his appetite enjoyed his digestion must find easy. He discovered that it was not so. 'It is true, however,' he says, 'that besides these two very important rules which I have always so carefully observed, relative to eating and drinking,—namely, to take only the quantity which my stomach can easily digest and only the kinds that agree with it,—I have also been careful to guard against great heat and cold, as well as extreme fatigue or excesses of any nature; I have never allowed my accustomed sleep and rest to be interfered with; I have avoided remaining for any length of time in places poorly ventilated; and have been careful not to expose myself too much to the wind or the sun; for these things, too, are great disorders. Yet it is not a very difficult matter to avoid them; for, in a being endowed with reason, the desire of life and health possesses greater weight than the mere pleasure of doing things which are known to be hurtful.'

Mr. Butler has published a companion to Luigi Cornaro's *Art of Living Long*. The one has to do with the body, the other with the soul. The volume entitled '*He shall speak Peace*' consists of quotations from the Bible, occupying all the odd pages and printed in large type, with quotations from other books occupying all the even pages and printed in small type.

The quotations are gathered into groups, each group's sentences having some affinity; but those on one page seem to have no relation to those on the opposite page. There are many ways of making books; this is one of them. The frontispiece is a photographic reproduction of Anton Dietrich's picture, 'Peace, be still.'

SHAKESPEARE AND WAR.

Mrs. C. C. Stopes, who published a large and original book quite recently on Shakespeare's Environment, has now published a book on *Shakespeare's Industry*, quite as large and quite as original (Bell; 7s. 6d. net). This is an achievement. It is easy enough to write a book on Shakespeare. But to be one's self and worth reading through three hundred and fifty octavo pages, that is not easy.

The topics are many. 'Shakespeare's Industry' is only the first of them. After it comes 'Shakespeare's Treatment of his Originals,' 'the Amleth of the Story and the Hamlet of the Stage,' 'Hamlet

and Macbeth, an Intended Contrast,' 'the Scottish and English Macbeth,' 'Is Lady Macbeth really a "Fiendlike Queen"?' and many more, up to twenty-three chapters.

The sixteenth chapter is on 'Shakespeare and War.' That is appropriate. And it is just as original and just as good reading as any of the other chapters. Mrs. Stopes sees that Shakespeare knew about war, knew all there was to be known. How? Was he a soldier? When the Armada came 'he was in London twenty-four years old, unattached, patriotic, able-bodied, and the Commissioners of the counties had power to enrol all able-bodied men in the country.' But Mrs. Stopes does not believe that he became a soldier. It was the sea that called him, and it 'called him with a thousand voices. It was a late and wonderful revelation to him, with all its tender mysteries, its passionate energies, its dreams and its dreads, its shinings and gloomings, its infinite yearnings that seemed to draw out the hearts of the imaginative to itself, its crashing rebuffs, when it seemed driven to chaos, the type of the wild, free human soul.'

And he had a friend in the navy, William Harvey, the same who slew the Spanish Knight Don Hugo de Monçada. Now William Harvey was the W. H. of the Sonnets. Mrs. Stopes has proved it to her own satisfaction and to the satisfaction of Dr. Furnivall and Dr. Brandl.

Mr. Lynn Harold Hough has a fine gift of emotional writing. He would have every young man and every young woman choose well, the choice being endless. And he writes four sketches telling how three men and one woman made their choice. The title is *In the Valley of Decision* (Abingdon Press; 50 cents net).

In his volume on *Paul and his Epistles* (Methodist Book Concern; \$2 net), Professor D. A. Hayes of the Garrett Biblical Institute lays special emphasis on the circumstances under which each of the epistles was written. He describes with considerable vigour of modern language the situation in Rome, Corinth, and elsewhere. At Corinth 'there was great variety in the services. One might begin with great quiet and decorum and close like a cyclone of insanity. One might begin with an invective against all schismatics and

heretics who did not believe exactly what the speaker believed, and everybody might get more or less on edge as he listened. Then some one might be guided graciously to speak with such edification that all spirits were soothed and uplifted until they felt that they sat in the very court of heaven. There always was something doing in these services. No wonder that people were attracted to them and came and came again. There were some things which were disheartening and disgusting; but there were other things which were very heartening and interesting and convincing. People really were converted in these meetings. A church of God was being raised up in them.'

Besides helping us to realize the situation, Dr. Hayes introduces us to the epistles themselves. He gives a general description of each epistle, answers any questions that are still worth asking about its origin, date, style, and the rest; and then carries us swiftly through it that we may know what it is all about. This is all done competently and in close touch with the best believing scholarship.

It is a good introduction; not to be altogether neglected by the scholar; and to be much enjoyed by the reader.

The Rev. Francis Wood is greatly distressed on account of the suffering that there is in the world. In a book with the title of *Suffering and Wrong* (Bell; 4s. 6d. net) he describes vividly the Suffering of Inebriety, the Suffering of Female Degradation and Subjection, the Suffering of War, the Suffering of Poverty, the Suffering of the Prison System, and the Suffering of Flesh-eating. And he finds nothing in Christianity with which to meet the suffering, to mitigate, or put an end to it. 'We find,' he says, 'that Christianity rather hinders than helps us.' So he wants a new religion. He wants 'something deeper, diviner than Christianity; something out of which Christianity itself, and all forms of faith preceding it, in turn came.' The movements in favour of this new religion 'come out of the deep heart of humanity. They come from that spiritual nature of man which is the very dwelling-place of God, the very shrine of the holiest. They are the outcome of that inward energy of aspiration (surely it is also inspiration) which, in the long history of the world, has again and again quickened and uplifted the life of mankind, and which, in these latest days, is

once more blessing us with new aims, new hopes, and new ideals—in short, with a new religion.'

For those of us who have no time to go in for the study of physical science, and yet must know enough of evolution to speak or write truthfully, there is no better book than *The First Principles of Evolution*, by Dr. S. Herbert. The book was first published in 1913. A second and revised edition has been issued (A. & C. Black; 7s. 6d. net). Its value lies in three directions. First, it covers the whole ground. Its three sections are Inorganic Evolution, Organic Evolution, and Superorganic Evolution. Under Superorganic Evolution there falls the whole subject of Social Evolution, the Family, the State, Religion. Secondly, it takes no previous knowledge of the subject for granted. All is intelligible to the beginner, even such ordinary words as polygamy and polygyny being explained in a glossary at the end. And, thirdly, it is illustrated throughout; art and science go hand in hand to bring perfection.

A translation of the first book of *The Argonautica* of *Gaius Valerius Flaccus* has been made by Mr. H. G. Blomfield, M.A., late scholar of Exeter College, Oxford (Blackwell; 3s. 6d. net). The volume contains an excellent short introduction and excellent long notes. Who reads Valerius Flaccus? Not a few will read him now.

It has to be said at once that in writing on *Syria as a Roman Province* (Blackwell; 6s. net) Mr. E. S. Bouchier, M.A., has not written for the student of the New Testament. Yet the student of the New Testament will have to master the book. For no other book will give him so compact or so authoritative an account of the province of Syria. And it is just possible that Mr. Bouchier, as a 'pure classic,' will be of greater service to the New Testament student than if he had written directly for him, as directly as Sir William Ramsay would have done. It is all here; it is all in admirable order; it is all in touch with the latest epigraphic and papyric information.

Happening to open Mr. G. G. Coulton's *The Main Illusions of Pacifism* (Bowes; 5s. net) at page 167 we got a surprise. For the sentence we there read was this: 'His position was nearly that of the now almost departed Calvinism, wherein faith

alone avails, and all our righteousness is but filthy rags.' But the rest of the book is not like that. Mr. Coulton's theology is weak, but his patriotism is strong. He evidently does not know where he is when he touches doctrine, even by way of illustration, but he is at home in diplomacy and war.

Mr. Coulton's book is mainly an answer to the arguments of Mr. Norman Angell. It is a vigorous answer, an onslaught, and though somewhat discursive it gets many keen thrusts home. Not Mr. Angell only but also all others who have not risen to Mr. Coulton's ideal of patriotism are castigated heartily, especially Mr. Bertrand Russell, Mr. Lowes Dickinson, and Professor Pigou. What rouses his resentment most of all in these men is not their possible pacificism but their assumption of superiority. They claim to be above the prejudices of fiery patriots like Mr. Coulton. And it is just possible that they are. What then? Mr. Coulton does not like them more. Do they do more good? It is easy enough to be free from prejudice if you are free from enthusiasm.

A short introduction to *The Old Testament: Its Writers and Their Messages* has been written by C. Arnold Healing, M.A. (Butcher; 2s. net). It is wonderful, so often is this done, how rarely it is done ill. Mr. Healing has done it right well. And his publisher has made the book most attractive.

To those who want to keep up with the issue of Commentaries on the Bible from the Cambridge University Press, it will be well to say that in 1899 Professor W. E. Barnes published a volume on *The Books of Chronicles* in the Cambridge Bible for Schools and Colleges, working on the Authorized Version. In the same series, but working on the Revised Version, Mr. W. A. L. Elmslie, M.A., Fellow of Christ's College, has published a wholly distinct book, though in the same series and under the same title (4s. 6d. net). It is practically the supersession of Professor Barnes's book. For it is right up to date and it reflects the editor's individuality. There is a discussion of every question raised by this difficult portion of the Old Testament, and an unwearied elucidation of every phrase in the text that has not its meaning written on the face of it. The maps also seem to have been brought up to date.

The Rev. John Muir, B.D., minister of the High

Parish, Paisley, has published a volume of sermons on *War and Christian Duty* (Paisley: Gardner; 2s. 6d. net) which will increase his reputation as a preacher and be to us an encouragement to faith in God. There is no scolding, but there is clear penitential recognition of faults and follies—the fault of hatred, for example, and the folly of reprisal. There is no contempt of the enemy, but there is a serious recognition of the tremendous responsibility laid upon us.

The Rev. Ernest F. H. Capey, believing that there is a call from the pew for a greater share in the exercises of public worship, has prepared a volume of Responsive Services, Sentences, and Prayers, which he has published under the title of *Sanctuary Worship* (Hooks). There is an edition in cloth and another in leather. Both are appropriate and attractive. And wherever the call is heard this book will have to be considered. Manifestly enough it has cost the author toil; but he has the desire and the gift, and the toil will be rewarded. The variety of response is remarkable, but just as remarkable is the never-failing sense of true worship.

Dr. W. J. Townsend is best known to outsiders for his share in the book entitled *A New History of Methodism* published in 1909. Inside his own Church he was best known as a ‘leader of assemblies.’ But his strength was not given to either sphere. He did not love the official life. ‘While fervently grateful for the honours bestowed, I discovered whilst fulfilling the duties devolving on me that I had not the official frame of mind. The unrest and anxiety I experienced caused me worry which more than once caused a breakdown of my health. I have some happy reminiscences of my official life; but if I have to endure a reincarnation and the choice of a sphere of labour is left with me, I will say, “Ordinary church and circuit work for me; there is nothing like it.”’ And so his biography is the biography of a pastor. It is good reading. Its title is *William John Townsend, D.D.* (Hooks; 1s. net). The author is the Rev. George Eays.

The Russian novelists are having their time in English. Dostoevsky is the favourite. But Dostoevsky leads back to Gogol. And *The Manile and other Stories* by Nicholas Gogol, as translated into English by Mr. Claud Field (Werner Laurie),

is sure of a steady sale. It is certainly a strange life these Russian novelists look out upon, and strange is the philosophy they offer to explain it. Their failure to distinguish crime from misfortune is due partly to the indiscriminate mixture of political and criminal offenders in the Siberian prisons. More puzzling is the idea that sin can be effaced by suffering, which is so characteristic of all these Russian writers and so convincing to them all.

We are told that the patriot is most at home in the Old Testament. Even the militarist, we are told, finds his vindication in the books of Joshua and Judges. But what about the prophets? What about Habakkuk? The Rev. Geoffrey Gordon has gone to the prophet Habakkuk for an interpretation of this present war; and he has not found him a militarist. Rather has he found him a most severe judge of militarism. Mr. Gordon’s volume of sermons is called *An Interpreter of War: Habakkuk* (Longmans; 1s. net).

It is most encouraging to find that the Atonement is taken as the central fact of Christianity by theologians of every school of theology. The Right Rev. Philip Mercer Rhinelander, D.D., Bishop of Pennsylvania, made *The Faith of the Cross* the topic of his Bishop Paddock Lectures in 1914, and now publishes them under that title (Longmans; 3s. 6d. net). He recognizes his debt to Dr. P. T. Forsyth, and on the Atonement he is just as evangelical as that very evangelical theologian. He makes all Christianity gather round the Cross. ‘The Faith of the Cross,’ he says, ‘is taken as equivalent to all we mean, or ought to mean, by Christianity.’ There is good hope for the future in that.

We have just laid down Bishop Rhinelander’s encouraging book to take up a volume of *Instructions on the Atonement* by the Rev. Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield (Longmans; 2s. 6d. net), and to find that the Atonement is again the centre round which all that belongs to Christianity is gathered. If Bishop Rhinelander recognized his debt to Dr. Forsyth, Mr. Bull acknowledges his obligation to Canon J. G. Simpson and to Principal Denney. He is more like Dr. Sparrow-Simpson, however (whose volume is noticed on another page), in making the

Atonement the centre only. He insists that we must not make it equivalent to Christianity. We must not forget, he says, that as we are reconciled by Christ's death, we are saved by His life. And so he takes the Incarnation as his starting-place and the Reunion of Christendom as his goal. Nevertheless it is his faith in the Atonement that gives him his book.

We are not to be allowed to forget Charles Haddon Spurgeon. It is not that his admirers have set up marble monuments to his memory here and there. Better memorial is the weekly, monthly, and yearly issue of his sermons; and they go all over the world. The sixty-first yearly volume has been published. *The Metropolitan Tabernacle Pulpit*, revised and published during the year 1915 (Marshall Brothers), contains just as evangelical and just as arresting sermons as any volume issued while the great preacher was alive. For, unlike other preachers, Spurgeon had no off days.

The Viscountess Wolseley, 'citizen and gardener of London,' has found her sphere and she is happy in it. More than that, she has found a sphere for other women, who may be happy in it too, as happy as in any earthly occupation. For it is the occupation of gardening. She has founded a College of Gardening, and she has already trained many gardeners and sent them out to their life's work. This is her experience and her demand:

'Until quite recently, many looked down upon the profession of Gardencraft, for they imagined it to be a narrow life, restricted as regards its intellectual possibilities; others considered that women were physically unsuited to it. As in all new professions, there were a certain number of failures at the outset, and these were due to a lack of perception on the part of employers, and partly to the fact that the right type of young woman did not take it up. After some sixteen years of buffetings and cold-shoulderings, a few brilliant examples of the right kind of women gardeners have worked their way up successfully through a small army of non-competents, and the craft is now an established and a coveted one for ladies. The employer, meanwhile, is slowly learning a lesson, and begins to realize that to have a lady as a gardener is a luxury, and must not be considered an economical way of reducing the payment of a living wage. A woman gardener, like all head

gardeners, should be paid in proportion to the amount of brain-fag, deception, and other disagreeables that, by honesty and intelligent supervision, she rescues her employer from being the victim of. Then, too, her practical, well-trained skill, her scientific education, deserve remuneration.'

The Viscountess Wolseley has already published books on gardening, for she can also write well. The latest book is *In a College Garden* (Murray; 6s. net). Its text and its illustrations are both charming and business-like.

Although we have agreed to be patriots and neither Liberals nor Conservatives for a time, it is impossible for us to hide the colour of our ribbon completely. Dr. William Cunningham is a Conservative. Every page of his *Lowell Lectures on Christianity and Politics* (Murray; 6s. net) declares it. On a few pages he is a Conservative before being a patriot. On page 189, for example, he quotes a long passage from a speech of Mr. Lloyd George. The speech was made at Cardiff in 1911 to Christian Ministers. He recommended his audience 'not to support particular parties, not to advocate particular measures of reform, but to create an atmosphere in which it will be impossible for anybody to remain a ruler of the realm unless he deals with those social problems.' Dr. Cunningham disapproves of that speech. He says it assigns such a meagre place to Christian influence that he is surprised it was received with enthusiasm. But it does not assign a meagre place to Christian influence. And certainly Mr. Lloyd George did not mean that 'the Church is only to be the handmaid of politicians.' If Dr. Cunningham is so dissatisfied with Mr. Lloyd George for saying what he did say, what would he have thought of him if he had recommended these Welsh ministers to be themselves active politicians?

So this admirably phrased and instructive volume is the work of a convinced Conservative and will be accepted or rejected on that account. Few men have studied the relation between Christianity and Politics as Dr. Cunningham has done. Few men have his grasp of the principles which underlie that relation. Few have his gift of lucid exposition. He will not make converts. He is too decided in his views; he is too decided in the expression of them. But he will confirm men of his own way of thinking that he and they are right together. We ourselves have not read anything more impres-

sive for some time than the pages which insist upon our responsibility to God as citizens, the direct demand God makes upon us to take our place in the service of the State.

The Hon. Bertrand Russell is a neutral. He thinks that Germany is more to blame for the war than Britain, but not much more. And he has republished a number of essays in which he declares his neutrality, calling the book *Justice in War Time* (Chicago: Open Court; \$1.00).

It is not easy for any one to be neutral at present. Loisy has chastised the Pope for his neutrality in a way to make all neutrals feel uncomfortable. That is one of the reasons why Mr. Russell is neutral. He enjoys minorities; he enjoys fighting; he enjoys war against war.

Most of the essays are quite ephemeral and might have been left in their magazines. The most serious is the last, which may not have appeared before. It is an elaborate attack upon the foreign policy of this country from 1904 to 1915. It is not an attack on Sir Edward Grey. He says: 'The criticism of British foreign policy which seems to us necessary is not a personal criticism of Sir Edward Grey: he has been merely the instrument, the man who carried on an ancient tradition. I cannot discover any matter, great or small, in which the policy of the Foreign Office was different under his administration and under Lord Lansdowne's. It is not the man, but the maxims which he has inherited, that must be criticised.'

We cannot answer it here of course. We can only say that we are not impressed by it. On the contrary it seems to indicate that Mr. Russell's neutrality is not always neutral. As he is answering Professor Gilbert Murray it was perhaps inevitable that he should ignore one set of circumstances and urge the other. But it weakens his claim of superiority to patriotic prejudice.

An addition to 'Every Christian's Library' is *How God Answers Prayer*, as set forth in the Narrative of some of the Lord's dealings with George Müller. The volume is compiled by A. E. C. Brookes (Pickering & Inglis).

A word to those newly confirmed has been spoken by the Rev. Harold M. Porter, and the little book containing it has been introduced to us by the

Bishop of Chelmsford. The title is *The Bishop's Prayer for you* (Scott; 6d. net).

Five discourses on *The Prodigal Son* have been first preached and then published by the Rev. T. W. Gilbert, B.D., Rector of St. Clements, Oxford (Scott). The first discourse is introductory: and in it the preacher utters a caution which is far more necessary than some other preachers think. He says: 'The parable teaches us of the mercy and love of God, but it does not give us the whole body of religion; there is no mention for instance of Our Lord, of the Holy Spirit, of the Atonement and many other such vital facts, and hence those who have taken their theology from this parable only, have very one-sided views of God. We must not take our views of God from this parable alone, we should not take our views of God even from one book of the Bible by itself; we get a very one-sided view of Christ, for example, if we read St. John's Gospel only, we need the view of the other three Gospels as well.'

The Bishop of Durham on the Seven Epistles has been the chief item of interest in the *Churchman* for some months. The articles are now issued in book form: *Some Thoughts on the Seven Epistles* (Scott; 2s. net). The expression 'Some thoughts' gives scope enough, but Dr. Moule's thoughts are all brought into captivity to the mind of Christ. He preaches the gospel of the grace of God. As certainly as St. Paul, he knows nothing among us save Jesus Christ and Him crucified.

Canon Edmund McClure has done good work in separating true Christianity from false. In his latest little book he shows that Spiritualism is not Christian—nor any other good thing. Its title is *Spiritualism: A Historical and Critical Sketch* (S.P.C.K.; 6d. net).

Out of the Forms of Intercession authorized and used on the 9th of March 1796, the 25th of May 1804, and the 20th of March 1811, a selection has been made and issued by the S.P.C.K. under the title of *War Prayers of One Hundred Years Ago* (3d. net).

The clergy of the Diocese of York assembled in the Minster of York on 14th and 15th February 1916. They were summoned by the Archbishop. Not

one single clergyman ignored the summons, "and only one is absent for a reason which I cannot regard as a sufficient excuse." The Charge then delivered has now been published. Its title is *The Church and the Clergy at this Time of War*, by Cosmo Gordon Lang, D.D., D.C.L., Archbishop of York (S.P.C.K.; 1s. net). It consists of three short practical, well-pressed-home addresses on Repentance, Renewal, and Rebuilding.

The Right Rev. H. C. G. Moule, D.D., Bishop of Durham, has issued a small volume of 'Thoughts for Stricken Hearts,' under the title of *Christ and Sorrow* (S.P.C.K.; 1s. net). Near the end of the book he says: 'I have in my mind's eye a little Parable of Consolation. It consists of an old book-marker, once belonging to my dear mother, and very precious now to me her son. A text is worked on it, in blue silk on the pierced card. A few years ago I found it in a book, after having long lost sight of it. I saw first its "wrong side"; and that was just an unmeaning tangle of confused and crossing threads. Then I turned it round. On the "right side," in beautifully clear letters, *produced by the tangled stitches*, I read these three deep, glorious, eternal words, GOD IS LOVE.' The publishers have made a clever use of this thought. The paper just inside the cover at the beginning shows the wrong side of the book-marker, the paper at the end shows the right side.

The whole process of *Reconciliation between God and Man* has been described by the Rev. W. J. Sparrow-Simpson, D.D., in a book which he has published with that title (S.P.C.K.; 3s. net). Dr. Sparrow-Simpson begins with the Incarnation and ends with the Perpetual Offering of Christ. Between these, as the great operative fact, he places the Death of Christ. And he has no hesitation in saying that it is the Death, and not either the Incarnation or the Perpetual Offering, that is the central reconciling fact. But his object is to show that you ought not to isolate the act of Death and call it everything. If an Incarnate Christ who did not die would have served nothing for reconciliation, so also a dying Christ who was not pre-existent would have been of no avail.

We are glad that Dr. Sparrow-Simpson has used the word Reconciliation. It is a good word which has fallen out of favour. It has a definite and necessary place. Smaller than Salvation, it is larger than Atonement. The end is Peace, the means to the end is best expressed by Reconciliation.

In *The Glory of the Life Laid Down* (Stock; 2s. 6d. net) the Rev. J. K. Swinburne, B.A., Vicar of Shifnal, has sent out some words of comfort for those in sorrow. The little book contains eight addresses, each address a proof that there is no consolation better than that which is found in the Word.

The Denials of Peter.

BY SIR W. M. RAMSAY, D.C.L., LL.D., LITT.D., D.D., EDINBURGH.

II. THE HIGH PRIEST ANNAS.

WHEN Jesus was brought into Jerusalem there was still a long time to pass before daylight began. This interval had to be spent somehow, and although the party which had arrested Jesus 'led him away to *appear before Caiaphas as judge*,¹ they had to wait until the hour when Caiaphas could take his seat in the High Council for this purpose. John explains the whole situation: 'they seized Jesus and bound him, and led him to be judged by Annas in the first place'—implying that there was in their mind a further destination,

¹ Mt 26⁵⁷.

and so not disagreeing with Matthew, who says, 'they led Jesus away to be tried before Caiaphas.'

Matthew refers to the proper and official trial before the High Council with Caiaphas presiding. The informal investigation before Annas was lost from the common tradition.

In the Revised Version that critical verse of Mt 26⁵⁷ is translated, 'they led him away to *the house of Caiaphas*.' This is impossible, for in Greek the preposition *πρός* with the accusative of a personal name cannot mean 'to the house of that person'; but it is technical and idiomatic in the sense of 'to appear before a person as judge in a court of justice,' and this is what is meant in this

place.¹ Dr. Moffatt, in his 'New Translation,' follows the error of the Revisers, although the Authorized Version is right.

The practically universal opinion among scholars, however, is that there is at this point a difference between John and the three Synoptic Gospels; and that the latter unanimously describe Jesus as having been led to the house of Caiaphas. Yet John was an acquaintance of the high priest, and must have known the exact situation.

Doubt, however, has been expressed by Westcott and others whether the scene of the first investigation and of Peter's denials occurred in the house of Annas or in that of Caiaphas, and reasons are set forth in order to prove that there is doubt, and that perhaps John may be understood in the same sense as Mark. I can see no reasonable ground for doubt. Take the statements in order: (1) In John 18¹⁸ Jesus is led away to appear before Annas in the first place; this implies a first investigation, unofficial (because Caiaphas, not Annas, is the official high priest), preliminary to the proper trial before the Council, where Caiaphas would preside.

(2) Then follow the two scenes in question (18¹⁵⁻²³), in the house of a person who bears the title of high priest (the reason for which is explained by Luke 3² and Acts 4⁶).

(3) After this preliminary investigation, 'Annas therefore sent Jesus, bound as he was, to *appear before Caiaphas*' (15²⁴). As the result of the trial in his own house, Annas sends the prisoner to Caiaphas for the proper official trial. Then follows the official trial before the Council (which John does not describe, for a reason that will be stated after examination of the circumstances).

(4) After this scene 'they lead Jesus therefore from Caiaphas to the official quarters of the Roman governor' (whose confirmation of the Council's capital sentence was needed before it could become effective) (18²⁸).

It seems positively irrational to take John to mean that Caiaphas presided both in stage (2) and stage (3), and that, after starting to take Jesus to Annas, they delivered Him before Caiaphas for some unstated reason, and that then Annas reappears and sends Jesus to Caiaphas, when Caiaphas

had just been presiding at the trial of His case. The sole reason for mentioning that Jesus was conducted in the first place before Annas is that He was so conducted, and that Annas then sent Him to be officially judged by Caiaphas [in the second place]. So John says; and, in the face of Luke 3², arguments about the applicability of the title high priest to Annas are beside the mark.

It is clear that Annas had been taking a keen interest in this matter, and with his servants had been engaged in arresting Jesus. He was one of the leading figures in the party of the Sadducees, and his dignity was consulted by leading Jesus before him and holding a sort of preliminary examination which was not official, but in which the feelings and the hatred and even the curiosity of the opponents of Jesus found scope. Those who joined in the arrest were now waiting in the house of the high priest (Mt 26⁵⁷). Mk 14⁵³ says that the chief priests and the elders and the scribes entered the house along with him. The statement seems strange in Mark's narrative; but it becomes natural when we remember Luke's assertion that they had been present at the arrest. They it was to whom the Tribune gave the prisoner in charge.

It is clear that in all the four narratives there occurred two examinations before bodies of Jews. The second of these is described very briefly in Mt 27¹, Mk 15¹, and at greater length in Lk 22⁶⁶⁻⁷¹. That these three passages refer to the same proceedings is clearly marked by the time. Each of the three writers mentions that the action occurred about sunrise. This must be the formal meeting of the Sanhedrim which was held officially to examine the accused and to decide whether or not He should be sent up for trial before the Roman Governor, and, if so, upon what charge the trial should be made. That this is the proper time for a meeting of the High Council is established, if I may quote in evidence a statement which I cannot verify: 'according to the report of Jose Ben Chalaftha it held its sittings from the time of the offering of the daily morning sacrifice.'

The preliminary examination before Annas was, therefore, in keeping with the outrages in the proceedings generally. We may suppose that, when Annas (Jn 18-19) asked Jesus about His disciples and His teaching, he may have been actuated by curiosity and so put an unofficial question, but he had no right to examine the prisoner officially, and the action of an officer in

¹ In Ac 11⁸ the meaning 'into the house of' is admitted by some (e.g. Souter's new and excellent *Pocket Lexicon to the Greek N. T.*, though he tacitly rejects it in Mt 26⁶⁷): the meaning there is 'into the society of.'

striking the prisoner in his house had no justification. Annas held no official position before the law: he was only a private citizen who possessed great influence and dignity because he had formerly been high priest, and was considered by his own people to have been unjustly and illegally removed from that position. In his own household he was still spoken of as 'the high priest' (Jn 18¹⁹), and probably this courtesy was generally accorded to him in the city;¹ but it gave no legal power; there could not be two high priests, and Caiaphas his son-in-law was the high priest in law and fact. Yet this informal and really illegal trial before Annas was, in a sense, 'a preliminary trial,' as John expressly says.

It is, however, evident that the memory of Annas was lost in the popular tradition of the Jerusalem congregation, and that 'the high priest' was generally understood to be Caiaphas, when any name was given to him in the story as usually told in the Jewish Christian families there. Mark, who gives the congregational tradition in its most simple and unadorned fashion,² never mentions Caiaphas, but speaks simply of the high priest. Matthew mentions him twice by name, and in a different connexion (26³) speaks of 'the courtyard of Caiaphas the high priest.' There can therefore be little doubt that they both thought of Caiaphas in connexion with the trial of Jesus. Luke, however, had the instinct of the historian and the Greek for fact and exact truth; and he discovered and recorded that there were two high priests at this time, of whom he always mentions Annas first (Lk 3², Ac 4⁶); in one case he speaks of 'Annas the high priest and Caiaphas,' but he never names Caiaphas alone as high priest. It is therefore quite fair to interpret him as asserting that Jesus 'was brought into the house of the high priest' Annas, thus confirming expressly the statement of John. Those who consider, as I do, that Luke's history is composed with extraordinary care for the minute details which in different parts of his narrative work into one another, will be disposed to conjecture that there is good reason why he mentions two high priests in 3², and that in some other part of his narrative, viz. here, the

¹ This general custom leads Lk 3² to say, in his brief style, that the high priests at this time were Annas and Caiaphas.

² That Mark gives here, not the direct narrative of Peter (as Papias and others say about his Gospel), but the common tradition in the earliest Church at Jerusalem, will become more and more clear as the investigation proceeds. I do not assert that this is universal, only that it appears to be so in this episode.

term high priest should be understood accordingly. That this is his meaning will be shown later.

The official meeting of the Council is also alluded to by John in a few words (vv. 24, 38). Before this official meeting it is agreed by all the evangelists that another gathering had occurred in the house of the high priest, and that this gathering finished at cock-crow; while it was going on the denials of Peter were taking place at intervals in the courtyard outside that meeting.

I would go so far as to maintain that there is no authority for supposing that Jesus was ever in the house of Caiaphas that morning. He was led from the house of Annas to the hall where the Council met; wherever that was. But the case for Caiaphas has been so universally accepted that it must be examined further.

To us it would appear strange that a judge shortly before the trial at which he was to preside began, should bring into his house and hold conversation with a person whom he was about to try on a criminal charge, and on whom he was to allow physical outrage to be inflicted. Such conduct on the part of a judge would be condemned as unbecoming and wrong. I once was witness of such a situation in Scotland, where one party in a case was by mischance introduced to the judge who was to preside half an hour before the case was fixed to begin. The judge broke off the conversation the moment that he heard the name, and afterwards he said that it was the most awkward thing which had happened to him in his whole legal experience.

If such be the feeling among us, a feeling obviously founded on right perception of justice and equity, why should we think that the Jews were devoid of such perception of natural fairness? Why should we take it as a matter of course that the president of the supreme Jewish court would allow an accused person to be brought to his house in the night, and would see and converse with him, and look on while the accused was actually struck in the face? If this were recorded, we should have to accept the fact; but, when there is no clear record and a clear contradiction of it, we may set it aside. Annas indeed did it; but evidently he was playing fast and loose with his authority as titular high priest. This was a trial that was held in his house, and yet it was not a trial, according to circumstances.

Further examination of the circumstances shows positively that John is correct, and that Luke

positively confirms him, and that a series of false statements about Jewish custom have been invented and circulated in order to explain how that which never happened did happen. The false statements probably made their appearance at first as hypotheses to account for a supposed but strange fact. Then they were repeated, because they are found in the pages of great scholars, and the hypothetical character was forgotten, and they masquerade as truth. Thus, for example, it is often said that the high priest had an official residence in the Temple enclosure, that the High Council met in his house, and that Annas lived with his son-in-law Caiaphas. Another statement is that Annas and Caiaphas lived in houses adjoining each other, with a common courtyard. These are in origin mere hypotheses concocted to explain why John speaks of the house of Annas here; but they have no foundation, and most of them are demonstrably impossible. Yet from hypotheses they have passed into the learning of the schools, and are laid down as facts in some meritorious and otherwise useful books. I quote one example of the conveyance of these false hypotheses, and the dissemination of mere conjecture as fact: 'The High Priest's house: this was in the Temple enclosure, where, according to Jn 18¹²⁻²⁴, Annas lived with his son-in-law Caiaphas.' Such transference of errors from book to book is a fruitful source of further error: the next stage is to resort to 'emendation' of the text, or to transposition of the parts, or to rejection of some verses, in order to cure the ills that have been introduced into the Gospels by our own false interpretation of them.

Again, if Annas had no part in the action, it may be asked how John came to make such an error as to bring him into it. No explanation is obvious. On the other hand it is easy to see why his part in the action, if he had any, might have been forgotten or ignored as being unofficial.

It is apparent that either Mark and Matthew have mixed up the meeting of the Council with the assemblage 'in the house of the high priest,' or (as is more probable, confirming John's expression *πρὸς Ἀνναν*, 'to be judged by Annas') the proceedings in the house of Annas were modelled on the procedure of the Sanhedrim. The trial, which was finished by cock-crow, could not possibly be a meeting of the Sanhedrim, which did not sit before sunrise: yet both Mark and Matthew speak of it as 'the chief priests and the whole

council,' and describe the calling of witnesses, and how 'they all condemned him to be worthy of death.' These same writers, however, describe how the Council met to discuss the case at sunrise, agreeing in this with Luke and John. The proceedings at this proper meeting of the Council are not reported by any one except Luke. John does not report it for a reason which will be stated in a later section. Matthew and Mark did not do so, because they had already given a report of similar proceedings as occurring elsewhere before cock-crow.

The belief that Jesus was conducted to the house of Caiaphas then rests on a mistranslation of Matthew and a misinterpretation of Luke, while it flatly contradicts John; yet it apparently must be regarded as belonging to the common tradition in the early Jerusalem Church, until it was expressly corrected by John. Luke avoided falling into it, but did not expressly contradict it. He describes the proceedings of the Jewish Council, where Jesus was condemned, as occurring at sunrise; and he reports nothing about the action 'in the house of the high priest before cock-crow,' except that Jesus was ill-treated there,¹ and that afterwards He was led to the High Council when day was come.

We can now arrange with the highest confidence the exact sequence and almost the hours of the action. Jesus was arrested in the early morning, say about 2 o'clock. He reached the house of Annas before 4 o'clock. Some or many of those who had made the arrest were servants of Annas; and in this house, as being for some reason more convenient, Jesus was detained for about an hour (Luke gives the estimate of time). By that time the hour of meeting of the Council was at hand, and Caiaphas was ready to take his seat as president. Jesus was led to the Council Hall, and there began the trial which is described in Mt 27¹, Mk 15¹, and more fully in Lk 22⁶⁶⁻⁷¹: this scene is entirely omitted by John, though its occurrence is clearly indicated in 18²⁴ and 18²⁸. Thence He was led to the Prætorium of the Procurator Pilate about 7 A.M. The trial with the incidents accompanying it lasted till about 12 noon. Then He was taken away to be crucified outside the city. The Synoptists' statement of time (Mt 27⁴⁵, Mk 15³³, Lk 23⁴⁴) must be taken as a vague estimate current in the tradition, whereas John is accurate, as was said above.

¹ I assume that Lk 22⁶³⁻⁶⁶ describes this scene in the house of Annas.

The Mystery of the Kingdom.

BY THE REV. J. WARSCHAUER, M.A., D.PHIL.

WHEN we pray, 'Thy kingdom come,' we think of the gradual approach of some 'final reign of right,' some consummation to be progressively realized in the indefinitely distant future. When the original followers of the Lord repeated that petition, they and He thought of an immediately-impending, catastrophic event, the resumption by YHVH of His Kingship over Israel, and so over the whole earth. It was the *nearness* of that event which the Baptist and Jesus alike proclaimed, and it was the sounding of *this* note which accounted for the immense stir their preaching created. The coming of the Kingdom was not conceived as an evolutionary process culminating in a 'crowning age of ages,' but as a sudden and wholly supernatural change which God would bring in suddenly and once for all, a change heralded by tremendous upheavals in the realm of nature (Jl 2^{30, 31}; cp. Mk 13^{24, 25}). It requires a very great effort on our part to enter into that conception, so remote from ours; and a still greater to accustom ourselves to the thought that this, and not ours, was our Lord's conception. Yet unless we make that effort, a phrase like 'the mystery of the Kingdom' will perforce remain unintelligible to us.

I.

From the days of the Captivity onwards, a markedly pessimistic tinge is found to colour Jewish thought and literature—a feeling which might be described as God-forsakenness, the result of the people's sins. Israel was under a shadow, YHVH had withdrawn His presence and favour from His disobedient nation, leaving it to its adversaries to oppress; through the influence of Persian dualism the present evil age came to be thought of as under the dominion of ungodly powers—Satan came to figure as 'the prince of this world.' One hope lighted up this darkness, namely, that in the fulness of time, when Israel should have expiated its transgressions, YHVH would once more ascend the throne He had temporarily abandoned, scattering His people's enemies, and restoring their independence under His own sway and sceptre. Thus the great prophet of the Exile prays: 'Look down from heaven, and behold from the habitation

of thy holiness and of thy glory: where is thy zeal and thy mighty acts? . . . Return for thy servants' sake. . . . We are become as they over whom thou never barest rule' (Is 63¹⁵⁻¹⁹ *pass.*). Thus, too, in the days of our Lord, every pious Jew petitioned daily: 'Bring back our judges as aforetime, and our counsellors as from the beginning; cause sorrow and sighing to flee away from us, and be thou king over us, even thou alone, O YHVH.'

To promise a far-distant fulfilment of such instant prayers would have aroused little enthusiasm; what drew the multitudes to Jesus was the assurance He breathed that the Kingdom—the victory of God and the overthrow of Satan; which His hearers would interpret as the casting-off of the Roman yoke and the redemption of Israel—was at the very doors. We do not confound the eschatological form in which His message was proclaimed with the substance of that message; but it has to be recognized that as regards the outward shape and colour of His expectations Jesus was in close accord with the ideas current around Him. Unquestionably He looked for the new era in the immediate future; there is no doubting the authenticity or mistaking the force of His confident prediction to the disciples, 'Ye shall not have gone through the cities of Israel, till the Son of man be come' (Mt 10²³), and the same applies to the promise, 'There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God' (Lk 9²⁷; cp. Mk 9¹, Mt 16²⁸; also Mk 13³⁰, Mt 24³⁴, Lk 21³²). Even at His trial He told His judges, 'Henceforth'—*i.e.* presently—'ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven' (Mt 26⁶⁴), which, of course, meant the imminent advent of the Kingdom. It is equally true that He depicted the blessedness to be enjoyed by the partakers in that consummation in perfectly realistic fashion; that He promised tangible, hundredfold reward to those who had made sacrifices for the Gospel's sake (Mk 10³⁰, Mt 19²⁹); that He told His disciples they should eat and drink at His table in His kingdom, and sit on thrones judging the twelve tribes of Israel

(Lk 22³, Mt 19²⁸); and that He Himself looked forward to drinking the fruit of the vine in the Kingdom of God (Mk 14²⁵). When we add the reminder that He considered His mission to be exclusively to His nation, it will be seen how far He shared the outlook of His age and race.

On the other hand, two facts are to be noted: that, while formally Jesus looked for a Kingdom of God which should be an idealized Jewish theocracy, He has not one word to say on that favourite theme of His co-religionists, the Divine vengeance to be exacted on the heathen; and that in His thought admission to the Kingdom is to be gained, not in virtue of membership of the Jewish race, but on condition of the fulfilment of certain extremely high ethical demands. If the mould into which He poured His thought was inevitably eschatological, the precious metal that flowed into the mould was ethical and spiritual: those who are approved in the Judgment, the heirs of the Kingdom, are those who have practised kindness and brotherly love towards the needy and afflicted, without national or racial qualification.

And in yet another respect we see Him as One who had already outgrown the limitations of the current conception of the Kingdom; for whereas that conception was purely futurist, Jesus is conscious as it were by flashes that the new order has already begun, is already 'in the midst' (Lk 17^{20, 21}), while men are still waiting for its manifestation with pomp and circumstance. It is true that He accounted for that consciousness by pointing to His success in casting out demons; but the inner assurance was there in the first place, and the explanation came later. He felt that His personality was introducing a new factor into the world, which was no longer the same now that He had come. The Baptist He saw, for all his greatness, as still quite definitely belonging to the old order of things, which was passing away, whereas He Himself marked a fresh epoch, the daybreak of God's righteous reign. That glimpse was none the less true for being occasional and intermittent; in a manner past explaining, nor needing explanation, He knew that *by the fact of His coming* the threshold was already crossed, the new Dispensation begun.

II.

So much by way of barest orientation. We now turn to the subject indicated in our title, the

question raised by the words, 'Unto you is given the mystery of the kingdom of God,' addressed by the Lord to the inner circle of His disciples (Mk 4¹¹; cp. Mt 13¹¹, Lk 8¹⁰). What is this mystery, the knowledge of which, we are given to understand, is confined to a small knot of intimates, but withheld from the great multitude?

The mere imminence of the Kingdom was, of course, no secret, but rather the key-note of both the Baptist's and our Lord's preaching. We hold, with Schweitzer, that the secret is to be sought in the explanation *why* the crisis was approaching just then, and, possibly, in an indication of *how close* it was thought to be; and that both explanation and indication are contained in certain parables, the inner meaning of which the habitual associates of Jesus might be expected to penetrate, while the multitudes could apprehend it only dimly, if at all. Mark, followed by Matthew, relates a tradition, doubtless authentic, according to which Jesus on a certain day taught the crowd by the lake-shore 'many things in parables' (4²), and in connexion with that day's teaching he records the saying, spoken to the disciples, 'Unto you is given the mystery of the kingdom of God; but unto them that are without all things are done in parables.' Not all the parables related in this chapter are equally concerned with 'this 'mystery''; the Evangelist gives us neither all those nor only those which were uttered on that occasion, the fact being that even in his day the 'mystery' was no longer understood—as how could it be, seeing that it referred to the extreme nearness of an event which had not come to pass forty years later?

The principal parables setting forth the mystery of the Kingdom are those of the Sower, the Seed growing secretly, the Mustard-seed, and the Leaven; the latter is given in Mt 13³³ as following the Parable of the Mustard-seed, to which it forms a companion picture, as that of the Seed growing secretly does to that of the Sower. If we can find one strand of thought running through them, or find them linked in an unforced manner by one principle, the mystery will grow clearer. We leave on one side, with a good conscience, the interpretation of the Parable of the Sower (Mk 4¹³⁻²⁰), which represents the thought, not of the Lord, but of another, later mind, replacing originality by ingenuity.

What these four parables exhibit uniformly is the contrast between small causes and great effects; a hidden process set in motion by seemingly inade-

quate means, and the inevitable and disproportionately large results which supervene; in the first three the emphasis lies on seed-time and harvest, the day of small things and the season of surprising issues. In that spring-time the Word is being sown, the momentous process is being initiated, which will bring in the Kingdom with the same inevitableness, and presumably the same speed, with which the sowing of the grain leads on the harvest, which is elsewhere (Mt 13³⁹) used as signifying the consummation of the age. The generality of hearers, 'they that are without,' know only that Jesus is *announcing* the Kingdom; but those who are familiar with His mind are aware that He is Himself *bringing* it, *compelling its advent*—that is the mystery. As the farmer's sowing of the seed compels the earth to respond with her harvest of ripening corn, so the sowing of the Word, though much of the seed may come to nothing, will compel the heavenly harvest to ripen—invisibly, mysteriously, irresistibly—and the Kingdom to appear, just about the time when the reapers on earth put forth their sickles. Some of the seed is sure to fall on good ground, and will bring forth abundantly; and once it is sown, the end is assured, and the sower may go home, sleep and rise, rise and sleep, for without further co-operation on his part the seed is growing in the dark soil, sending up first the blade, then the ear, then the full corn in the ear. The sower 'knoweth not how' the growth proceeds, but that is immaterial, since the result is pre-ordained. Man's part seems exiguous in proportion to earth's mysteriously large response; the little leaven mysteriously pervades and alters the nature of the whole lump; the little grain of mustard-seed mysteriously grows into a shrub ten feet high; the little movement now in progress must issue in the Kingdom of God—*there is the mystery*.

III.

But how could Jesus connect, and so intimately connect, His preaching with the coming Kingdom? And if He did so, was He not, in consequence of His eschatological prepossessions, the victim of a tragic delusion, since the Kingdom certainly did not come as and when He expected it? Such a conclusion, though it might be impatiently put forward, would only amount to ignoring the golden treasure of His thought because of the eschatological earthen vessel containing it.

For the all-important element in the thought of Jesus was not that the new era was quite close at hand, but that it was to be brought in by the sowing of the Word, quickening human effort, and effort of a certain kind—palpably inadequate as such an instrument might seem to accomplish such a result. It is a total mistake to point to the Parable of the Seed growing secretly as showing that in His view man could only wait passively for the Kingdom, as the farmer did for the corn; on the contrary, the farmer, by his seemingly insignificant act, as we have seen, *made* the earth yield her increase, compelled the corn to rise from the ground. Jesus was not at all a passive character; that He declined the futility of armed insurrection must not make us think of Him as averse to the most strenuous exertion which He thought would bring in the Kingdom.

What kind of exertion could this be? We find the answer in Mt 11¹², where He declares that 'from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.' This, in accordance with the conventional conception of our Saviour as a calm, serene sage, has been taken to express a rebuke to those ardent spirits who would not wait, but meant to realize their aspirations by a supreme effort: in truth it expressed the very opposite of a rebuke, which the words do not so much as imply, and it would be truer to say that even if Jesus did not approve of all the methods of these men, He warmly sympathized with their strenuous, activist disposition. The Kingdom of God was to be forced on, pressure was to be brought to bear which would compass the great end—and *this process had been going on from the days of John the Baptist*, i.e., for a year or two. What did this process consist in? In a passionate return to God—that is the meaning of the term rendered in our Gospels by *μετάνοια*, 'repentance'—and a moral renewal. It was this which the Baptist had preached (Lk 3⁸⁻¹⁴), this, we may surmise, which had drawn Jesus so mightily to him. Repentance, and fruits worthy of repentance, were to compel the Kingdom to appear.

This idea is not unrelated to, yet sharply differentiated from, what was held by the professedly religious of the day. The Kingdom lingered because the people were sinful. To the Pharisee this meant that the Law was not observed with anything like sufficient strictness; it was a saying

recorded in the Talmud that Israel would be redeemed if the nation would keep only two Sabbaths as the Sabbath should be kept. That, of course, was a mere caricature of the prophets' view that Israel was out of favour with YHWH because of its disobedience and backsliding, but that YHWH would return to His people when they sanctified themselves, and turned to Him; and this prophetic conviction Jesus instinctively adopts. This is the point where His ethical enthusiasm coalesces with, and transforms, His eschatological hopes: He preaches the nearness of the Kingdom, but preaches it as a consummation to be realized by a resolute moral regeneration, a vehement, passionate willingness to surrender all, sacrifice all, and so to achieve that worthiness of the Kingdom upon which the Kingdom itself will follow with the same inevitableness as harvest follows seed-time. That explains the touch of 'violence' which meets us in so many of His demands, the absolutism of His moral code, which admits of no qualifying circumstances: only 'by force,' by the utmost moral energy, is the Kingdom to be taken—and how immeasurably does the prize transcend in worth our highest effort to attain it, as the pearl of great price is far more valuable than all the merchant pays for it, though what he pays is his all!

That, then, is the grandiose conception of Jesus, His plan to call the Kingdom into being, quickly, immediately, with power; not by a quietism, waiting with folded hands, but by a heroic ethic, ready for the Cross, by the most implicit obedience to God's will, was the Golden Age to be brought in. It is open to us to see the essential truth of this conception, and its independence of those mere garments of eschatology which speedily dropped from it. We mean that the Kingdom, the Sovereignty, of God can always be realized by the individual soul which acknowledges and obeys Him as its Sovereign; while every one who seeks with sincerity to do His blessed Will is conscious of working for the advent of His Kingdom on earth. That that consummation did not appear *when* Jesus expected it, is a detail; that it can and will come only *in the way* He expected it, matters everything. Not in one glorious burst, but little by little, not catastrophically but evolutionally, will the more perfect human society, with God as its Blessed and Only Potentate, be established; but the method is that proclaimed and enjoined

by Jesus Christ—moral regeneration, rightness of motive prompting rightness of conduct.

IV.

But did our Lord really anticipate such a return and renewal to be effected on the part of all and sundry, and that so rapidly that the grand climax would be reached by the time of approaching harvest? He entertained no such extravagant anticipations; for here we touch the very centre of the mystery of the Kingdom.

Let us remember that it is the relatively small proportion of the seed falling on the good ground which produces the abundant harvest; it is the little leaven that leaveneth the whole lump; it is the little grain of mustard-seed which grows into so imposing a plant—or, according to an ingenious conjecture of the original meaning of the parable, which by its pungency alters the whole flavour of the dish; and it was the small number of men of violence—let us substitute 'passion'—the spiritual élite intent upon the one aim, whose efforts would 'take the Kingdom by force': there was the mystery.

This idea, too—the salvation of all Israel, not by its own merits, but by the availing merits of a pious and God-pleasing remnant—is a reminiscence from Isaiah (1⁹); and the prophet, in turn, shows that he is inspired by the ancient and beautiful story of Abraham's pleading with YHWH, and how the cities of the Plain might have been saved from the destruction they deserved, had there been but ten righteous persons in them. In the same way Jesus, though He is leagues removed from the bitter contempt of the Pharisees for the common people—cp. Jn 7⁴⁹, 'This multitude which knoweth not the law are accursed'—feels almost from the outset that the success of His movement, *i.e.*, the coming of the Kingdom, is not dependent upon the acceptance of His message by the masses: that aim will be attained *for all* by the consecrated efforts of *a few*, the vehement lovers of God and His righteousness—which is a mystery indeed.

And here once more we see all history vindicating the spiritual intuition of our Lord. If the world is getting better, not, indeed, from generation to generation, but in the long sweep of the centuries—if an abuse is abolished here, and a hoary evil improved out of existence there—the result is

due, not to the great mass of careless humanity, but to the chosen band, few in number, yet invincible in purpose, who are consumed by their zeal for the Lord's house, the leaven which leavens our dullness and indifference; to the men and women whose heart is so inflamed by the wrong that round them lies, by the vision of the good to be won, that they are determined to perish themselves if that is the only way by which the Kingdom can be brought nearer. And at the head of these stands the Great Chief of faithful souls, 'the holiest among the mighty, and the mightiest among the holy,' who for the joy that was set before Him—to win the Kingdom for mankind—endured the Cross, despising shame. It is the supreme sacrifices of supreme souls which abound unto the salvation of the world, and prove 'a ransom for many' who are not even

conscious of what has been done and suffered for them.

In anticipating the advent of the Kingdom in the imminent future, whether within the year or within the lifetime of His generation, Jesus was the child of His age; in pointing to the method and agency by which alone the goal would be won, He declared a central mystery which is also a vital truth, and which every age and every soul may verify anew. When the love of goodness becomes a passion—not an academic approbation, but a dynamic violently struggling into life—then, and not till then, redemption draweth nigh, and the Kingdom is 'in the midst.'

The Mystery of the Kingdom is sealed and unsealed with a Cross.

In the Study.

Virginibus Puerisque.

I.

May.

EMPIRE DAY.

'With a great sum obtained I this freedom.'—Acts 22²⁸.

MANY years ago, a little girl got a letter on her birthday. It was written on very fine paper with a grand crest at the top. If you were to see any of your little girl friends look as demure and old-fashioned as this child did when the letter was read to her, I believe you would feel half sorry, and wonder if she ever played. That little girl's letter of long ago came at length to be printed in a book, and this morning I want to let you hear the first sentence of it.

24th May 1822.

'Uncle William and Aunt Adelaide send their love to *dear little Victoria*, with their best wishes on her birthday, and hope that she will now become a *very good girl*, being now *three years old*.'

Little Victoria afterwards became our Queen, and a very good Queen she was. She lived to be an old woman, having reigned more than sixty years.

During her reign her birthday was always kept. Those of your fathers and mothers who had their

early homes in a city will remember how, on the 24th of May, or as near that date as possible, they used to get a school holiday—The Queen's Birthday. When King Edward became king he made no change; the old holiday remained, and in Victoria's memory was called 'Victoria Day.'

I. To you the 24th of May is known by the bigger name of 'Empire Day.' I wonder if you ever ask yourselves what that name means? You run about and enjoy yourselves; you take all the fun you can out of your holiday, for it is generally a day of bright sunshine. The name probably conveys as little meaning to you as 'Whitsunday' does. Yet there is a long and wonderful story behind the word 'Empire.'

When Trafalgar Day is mentioned, what big boy or girl does not think of Nelson and his famous battle-cry—'England expects every man to do his duty'? On Empire Day we are meant to be happy and proud because we belong to the British Empire. At school, I feel sure that you have been told how the sun never sets on it. That is just a poetical way of saying that it includes countries all round the Globe—Australia, New Zealand, India, part of Africa, Canada. But it is possible that not so much of its wonderful story has been told you as might have been.

2. That story is only in the making. Your

fathers and mothers know how interesting it has been in the past; one day you boys and girls will be able to thank God for its grandeur. For nearly two years our Empire has been armed and up to fight. We are fighting for freedom, and that against a nation whose religion, instead of being the *Love* taught by Jesus Christ, is a religion of *Might*. Since the terrible struggle began, we have learnt among many other things that our peoples all over the world are bound together by a tie like that of the family. In Australia, New Zealand, and Canada, young men have risen up and said, 'I am going to help'—'*Home* to help,' they say: they never forget that this Island of Great Britain is the mother country, and they love it.

Every one of us is longing for the struggle to cease. The losses to the Empire have been counted by hundreds of thousands of precious lives. The war has cost a very great deal of money too. But if the Empire remains true to the traditions and ideals of this our Island home, one day her children will be able to thank God, even while they remember the terrible sorrow and loss. Through these very sorrows and losses, we are being taught that men are brothers and that God is the *Great Father*.

3. The Empire will be poorer for many a day. A priest relates how a man called upon him to tell him about his misfortunes. He had formerly been very successful, never having had to do a day's hard work in his life. But something happened through which he lost nearly every penny he possessed. 'He told me his tale,' said the priest; 'then he added—"Father, you will still be welcome at my table, but you will have to bring with you what you want to eat, for I shall only be able to give you a knife and fork."' 'What are you going to do?' the priest asked him. 'Do!' he cried, 'I am going to work; the gate beyond the stars is not shut yet. As long as the gate is open, and the Master is on the doorstep, I can face and push through my troubles and difficulties.' And that man, instead of bewailing his fate, rose up, and, for the first time in his life, put his shoulder to the wheel. He is getting on, because, as he says, he has Jesus Christ behind him.

It will be like that, I hope, with our Empire. The struggle has been a hard one—the hardest ever known in the world. But the stories of the battles have not been the grandest thing about it. It is the fact that thousands of our brothers have counted life as nothing because they believed

that in laying it down they were bringing some great good to the world. They have been willing prisoners too, just that others might be free.

4. Empire Day is coming round again. There is one word that your mother often says to you when you are setting out to school in the morning. It is 'Remember.' Your brothers have died and are dying for the years to come. They have died that you, while you live, may have the blessedness of freedom. *Remember* this on the 24th of May. It makes you, it makes all of us, debtors. Let us ask ourselves, How can we ever repay the sacrifice?

What have I given,
Bold sailor on the Sea,
In earth or heaven,
That you should die for me?

What can I give,
O soldier leal and brave,
Long as I live,
To pay the life you gave?

Every big boy and every girl knows the only answer that can be given. It is 'I can give nothing, but I can resolve to be worthy of the great Sacrifice.' In this you will need God's help. Ask it: He has promised to give it. It was the life Jesus Christ lived on earth that made such sacrifices possible to men. He suffered and died to make us good. Those who love Him, and who feel that through Him they can look beyond death without fear, often say to themselves, 'With a great sum obtained I this freedom.' Ah! my boys and girls, the story of our Empire during the past months and the life that was lived in Galilee nearly two thousand years ago have much to do with each other.

On Empire Day, have your fun. But don't forget to be proud of the Empire. Repeat the text in the morning and think about it. 'With a great sum obtained I this freedom.'

II.

A Garden.—Gn 2^d.

Do you remember how we spoke about the four gardens of the Bible and how I told you that God has given each of us a garden to keep for Him—the garden of the soul?

Now you know there are all sorts of gardens.

Some of them look very untidy and neglected, and others are neat and well-cared-for. You can generally tell what kind of people live in a house by looking at their garden.

We don't want our soul-gardens to grow untidy and ugly, do we? We want them to grow more and more beautiful. Now if they are to be beautiful we must take some trouble with them, because, you know, gardens don't take care of themselves. And so I think the first thing we must do is to make sure that they are *well-enclosed*.

Why do people build a wall round a garden? To protect it, and to keep out anything that would harm it. Of course we have no wild beasts in this country, but we sometimes hear of rabbits getting into gardens, and doing a lot of damage by nibbling the young green things. I know of two cows who got into a lady's garden by mistake. Somebody had left the gate open, and the cows walked in and trampled on her beautiful flower-beds, and left their hoof-marks on her lawn.

So we must build a wall of defence round our soul-gardens to protect them against the wild beasts of temptation from without. The best defence we can build is the defence of prayer. You remember how Jesus told His disciples to watch and pray lest they enter into temptation.

But besides being well-enclosed *a garden must be cultivated*.

If people let things grow as they like, and allow the weeds to flourish, their garden soon becomes a wilderness. They must prune the trees so that they bear more fruit, they must tend the delicate plants with care and pull up the weeds. And so it is with the gardens of our souls. We must pull up the weeds of sin and bad habits—the weeds of laziness, and selfishness, and untruthfulness, and bad temper—or they will soon overrun the place and spoil our garden. And we must cultivate the good things—the flowers of unselfishness, and kindness, and love.

This requires a great deal of patience. There was once a little girl who went to spend Easter at North Berwick on the East coast of Scotland. She was very fond of climbing North Berwick Law—a hill close to the town. When she went home again she sowed some flower-seeds in her garden, but after a week or two she grew tired of waiting for the seeds to come up, so she dug up her garden, and built North Berwick Law in the middle of it. But she was very sorry when a week or two later

her sister's seeds came up, and she had none. So don't get tired, if the flowers in your soul-garden take long to grow. Don't lose patience and dig them up, for they are sure to flourish some day, if you tend them carefully.

Lastly, *a garden must be well-watered*.

Sometimes after a long dry spell in summer you have seen the flowers drooping their heads and looking very weary. What do they need to revive them? A good shower of rain. And our soul-gardens need rain too, the refreshing rain of God's Spirit. So we must ask God to give us His Holy Spirit in order that our gardens may be kept fresh and beautiful, and that they may be made fit for His fair Garden of Paradise.

III.

The Guarded Heart.

'Keep thy heart with all diligence; for out of it are the issues of life.'—Pr 4²³.

Once upon a time there lived in Ceylon a king called Thossakin, and he had a wonderful gift, at least so the story says. He could take out his heart whenever he liked, and put it in again. This was very useful when he was going on any dangerous expedition, because, you see, he could leave his heart safely at home, and then no one could kill him. Now it happened that Thossakin went to war with Rama, and went out to fight against him. He wished to leave his heart at home, in a very safe place. After thinking of all sorts of places to put it in, he decided to shut it up in a box, and give it to some one to keep. Now there are not very many people you can trust with your heart, so he had to consider the matter very carefully indeed. At last he thought the best thing to do was to give it to a hermit, living by himself in a lonely place, and this he did. Then he went to war, and try as he would, Rama could not kill him. Then Rama consulted a friend of his. 'How is it,' he said, 'that my arrows hit Thossakin, and yet do him no harm?' Now the friend was a magician, and by his magic he found out where the heart was, and then, changing himself into the form of the king, he went to the hermit and asked him for the box. The hermit gave it to him without any suspicion, and the magician crushed it in his hands and King Thossakin fell dead.

The moral of this story (if it has one) would be

that you should be very careful where you keep your heart, and who you trust it to. Here is another fairy tale, from India. There was once a monkey who struck up a friendship with a shark, and used to feed him with fruit from a tree. One day the shark invited the monkey to come home with him on a visit, to which the monkey agreed. But just as they were about to start, the shark happened to remark, 'Our sultan is ill, and nothing can cure him but a monkey's heart.' 'Ah,' said the monkey, 'now I understand your kind invitation. But don't you know that we monkeys always leave our hearts in trees, and go about without them?' And he made his escape.

There are many people and things who will seek your heart, but be careful where you trust it. Some people set their hearts on whatever is nice and pleasant. They shut their hearts up in them, and when they lose the good things their hearts are broken. Some people take no care to protect their hearts from the arrows of temptation that are always shooting at them, and so they are badly wounded. Other people are ready to go with any one who asks them, without caring whether their company is good or bad, and too late they find that their hearts are eaten up by sin, and destroyed. The wise man who wrote the Book of Proverbs said, 'Keep thy heart with all diligence; for out of it are the issues of life.'

But you can safely trust your heart to those who love you; and who loves you better, and can keep it better, than the Lord Jesus Christ? And He says to you, 'Give me thy heart.'

IV.

The Rev. George C. Leader has made the attempt to teach the Life of Christ to children by means of a series of children's sermons. He has been successful, and his success ought to encourage others to make the attempt. The title of the book is *Follow the Christ* (Allenson; 2s. 6d. net). This is one of the sermons.

JESUS THE PATRIOT.

When George the Third came to the throne he won the hearts of his new subjects by saying, 'I glory in the name of Briton.' Every man glories in the land of his birth, for love of country is inborn in the human race.

A lady traveller in Montenegro tells us she has seen a Montenegrin, crossing the frontier into his

native land after long absence, bend down and kiss the soil. Bishop Welldon, when he visited Japan, came to a boys' school in Tokio, and asked the master what would be the highest ambition of his scholars; the answer was that if he were to inquire of ten of them what fate they would covet for themselves, as many as eight of them would choose the happiness of laying down their lives for their country.

In the present war we have seen innumerable examples of patriotism; with splendid eagerness our young men have flocked to the colours, counting no sacrifice too great to make for the sake of the dear fatherland. There is something about a man's own land that draws out his loyalty and love as no other land can do.

Now, in Jesus we always find the best of everything that is good in human nature; so we are not surprised to find that He is Jesus the Patriot. He came of a patriotic people. One of their poets cried long ago, 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'

You remember the story of the Hebrew prince Daniel, how, in his captivity in Babylon, he never failed to pray three times a day, with his windows open toward Jerusalem. The Jews to-day wail over their ruined Temple as they lean against the few fragments that are left; and on the graves of Jews who die away from their loved fatherland is sprinkled earth from the Holy Land.

Then, too, that part of the Holy Land from which Jesus came was famous for its patriotism. 'Nowhere was patriotism so intense' as in Galilee, whose history is full of the heroic deeds of men ever ready to risk their lives for the liberty of their fatherland. And it was a patriotic home from which Jesus came. Jesus, as you know, had younger brothers; they all bear patriotic names—Joseph their father had named them after national heroes. Mary, Jesus' mother, dearly loved her native land. In the first chapter of Luke you will find a song, the Magnificat, sung by her before Jesus came, a song which shows how dear to her was the land of her fathers.

The very first public act of Jesus was an act of patriotism. When the men of Israel came in their thousands to John to be baptized, thus showing that they forsook all evil and wished to be members

of the new kingdom of righteousness soon to be set up, Jesus came and was baptized. He had no sins to repent of, but He wished to take part in the baptism because it was a national movement towards righteousness. His baptism had deeper meanings than that, as you will find by and by; but this was one meaning. Jesus, because He loved His country, could not keep out of any movement that helped to make His country more righteous, just as the true patriot to-day must help forward all good causes such as Temperance and Purity and Peace, because these movements help the people forward to prosperity and happiness.

We have another instance of the Patriotism of Jesus at the end of His earthly ministry. Before Jesus went away from His disciples He commanded them to preach the 'Good News' of His life and death and resurrection in all the world, 'beginning at Jerusalem.'

All through His life on earth we get glimpses here and there of the Patriotism of Jesus. There was no one outside the reach of His love, but it was 'the lost sheep of the House of Israel' whom He sought most of all and first of all.

In the Gospel story we have one specially beautiful picture of our Lord's love for the land of His birth. In one of His sermons He breaks out in passionate sorrow with these words: 'O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!' Many a time, when a little lad, Jesus had seen the watchful mother-bird, disturbed perhaps by the shadow of the fierce hawk swooping down from the sky, call her little chicks to her and spread her broad wings over them. He could see the shadow of the grim Roman eagle drawing nearer and nearer; He called the people to shelter under the shadow of His wing; it was one of His keenest sorrows that they would not.

You will read some day of the horrors of the Roman siege of Jerusalem, how, in the city where Christ was crucified, there was not found wood enough to make crosses for the citizens whom the Romans reckoned as rebels against their rule. All this Jesus foresaw, and from all this He would have saved the people. But they would not.

The greatest thing any one can do for his country is to die for it. The history of our own land is lit up with instances of men and women who have

given up life for love of fatherland. This unhappy war has its gleams of glory in the story of multitudes who show the reality of their patriotism by their willingness to make this final sacrifice. At the head of all who have died for their country we must place Jesus Christ. He died for His country as truly as any soldier ever died upon the battlefield. Of course we know He died for all men; He loved Gentiles as well as Jews; every man in every land can say, 'He died for me.' But in a very special sense He died for His own chosen country. It was a Hebrew writer who said, 'He was wounded for *our* transgressions'; and the New Testament writer who understood the meaning of His Cross better than any other man said that it was the power of God unto salvation—'*to the Jew first.*'

We notice as we study the Patriotism of Jesus how practical it was. He DID something for the country that He loved.

Always in every land there is a good deal of pot-house patriotism. Men in their drink shout 'Rule Britannia,' and they roll out in their rollicking fashion, 'Britons never, *never*, NEVER shall be slaves'; and all the while they are slaves themselves, slaves to that strong drink which is more dangerous to Britain than the Germans or any other people ever can be. They are not helping their country but injuring it. The true patriot, on the other hand, if he cannot die for his country, will certainly live for it, and do all he can for its well-being.

Many of you lads are too young to serve your country in the Army or the Navy, although I do not doubt many of you would be proud and glad of that opportunity. I know a little lad of twelve who said the other day that he hoped the war would last until he was old enough to join and do his bit, and perhaps many of you can understand how he felt. Well, we don't want the war to drag on like that; and besides, we need not wait at all before beginning to do our bit. We can serve our country now. The Boy Scouts have shown us how splendidly boys under military age can prove their patriotism.

Some of you lads, too young to fight, can work and get wages to help mother, who has let the older boys go to the war; and the more cheerful and contented you are in working to keep the house going until the big boys come home, the better patriots you will be. It will not be so exciting or interesting as the camp or the battlefield, but it will be all the more heroic for that.

I suppose if I were to ask you lads what king of modern times has shown the most splendid patriotism, you would answer King Albert of Belgium. Yes, that noble king has shown most magnificent patriotism, and the world will never let his story fade. But we must not forget that he has had an opportunity which other kings have been denied. They would have done the same in his place, and they are not less patriotic because the chance has not come to them in that particular way.

There is a story told of King Humbert of Italy. He was invited to a banquet at Genoa at a time when the cholera was raging at Naples. He replied, 'Men are feasting at Genoa; men are dying at Naples—I go to Naples.' That was patriotism too of just the quality of King Albert's.

Our own good King, who has so freely given his sons, and who is in so many ways himself arduously serving the country, is just as true a patriot. All who do all that is in their power to do for the land they love are patriots.

We notice that Jesus, as a Patriot, was not blind to His country's faults. Again and again He rebuked the people—because He loved them. He could not see them going the wrong way without trying to stop them. The true patriot does not cry, 'My country right or wrong.' The true patriot does not want his country to come out top by trampling others down. Jesus did not hesitate to rebuke His country's sins; and if the people had heeded His reproof, they would have been saved much sorrow and distress; for it was because He loved them He rebuked them. But the people of His day were like many people in our own time—they thought that no one could be their friend who told them their faults. Really the best friends of any people are those who are not afraid to tell them of their sins; for if they save people from sin, they save them from the sorrow that always follows sin.

If the Christian teachers of Germany had been brave enough to rebuke the men who delight in war and to proclaim to them the wickedness of breaking faith with a weaker nation, perhaps this war might never have been, and Germany would have become a really great nation, without that blot upon its history which shames it to-day.

When we study the Patriotism of Jesus we learn one other lesson, and that is that patriotism is but a stage to something bigger and grander still. Our Lord commanded His disciples to begin telling

the 'Good News' at Jerusalem, but He went on to tell them to carry it to the uttermost parts of the earth. That was another way of saying that love of one's own land is to lead to the love of all lands. Real love is a quality that grows. The higher in character that people are, the broader grows their love. The lowest kind of people love themselves; from love of self it is just a step higher to love of family, and another step to love of the tribe, and yet another to love of the nation. But this is not the highest love; the highest love is like God's own love, a love for the whole world. Patriotism is meant to lead to that.

God has implanted in us all a spark of love to our own people that the flame may spread to all mankind. Love of our fatherland is to grow into love of God's fatherland, the world. Patriotism is to go forward to love. That was the Patriotism of Jesus, and that must be ours.

Point and Illustration.

A President of Cornell.

Two octogenarians have published their autobiography this winter. Bishop Browne of Bristol is the one; President William Fletcher King of Cornell is the other. President King calls his book simply *Reminiscences* (Abingdon Press).

Bishop Browne had a great store of anecdotes to tell, and he knew how to tell them. President King has his stories also, and he can tell them, but they are more serious. His memory is an amazement. From earliest youth to latest age he easily remembers every detail of his experiences. Is a sense of humour ever given along with a great memory?

It is the minuteness of memory that gives the book of reminiscences its interest. President King's life has had its providences—whose life has not? The difference is that these providential dealings are recalled vividly and vividly related. We enter into them. We become a part of them. The works of the imagination may have a higher place than the works of historical recollection; but a trustworthy narrative always finds us.

Here is a good example. 'One night my mother dreamed that we had no President and that a government official had been sent for her son to train him up to fill the office. She interpreted her dream as meaning that President Harrison was deceased. She told the family her dream as soon

as she got up in the morning, insisting that we would be informed of the fact before breakfast was over. I well remember father's laughing reply to her that we had not even heard that he was sick, but she insisted that she was sure that she was right and that in less than two hours he would be convinced. Just as we sat down to the table, John Ramsey, a neighbor, who lived at the cross roads, half a mile away, rapped on the door and on being admitted, he at once told the sad news. He had received word from Zanesville that President Harrison was dead. Under the circumstances this news was very surprising.'

Before the Civil War (in which he 'did his bit') Dr. King was sent south to see for himself what slavery meant. He attended a slave sale at Murfreesboro. 'The most remarkable case was that of a woman about thirty years old, who was put on a block outside the courthouse wall, with a crowd of two or three hundred men standing around, and a red-faced, burly auctioneer standing by her side. She held a young babe in her arms. The auctioneer made various comments as to her appearance and showed her off in very unbecoming style, making her show her teeth, and in other ways treated her just as though she were a horse. Coarse men came up and felt her limbs to test what kind of muscles she had. It was the most disgusting performance we had ever witnessed. The repulsive scene was impressing on us the side of slavery of which we had seen and heard nothing in the hospitable homes of the blue grass region or the families where we were guests at West Point.

My brother and I stood together as the bidding began and the scene became most interesting and trying. The auctioneer seemed to pride himself on his rough language and unbecoming treatment of the woman. She bore the indignities with a certain air of dignity. Her husband was in the crowd near where my brother and I stood and near him was his owner. There were two bidders actively bidding for her, one the owner of her husband and the other a slave-driver who shipped slaves to the cotton fields of the South. As the bidding progressed the husband of the woman pleaded with his owner in a most plaintive way to buy his wife. As we stood by we heard him say, "I have been faithful in my serving you, and if I had my wife and children with me, you know that I could serve you even better." His owner seemed

to bid carelessly, while the slave-trader on the other side of the crowd seemed to bid with more interest. As the bidding progressed the husband kept pleading with his owner in a most touching manner to bid more. My brother and I standing together got so wrought up that we thought it prudent to step apart, lest we should utterly break down and show our sympathies and get into serious trouble. The bidding went on for a half hour, all the time the owner of the husband bidding with little interest and making only slight advances over the other man, and the other bidding with apparent purpose of securing the woman. Finally the mother and child were sold to the slave-trader.'

The Bible and the War.

Some years ago an American member of the family of Moulton made a name for himself, and created something like a library of books, by discovering that the Bible could be treated as literature apart from all questions of religion or ethics. One of the books thus brought into being is *The Literary Primacy of the Bible*, by George P. Eckman (Methodist Book Concern; \$1 net). The volume contains the second course of Mendenhall Lectures, delivered at De Pauw University. There were six lectures, with the following titles: (1) The Literary Primacy of the Bible; (2) The Poetry and Oratory of the Bible; (3) The Fiction and Humor of the Bible; (4) The Bible the most Persistent Force in Literature; (5) The Bible as Ethical and Spiritual Literature; (6) The Bible as Inspired Literature. These lectures are republished as they were delivered, so that the book has the advantage (together with whatever disadvantage there may be) of the spoken word. It has clearness and simplicity and the human touch. Not only was the lecturer in touch with his audience, he was in touch also with the great men in literature who have said memorable things about the Bible. This is an example:

'The scene is the first Colonial Congress in 1774. To the proposal that the session be opened with prayer, Mr. Jay of New York and Mr. Rutledge of South Carolina objected on the ground that there existed such a diversity of religious sentiments among the members as made it impracticable for them to join in the same act of worship. Then glorious old Sam Adams arose, and avowing that he was no bigot, said: "I can hear a prayer from

any man of piety who is at the same time a friend to his country." A clergyman was thereupon invited to perform the sacred office. He read the psalm for the day [second] in the order of his church. Bancroft says that "it seemed as if Heaven itself was uttering its oracle." Intelligence had just been received of the terrible bombardment of Boston. The New Englanders present believed that the lives of their friends were being taken by their foes at that very moment. They were profoundly moved as they listened to the ringing sentences of the thirty-fifth psalm, beginning :

Strive thou, O Jehovah, with them that strive with me :

Fight thou against them that fight against me.

Take hold of shield and buckler,
And stand up for my help.

Draw out also the spear, and stop the way
against them that pursue me ;
Say unto my soul, I am thy salvation.

Let them be put to shame and brought to
dishonour that seek after my soul :

Let them be turned back and confounded that
devise my hurt.

Let them be as chaff before the wind,
And the angel of Jehovah driving them on.'

Walker of Tinnevelly.

Mrs. Amy Wilson-Carmichael has written many books, and some of them have been very successful. In undertaking to write the life of *Walker of Tinnevelly* (Morgan & Scott), she undertook her hardest task. For there was nothing to speak of in the way of material except a diary, and that diary was at once voluminous and very scrappy. Has she succeeded? It is hard to say. The present reviewer has read the book from cover to cover. But then he is particularly interested in biography and in missions. How many more will have endurance to reach the end of four hundred and fifty pages of small close type, much of which consists of short extracts from a diary, the sentences of which are mostly unfinished?

But it is not necessary to read every word or nearly every word of the book to recognize the greatness of Thomas Walker. Mrs. Wilson-

Carmichael's own writing is so discriminating, and so good as writing, that her paragraphs alone will be sufficient. Throughout the history of missionary enterprise we have not often had a more gifted, courageous, or self-forgetting ambassador for Christ. There seems to have been more in the journal than could be put in print. For on one page we are told that 'the strong meat which abounds in journal and memoranda, for the most part has to be withheld.' But there is enough—enough, we say, even in the biographer's connecting links—to give us a vivid picture of a great Christian personality.

We shall refer to two matters only. The hardest trial of Mr. Walker's life (he was a C.M.S. Missionary, but essentially and consumedly an evangelist) was the capture by their kinsfolk of young girls who wished to be baptized for Christ. Young men could always look after themselves. 'There are hours of life which burn. Such an hour had to be lived through upon April 12th when, with Mrs. Walker alone in prayer in the room on one side of the bungalow, and the child with those who loved her, waiting in tension beyond speech, on the other, he in the room between, while wicked men and women clamoured around him, pleaded, reasoned, threatened, in vain. Power, the power of lawful authority, was on the wrong side that day; the child had to be given up. With a set white face and eyes that looked unutterable things, he left the room, when the deed was done, and threw himself upon his knees. There were few prayers in words in the house that day. There are things that scorch words.'

But that was not the end this time. Early in August, says the biographer, there is a bright record in the journal; 'he must have wanted to dip his pen in something other than common ink the night he wrote: "— came, bringing little M. [spoils of battle], accompanied by Price" [as escort]; for God had interposed, and in open Court, by the consent of all concerned, the child was given up to the people of her choice. "I sent you out with mourning and weeping; but God will give (yea rather, has given) you back to me with joy and gladness for ever." In some such words the Dohnavur family, with the child set in the midst, praised and rejoiced; and he who had suffered before as only a chivalrous man can suffer in the presence of wrong triumphant, could not rest till he had heard the whole story of the

deliverance: and his prayer that night was a song.'

He conducted at one stage a great mission of evangelization to the Syrian Christians of India. Here is a picture:

'The meetings were always an amazement. Besides the general meetings, there were separate gatherings for leaders; and women's meetings were arranged for other members of the party—curious women's meetings they appeared at first, for the mass of a thousand to fifteen hundred women was invariably fringed by a wide border of men—five thousand was the count one day.'

'To this audience thus prepared the speaker would come punctual to the second, for the evening

meetings always began in time. Quietly he would work his way through the packed masses to the wide, low platform; and then there would be a gradual hush, passing down from the platform to the far-out edge of the crowd while he knelt down, and once more stretched out his hands to the Unseen, and, as it seemed, received gifts for men. Then the address, broken by the interpretation sometimes twice or three times repeated by interpreters stationed at intervals through the great throng, and even so unspoiled—how describe it? Sometimes it was like hearing waters fall from high places, pure waters of refreshment; sometimes the eager sentences following hard the one upon the other were like leaping flames.'

The Bookshelf by the Fire.

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II.

Richard Baxter's Autobiography.

BOSWELL tells us that he once asked Johnson what works of Richard Baxter's he should read. 'Read any of them,' said Johnson; 'they are all good.' Johnson's appreciation of Baxter was intelligent and sincere, and it is the more noteworthy because of his general dislike of everything Puritan. Yet it may well be doubted if either he or any other son of man could speak with knowledge of 'all' Baxter's works. They number, it is said, no less than a hundred and sixty-eight separate publications; and though many of them, of course, were only sermons or pamphlets, others were of prodigious bulk. Altogether, it has been calculated, his writings would fill sixty octavo volumes of some thirty to forty thousand closely printed pages. When Judge Jeffreys sneered at Baxter as having written 'books enough to load a cart,' he was for once in a way not far from the truth. 'No more diligent student,' says the writer of the article on Baxter in the *Encyclopædia Britannica*, 'ever shut himself up with his books.' He had no amanuensis to whom he could dictate, he hardly knew what good health meant, yet, thanks to his indomitable industry and zeal, he became 'the creator of our

popular Christian literature,'¹ and the most voluminous theological writer in our language.

It is, however, but the tiniest fraction of the results of these vast labours which retains for us either interest or value. The rest have long ago—to borrow Mr. Hallam's phrase—ceased to belong to men, and have become the property of moths. When Dr. Grosart says that 'there never has been a day since 1649 that something by him was not in print,' he is probably right; but when he adds, 'his works have still a matchless circulation among the English-speaking race,'² one wonders if there is a bookseller in the land who would endorse his judgment. With one or two exceptions, such as *The Saints' Everlasting Rest*,³ *A Call to the Un-*

¹ The phrase is Dr. Grosart's.

² In his article in *The Dictionary of National Biography*.

³ Of this the most famous and, save one, the earliest of Baxter's works, there is an admirable edition (abridged) published by the Religious Tract Society. May I take the opportunity to quote Dr. Stalker's touching tribute: 'The young reader, across whose heart the shadows of disappointment have never yet fallen, opens the book and wonders where its charm can lie. But those who labour and are heavy laden, who have accompanied their dearest to the gates of

converted, and *The Reformed Pastor*, Baxter's works have vanished even from that last refuge of the poor author, the shelves and catalogues of the second-hand dealer. It is idle to lament or to protest. Every age must write its own books, and authors, like other men, must be content, when they have served their own generation, to fall on sleep. Nevertheless, if it be not already too late, there is at least one other book of Baxter's besides those which have been named that one would fain save from the dark waters of oblivion—I mean his *Autobiography*.

I.

The full title of the book is as follows: *Reliquiæ Baxterianæ; or, Mr. Richard Baxter's Narrative of the Most Memorable Passages of his Life and Times*, faithfully published from his own original manuscript by Matthew Sylvester. It consists of three parts and an appendix, and was composed at various periods during the years following the Restoration and the close of Baxter's ministry in Kidderminster;¹ thus—

Part I., 'written for the most part in 1664.'

Part II., 'written in 1665.'

Part III., 'written for the most part in the year 1670; to which are subjoined additions of the years 1675, 1676, 1677, 1678, etc.'

The Appendix, consisting of letters and other documents.

The book was first published in a large folio volume of some eight hundred pages in 1696, five years after Baxter's death. Unfortunately it has never been reprinted. Calamy published an abridgement of it in 1702; Dr. Wordsworth an extract in the fifth volume of his *Ecclesiastical Biography* in 1810; S. T. Coleridge,

the unknown country and said the bitter farewell, those who have buried the impossible ambitions, and hopeless hopes of youth, those who have found out how difficult it is to know the most momentous things and how trivial are the things we know, those who have long endured the loathsome insistence of temptation and besetting sin—all these feel in the book the touch of a brother's hand and the throb of a heart which understands them. So long as the world is full of tears, and men still look for the star of hope to rise above it, this book may perhaps endure' (*The Evangelical Succession* lectures, second series).

¹ It may be convenient to give the chief dates of Baxter's career: born, 1615; pastor of Kidderminster (with a brief interval during the Civil War), 1641–1660; farewell to the Church of England, 1662; trial before Judge Jeffreys, 1685; death, 1691.

in his *Notes on English Divines*, a considerable number of very short passages together with his own comments, in 1853; and more recently (1910) the Bishop of Chester (Dr. Jayne) has reprinted the closing pages of Part I., together with an introduction and notes, and the essay on Baxter by Sir James Stephen, under the title of *Richard Baxter's Self-Review*.² Unless, therefore, the reader has access to the rare and costly folio of 1696, he must meanwhile content himself as best he can with one or other of these fragmentary reprints. This is very greatly to be regretted, and it is no small reproach to English scholarship that a document of such priceless worth to the student of the seventeenth century still remains so inaccessible to the general reader. For, neglected as the book has been, it is no exaggeration to say that it is much the most permanently valuable of all the writings which we owe to Baxter's busy pen. His religious works, for the most part, speak to us in a language which is no longer ours, and have gone the way of the discarded theological moulds in which of necessity they were cast. To the *Reliquiæ* belongs the undying interest of every genuine transcript of a human life. Written throughout with absolute sincerity and truthfulness—'I could almost as soon doubt the Gospel verity,' said Coleridge, 'as his veracity'³—Baxter's *Autobiography* can be forgotten only when Englishmen have ceased to care about one of the most fruitful and formative periods of their national history.

II.

Having said so much of the *Autobiography* as a whole, I shall limit myself, in what follows, to the brief excerpt to be found in the Bishop of Chester's volume already referred to. I do this partly because the excerpt, brief as it is, is much the most noteworthy section of the whole; partly because the Bishop's volume is within every one's reach, and also because the *Reliquiæ*, even if it were accessible, in its original form, is too big and heavy for our 'Bookshelf by the Fire.' But before going further, let us pause a moment longer to

² Longmans.

³ *Notes on English Divines*, vol. ii. p. 68. Cp. Professor Dowden's judgment: 'Baxter's *Autobiography*,' he says, 'has one quality which is among the rarest in books of its kind, and which gives it a value almost unique—it is written with absolute sincerity' (*Puritan and Anglican*, p. 215).

note three striking tributes to this portion of Baxter's narrative.¹

In the third of the lectures delivered in 1857 by Dean Stanley on the Study of Ecclesiastical History, which now form the introduction to his well-known *History of the Eastern Church*, he has the following: 'Take that admirable summary of mature Christian experience, which ought to be in the hands of every student of Ecclesiastical History—one might well add of every student of theology, of every English minister of religion—which is contained in Baxter's review of his own narrative of his life and times. See how he there corrects the narrowness, the sectarianism, the dogmatism of his youth, by the comprehensive wisdom acquired in long years of persecution of labour and devotion.' In 1875, when he unveiled Baxter's statue at Kidderminster, the Dean told the public how his attention was first drawn to Baxter's words: 'It is now many years ago since, on one of the few occasions when I had the pleasure of meeting the late Sir James Stephen, he recommended me, with his own peculiar solemnity, to read the last twenty-four pages of the first part of Baxter's *Narrative of his Own Life*. "Lose not a day in reading it," he said; "you will never repent it." That very night I followed his advice, and I have ever since publicly and privately advised every theological student to do the same.'²

From Stanley let us turn to Sir James Stephen himself. Writing of Baxter's Autobiography in the essay referred to above, he says: 'Towards the close of the first book occurs the passage which though often republished and familiar to most students of English literature,³ must yet be noticed as the most impressive record in our own language, if not in any tongue, of the gradual ripening of a powerful mind under the culture of incessant study, wide experience, and anxious self-observation.'

My third quotation is from Professor Dowden. After speaking of Jeremy Taylor's *Eirenicon*—'an Eirenicon which came from the victorious side, from the party in power, and in the hour of

triumph'—he goes on to say that a still more remarkable and beautiful utterance of that spirit which is peaceable and pure came from the party that suffered persecution; and it is to be found in those 'memorable pages' in which Baxter tells us of the changes that came over his mind and temper and opinions with advancing years. 'When these pages were written, the close of Baxter's life was still remote, and he had much work as a Christian teacher, and a great Englishman, still to do. But he had already learnt the deepest lessons of life, and was ready to depart. "Ripeness," in Hamlet's phrase, "is all."'⁴

III.

It is time now to open the book itself. And no one, I think, on whichever side his sympathies may lie in the great struggle of the seventeenth century, can read in it long without feeling the strange attraction of the brave, honest, kindly nature which it everywhere reveals. Baxter was a Puritan, and Puritanism is still for many only another name for harsh censoriousness and spiritual pride; yet what could be more moving in its tenderness and humility than this: 'To have sinned while I preached and wrote against sin, and had such abundant and great obligations from God, and made so many promises against it, doth lay me very low: not so much in fear of hell, as in great displeasure against myself, and such self-abhorrence as would cause revenge upon myself, were it not forbidden. When God forgiveth me I cannot forgive myself; especially for any rash words or deeds, by which I have seemed injurious and less tender and kind, than I should have been to my near and dear relations, whose love abundantly obliged me. When such are dead, though we never differed in points of interest, on any great matter, every sour or cross provoking word which I gave them, maketh me almost unreconcilable to myself.' To others, again, Puritanism stands for a morbid self-concern, the finger always on the pulse, the eye always turned inward; yet here is Baxter preaching the gospel of 'healthy-mindedness' in a fashion that might have satisfied William James himself: 'I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher: I was still poring either on my sins or wants, or examining my sincerity; but now, though I am greatly convinced

¹ In the paragraphs which immediately follow, the reference in each case is to that portion of the Autobiography contained in Bishop Jayne's reprint.

² *Macmillan's Magazine*, vol. xxxii. p. 390.

³ Very polite this, no doubt, on Sir James's part, but also, one fears, very far from the truth.

⁴ *Puritan and Anglican*, pp. 214-215, 230.

of the need of heart acquaintance and employment, yet I see more need of a higher work; and that I should look oftener upon Christ, and God, and heaven, than upon my own heart. At home I can find distempers to trouble me, and some evidences of my peace, but it is above that I must find matter of delight and joy, and love and peace itself. Therefore I would have one thought at home upon myself and sins, and many thoughts above upon the high and amiable and beatifying objects.' Again, Baxter was a controversialist, and no more eager champion ever entered the lists. It was, he says, his strong natural inclination 'to speak of every subject just as it is, and to call a spade a spade'; but he acknowledges, 'some want of honour and love or tenderness to others . . . and therefore I repent of it, and wish all over-sharp passages were expunged from my writings, and desire forgiveness of God and man.'

Perhaps the most delightful surprise in these intimate self-revelations, at least for those whose former reading has not prepared them to look for it, is the mingled honesty and humility of Baxter's intellectual life. Formerly, he says, where any temptation to religious doubt assailed him, he was wont to cast it aside, 'as fitter to be abhorred than considered of; yet now,' he goes on, 'this would not give me satisfaction; but I was fain to dig to the very foundations, and seriously to examine the reasons of Christianity, and to give a hearing to all that could be said against it, that so my faith might be indeed my own. And at last I found that *nil tam certum quamquod ex dubio certum*; nothing is so firmly believed as that which hath been sometime doubted of.' Nor would he pretend to a certainty which was not his merely because it was held a dishonour to be less certain. 'Even of the mysteries of the Gospel,' he writes, 'I must needs say that whatever men may pretend, the subjective certainty cannot go beyond the objective evidence; for it is caused thereby as the print on the wax is caused by that on the seal.' And therefore, while some things are certain, others are less so, and others are not so at all; we can but bow our heads and say we do not know. Baxter had an almost pathetic confidence in the power of reasoning; much and very much he himself owed to the reasonings of others; but he came to see that when man has said his last word there still remain questions to which the only answer is that there is no answer. 'Heretofore,'

he says, 'I knew much less than now; and yet was not half so much acquainted with my ignorance. I had a great delight in the daily new discoveries which I made, and of the light which shined in upon me (like a man that cometh into a country where he never was before); but I little knew how imperfectly I understood those very points whose discovery so much delighted me, nor how much might be said against them; nor how many things I was yet a stranger to. But now I find far greater darkness upon all things, and perceive how very little it is that we know in comparison of that which we are ignorant of.' And, as it was with himself, so was it also with others to whom he looked for guidance: 'Experience hath constrained me against my will to know that reverend learned men are imperfect, and know but little as well as I; especially those that think themselves the wisest. And the better I am acquainted with them, the more I perceive that we are all yet in the dark.' *We are all yet in the dark*—this is not the Puritanism whose voice the world knows too well, harsh and strident, challenging heaven and earth with its confident solutions of the eternal mystery; this is Puritanism with bowed head, silent, humbly seeking for some one to guide it.

It is here that we see Baxter at his best. This is the temper which has won for him the title of 'The great Catholic of Puritanism.' 'I had rather,' he said, 'be a martyr for love than for any other article of the Christian creed.' And with that noble saying his whole life was in accord. He was all for charity and comprehension. He knew his own mind; he was ready at all times earnestly to contend for the faith, as he understood it; yet he made it his aim always to 'bear with them that Christ will bear with.' 'I am not for narrowing the Church,' he wrote, 'more than Christ Himself alloweth us; nor for robbing Him of any of His flock.' And so we find him lamenting that the writings of 'the ancient schismatics and heretics (as they were called)' have not survived, for then he thinks it would have been manifest that 'few of them were so bad as their adversaries made them.' Neither will he pass 'a peremptory sentence of damnation upon all that never heard of Christ; having some more reason than I knew of before to think that God's dealing with such is much unknown to us.' So, too, in regard to the Papists: once he thought it well proved that a

Papist could not go beyond a reprobate; 'but now I doubt not but that God hath many sanctified ones among them who have received the true doctrine of Christianity so practically that their contradictory errors prevail not against them to hinder their love of God and their salvation.'

It costs nothing to say these things to-day; they have long since become the commonplace, and almost the cant, of the street; the veriest trifler gives them his lazy assent. But it was otherwise in the seventeenth century. In those days Truth's boundaries were traced with a firm and unwavering

hand, and woe to him who dared to transgress them! That God had His portion in the Puritans, His inheritance in the Reformed Churches of the Continent, no man of Baxter's way of thinking had any doubt; but what concord could He have with the Man of Sin whose seat was on the seven hills of Rome? That Baxter with his sturdy Protestantism and inborn love of disputation should yet have been able so far to break through the trammels of his age and serve himself heir to the great Catholic traditions of the centuries is perhaps the strongest of his many claims to the attention and goodwill of the reader to-day.

Contributions and Comments.

1 Timothy i. 14.

ST. PAUL'S use of superlatives, to which Mr. Martin Pope recalls attention, has been often commented on. It is much more than a linguistic peculiarity: it always reveals a struggle to give adequate expression to deep emotion. He coins or intensifies words because familiar words cannot express the fulness of his heart. The coining of *ὑπερπλεονάζω* in 1 Ti 1¹⁴ is a striking example of this. Undoubtedly the experience which the apostle is here recalling is his conversion at Damascus; and it gets light and gives light when it is read along with Ac 9⁹⁻¹⁹ and 22¹¹⁻¹⁶ (the narrative in Ac 26 is not so distinctively personal). He is telling what he found in his experience of the grace of the Lord for encouragement of all who had been even as he. Grace overwhelmed him with its graciousness. What was the ideal in his mind when thus striving to describe the exuberance of divine grace? Some take it as an intensified equivalent for 'exceeding abundance'; Mr. Pope seems to regard the figurative word as suggesting an 'overflowing stream.' Surely the apostle's thought was rather of the ocean's fulness—the incoming of the resistless flood-tide from the deep. That is the familiar emblem of the O.T. A river is in flood but for a time, the fathomless depth of the sea is eternal. So psalmists and prophets used it, as the apostle does, as the fit emblem of the infinitude of mercy—in its depths the vilest sins were buried from remembrance for

ever. The grace of the Lord came over the soul of the praying penitent in Damascus as the full flood-tide which rises and overwhelms him it overtakes. St. Paul was familiar with the sea. He spent a night and a day *ἐν τῷ βυθῷ*. (Note his use of *βάθος*, Ro 8³⁹ 11³³, 1 Co 2¹⁰, Eph 3¹⁸.) Such a passage as Is 60⁵ may have been in his mind: 'Then thou shalt see and be radiant, and thy heart shall throb, and grow large; for there shall be turned upon thee the sea's flood-tide, and the wealth of the nations shall come to thee.' So George Adam Smith translates, and adds: 'It is liquid light,—light that ripples and sparkles, the light which a face catches from sparkling water. . . . The stately mother of her people. . . . stands upon some great beach, with the sea in front,—the sea that casts up all heaven's light upon her face and drifts all earth's wealth to her feet' (*Book of Isaiah*, ii. p. 430).

Could there be a more perfect emblem of the experience of Saul when the grace of the Lord broke over his soul and he looked up on Ananias, its messenger? To the blind penitent he had said, 'The Lord, *even* Jesus who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost' (*πλησθῆς Πνεύματος Ἁγίου*). Even such words of grace did not tell all that they meant to the apostle as he looked back on that day. The fulness was not after his measure to receive, but the fulness of God to bestow—*ἡ χάρις τοῦ Κυρίου ὑπερπλεόνασε*.

And as the prophet saw on the incoming flood-tide of the sea the wealth of the nations borne, so the inflooding and overwhelming grace brought upon its fulness faith and love into his soul. These came with it (*μετά*). Faith came with it; for how could he be any more unbelieving? His heart, 'by mighty grace compelled, surrendered.' John Newton tells the same experience in his verse:

Lord, give me faith—He hears—what grace is this!
Dry up thy tears, my soul, and cease to grieve!
He shews me what He did, and who He is,
I must, I will, I can, I do believe.

He could, therefore, truly regard such faith as 'the gift of God.' It was resistlessly borne in upon his soul by the experience of such overpowering grace. It came as a necessity which was a real liberty. A striking story is told of a watchman on a tower at Callao, when an earthquake, upheaving the ocean bed, hurled a huge wave upon the town and overwhelmed it, and the swelling waters bore close to him a boat into which he got and was saved. So came faith to the apostle's soul for his salvation, through the superabundance of grace which overpowered him.

And love also—'The love which is in Christ Jesus.' The measureless (Eph 3^{18, 19}) love of Christ thus revealed to him, kindled in his soul that love to Christ which from 'that same hour' was the passion and strength of his life—a love in which he was not a whit behind the chiefest apostles, and which constrained him to labour more abundantly than they all (1 Co 15¹⁰, 2 Co 1⁵).

Ellicott explains the expression 'the love which is in Christ Jesus,' as 'in Him as its true sphere and element'; and one has only to recall the story of Ananias and Saul to see that it is so. Ananias, 'a devout man according to the law, and well reported of by all the Jews in Damascus,' as the apostle testifies, was, no doubt, one of Saul's intended victims. On hearing the mission upon which the Lord was sending him he was afraid; but on learning that his would-be persecutor was a chosen vessel for his Lord's service he went straightway, in the obedience of faith already loving one whom his Lord so loved. Saul was more than surprised when saluted, by one he had come to destroy, as 'Brother Saul.' Both in Ac 9 and 22 that loving salutation is preserved *Σαούλ ἀδελφέ*. 'In that very hour I looked up on him.' He could never forget that first vision of his

restored eyesight—that loving face of Ananias, reflecting the amazing love of Christ for him. 'As in water, face answereth to face, so the heart of man to man'—of Christian to Christian. In that moment Saul found himself within that fellowship of 'love which is in Christ Jesus.' Never before had he imagined that love which knit the Christian brotherhood. The love of Ananias for him was another amazing element in the grace which had overwhelmed him; it came to him borne on its glorious flood-tide, so that 'his heart throbbed, and was enlarged by its abundance.'

If from that hour Saul's faith was unconquerable and his love for Christ and His brethren unquenchable (2 Co 2⁴ 12¹⁵), these, according to their measure, were to the praise of the glory of the grace which had swept over his soul and buried in its depths his exceeding sins and brought him the faith and love which are in Christ Jesus. And yet while these might 'abound' (*πλεονάζω*, 1 Th 3¹², 2 Th 1⁸) of the grace of the Lord Jesus Christ, it must ever be said—*ὑπερπλεόνασε*!

ARCHD. HENDERSON.

Crief.

Hindu and Christian Light.

MUTTRA, a famous ancient Hindu city full of temples and priests, stands on the Jumna; and along the edge of the river, as far as the city extends, there is a series of fine ghats.¹ On my recent visit my host and I went down after sunset and from a boat in the river saw a very striking sight. On the top of the ghat where Krishna is said to have rested after killing Kamsa there stands a marble table under a graceful arch. Just as it was getting dark, a number of bells hanging from the arch began to ring in jangling tone and time; worshippers began to gather round; and a handsome young priest brought a large lamp, containing forty or fifty tiny lamps arranged in a pyramid, and set it upon the table. When all these lights were lighted, the priest took the great lamp in his hands, and, standing on the top of the table with his face turned towards the Jumna, waved it in front of him, in adoration of the goddess of the river. He then lifted it high above his head, and held it there steadily with both hands for perhaps half a minute, reminding one of the elevation of the host. He

¹ A ghat is a flight of stone steps leading down to a river or tank for the convenience of bathers.

repeated this waving and uplifting several times, while round about him stood the crowd of worshippers, pelting him and the lamp with yellow chrysanthemums. At last he got down from the table and set the lamp on it again. At once the worshippers crowded round and tried to catch the flames in their hands, or to take a little of the hot oil in their fingers and daub it on their foreheads.

Before the ceremony began, we noted that the water between our boat and the ghat was packed close with turtles, crowding towards the steps. As soon as the ritual of the lamp was completed, numbers of the worshippers came down the steps and threw into the river handfuls of grain which the turtles eagerly devoured. Monkeys also came running down the steps, eager to get a mouthful; and so close was the array of turtles that some half a dozen monkeys left the steps and stood on their backs, picking up every particle of grain they could get.

A few of the worshippers also brought with them tiny lamps like doll's saucers, each with its few drops of oil and miniature wick. These they lighted and set on little rafts of reed, and then sent them afloat on the river in honour of the goddess.

The waving of lights before an image in the evening is one of the regular parts of the worship of every Hindu temple. The name is *ārati*. The ritual at Muttra is simply a slight modification of it. I understand a similar ceremony is observed every evening on one of the ghats of Pushkara in honour of the lake, and also on the Manikarnika Ghat, Benares, in adoration of the Ganges.

The scene at Muttra was extremely interesting and picturesque, and also deeply impressive. Yet how much more impressive and far-shining is the Christian's light!

J. N. FARQUHAR.

Matthew xi. 19.

'WISDOM is justified of her children.' So the Greek MSS. C D L, the second hand of B, the Old Latin, Vulgate, Curetonian Syriac, Alford, and Lk 7³⁵ ('all her children'). On the other hand, A and B, the Memphitic version, the Peshito, the Persian in Walton, Tischendorf, Westcott and Hort, and the R.V. have 'of her works.'

How did the variant reading arise? Lagarde suggested that τέκνα and ἔργα both go back to a common Aramaic עבריא. Dr. A. H. M'Neile, in

his *Gospel according to St. Matthew*, properly objects that עבריא in the sense of 'slaves' would not be represented by τέκνα. Παιδες or δοῦλοι would be the more natural rendering; παῖδες, however, might be altered to τέκνα in the course of tradition. Cf. 4 Es 7¹³⁴ (Lat. "operibus," Eth. "sons," Syr. "servants"). In point of fact עבר never is rendered by τέκνα in the LXX.

The source of the variant reading must, therefore, be sought elsewhere, and, in fact, it has apparently arisen from a confusion between the two Hebrew words עולל and מעלל (or their Aramaic equivalents). The former word, 'δλλ or 'δלל (which the A.V. renders 'children,' 'young children,' 'infants' or 'babes,' Ps 8³ 17¹⁴, etc.), appears to be frequently misread in the versions, being rather a rare word. The Targum and Syriac frequently and the Vulgate in 2 K 8¹² ('juvenis') appear to have mistaken it for עלם ('a youth'); and in Mic 2⁹, 'From their children have ye taken away my glory for ever,' the LXX renders διὰ τὰ πονηρὰ ἐπιτηδεύματα αὐτῶν ἐξώσθησαν. Ἐπιτηδεύμα regularly answers to מעלל (sometimes עלילה) in the Hebrew text. This is evidently the same error as we have in MSS. of the Gospel. 'Of her children' is in Hebrew עולל, and 'of her works,' ממעלל, so that the one could easily be mistaken for the other. The LXX render עולל by τέκνον in Is 13¹⁶. The reading of the R.V. will, therefore, be wrong, and that of the A.V. right.

T. H. WEIR.

University of Glasgow.

The Baptism of John (St. Matt. iii. 5, 6).

'THEN went out to him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.'

Thus, quietly and naturally, does the Evangelist tell of John's Baptism. But whence did the idea come? Why should the people have been baptized? Why should they have wanted to be baptized? What did they know about Baptism? What is the origin of Baptism?

It is natural to say that John's Baptism was anticipatory of Christ's, but whence did John's Baptism arise? We are directed to the Baptism of Proselytes among the Jews, but there seems to

be no record or proof of Proselyte Baptism before the end of the first century of the Christian era. Dr. Plummer (Hastings' *D.B.*) says that it is not credible that it did not exist previously—but the fact remains that there is no record of it. Dr. Brandt (*Encyclopædia of Religion and Ethics*) lays little emphasis on the Jewish rite; and Dr. Bartlett goes so far as to say: 'In fact, we need begin our study no further back than the point at which the term (Baptism) first emerges in the Bible,—the Baptism of John the Baptist and what it assumes.' With this I cannot agree. We seem to have plenty of evidence as to Ethnic Baptism of various kinds among many primitive races, but none in regard to the Jews. Yet it was amongst the Jews that Baptism, as we understand it, suddenly arose.

We must ask—why should the Jewish people have gone out in crowds to be baptized in the river Jordan, confessing their sins? No Evangelist apparently thought it strange. Yet, so far as we know, it was an absolutely new thing. Surely, there must have been something which made the people consider that it was a natural thing to do.

For myself, I am inclined to think that Baptism must somehow have been connected with the apocalyptic expectations of the Jews; that somehow it was to be a feature of the Messiah's Kingdom. Else how shall we explain Jn 1²⁵: 'And they asked him, and said unto him, Why baptizest thou then, if thou art not the Christ, neither Elijah, neither the Prophet?' This passage clearly connects Baptism with the coming of the Messiah.

Some things have become so usual that we forget to ask whence they came.

L. A. POOLER.

Downpatrick.

More Sayings attributed to Christ.

IN THE EXPOSITORY TIMES (1893-4, pp. 59, 107, 177, 178, 503, 504, 561), Professor D. S. Margoliouth drew the attention of his readers to some Sayings of Jesus found in Muhammadan literature, mostly in Ghazali's *Revival of the Religious Sciences*.

Before one is able to form a judgment as to the origin and provenance of these Sayings, their literature ought to be better known. To say that they have simply been invented by the writers

who quoted them is an hypothesis which does not seem to be very attractive. It is not necessary to dwell here on the fact that even in the first centuries of Islam some writers indulged in frequent attributions of ethical maxims to Christ and to prophets of antiquity.

We give below the translation of three 'Agrapha.' They are found in a rather rare work of the famous Spanish mystic Muhyid-Din ibnul-'Arabi (died 1240 A.D.). The title of the work is *Book of the Beautiful Admonition*. The gist of its narrative is derived from aphorisms ascribed to Jewish, Christian, and Muhammadan prophets and holy men.

The manuscript is preserved in the John Rylands Library, Manchester, and is numbered Cod. Arab. 399. It contains a list of 28 Arabic treatises by ibnul-'Arabi, the work under consideration being the twenty-third of the series.

Fol. 209^b. Jesus said: 'Leave the world and meditate over death. To a believer death comes with good which has no evil after it, but to a wicked man it comes with an evil which has no good after it' (cf. Mt 23¹³).

Fol. 213^a. (In one of His sermons to the children of Israel.) Jesus said: 'O Doctors and Teachers of the Law! You have sat down in the way to the world to come; you do not walk in it yourselves in order to reach heaven, and you do not permit others to walk in it and to reach heaven. But the ignorant is more excusable than the learned.'

Fol. 215^a. (Speaking to God of His enemies.) Jesus said: 'If Thou punishest them, they are Thy servants; but if Thou forgivest them, Thou art the Mighty, the Wise' (Koran, 5, 118).

A. MINGANA.

Manchester.

1 Cor. xv. 5-8.

Vv. 5-8 of 1 Co 15 are very important in connexion with the post-resurrection appearances of Jesus. Paul here mentions five such appearances—(1) to Cephas, (2) to the Twelve, (3) 'to above five hundred brethren at once,' (4) to James, (5) to himself. Now the significant point is that he speaks of Jesus' appearance to himself in the same breath, and in exactly the same way as to those others. We are in the habit of distinguishing in every respect the way in which Jesus

appeared to Paul from the manner of His appearing to the disciples as recorded in the Gospels. But Paul is not aware of any distinction at all. 'He appeared to Cephas . . . to the Twelve . . . to James . . . and to me.' That is a perfectly fair summary in his own words of what Paul said, and one can scarcely doubt that he missed the significance of the very plain words he used. Jesus then appeared to him in the same way as He did to the disciples; and *vice versa* (and it is this *vice versa* that is so significant), *Jesus appeared to the disciples in the same way as He appeared to him*. Now we are not accustomed (because obviously Paul was not accustomed) to associate anything corporeal with the appearance of Jesus which Paul saw (remember He 'appeared' to him, which can only mean that Paul saw Him). It is therefore clear that he equally did not associate anything corporeal with the other appearances of Jesus which he mentions.

Is not this weighty evidence in connexion with the nature of the Resurrection Body of our Lord, so weighty that it is extraordinary that it has been so neglected in discussions on that most important subject? R. E. LEE.

Karachi.

Genesis xviii. 20, 21.

'AND the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.'

Throughout the narrative in chap. 18 there is no reference to Gomorrah except in v.²⁰, and everything leads us to suppose that Sodom alone was mentioned in the original text. The construction as it stands in the M.T. is very difficult.

As Professor Skinner remarks in his *Genesis*, the point to be investigated is whether the 'cry' that has come up is a true report of the 'sin' of the city; and the text, as it stands, does not bring this out clearly.

We suggest that we should read:

וַיֹּאמֶר יְהוָה וְזַעַת סֹדֶם אֲמָרָהּ כִּי רַבָּה הַטָּמָאָה כִּי כְבֹדָהּ
מֵאֲדָר: אֲרֵרָהּ-נָא וְאֵרָאָה הַכְּעֻקָּתָהּ הַבָּאָה אֵלַי עֲשׂוּ כָלָה
וְאֵסִילָה אֲדַעָה: (כֹּכָה or better)

'And Jahwe said, The cry of Sodom (the city personified) says that (or truly) great is their (the inhabitants') sin, that (or truly) it is very grievous. I will go down now that I may see whether accord-

ing to its cry they have (altogether) done; for if not, I would know.'

For the use of כִּי after אֲמָרָה see Gn 29³².

Professor Skinner's translation of v.²¹, 'We will go down that we may see whether . . . or not: we would see,' hardly takes sufficient account of the *vav* in the phrase וְאֵסִילָה.

The question whether we should restore the plu. throughout has not been considered in the above emendation.

W. R. W. GARDNER.

Zeitoun, Egypt.

The Wind of God.

DR. PETERS' treatment of Gn 1²⁶ is interesting if not convincing. He has still the following considerations to face:—

1. There is an imposing array of authorities against him, viz. LXX, Aquila, Symmachus, Basil, Jerome, A.V., R.V., Gesenius, Fürst, Ox. Heb. Lex., Brockelmann's Syr. Lex., Syr. Thesaurus (Smith), Swete, Kautzsch (*H.D.B.*), and Dillmann.

2. The word in question has the same form and meaning in both Hebrew and Syriac, and the Syriac Bible has the following, the meanings being taken from the R.V.:

Gn 1². 'Moved,' 'brooded' (margin).

Ex 34⁶. 'Gracious.'

Ps 86¹⁵. 'Gracious.'

Ps 111⁴. 'Full of compassion.'

N.T. Ph 2¹. 'Tender mercies.'

Gesenius quotes—

Ephr. ii. p. 552. Birds brooding over their young.

Ephr. ii. p. 419. Parents cherishing their children.

Ephr. i. p. 529. Elisha cherishing the body of dead child.

3. These references have behind them personality or vital action and are not satisfied by a physical action such as the rushing of wind.

4. Might it not be said that Dr. Peters' contention makes wind appear too early in the Drama of Creation? Ought it not to come upon the scene with the appearance of light (heat)?

At the particular point in the drama the Breather (רִיחַ, 'to breathe') of life appears to organize chaos into cosmos for the incarnation of life.

I cannot yet subscribe to 'The wind of God rushed upon the face of the waters.'

I. LOUIS BEDFORD.

Chester.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ONE of the picturesque and powerful titles given to God in the Book of Isaiah is the title of 'Rock.' Now, even as early as Isaiah, most titles of God, as most other things, had already a history. We see at once what Isaiah meant when he said (Is 44⁸):

Ye are my witnesses: Is there a God

Or a Rock beside me at all?

In Driver's accurate language, 'it designates Jahwe, by a forcible and expressive figure, as the unchangeable support or refuge of His servants; and is used with evident appropriateness where the thought is of God's unvarying attitude towards His people.' But where did Isaiah find the figure?

Driver seems to give Isaiah himself the credit of it. 'The figure is, no doubt, like *crag*, *stronghold*, *high place*, etc. (Ps 18²), derived from the natural scenery of Palestine.' And assuredly Isaiah was able to invent so accessible and appropriate an image. But he was not the first to use it. The very way in which he uses it seems to say that it was familiar to his readers and himself. 'Great Rock' (or mountain) is a common title of the gods of Asshur and Bel in Assyrian; and in Dt 32³¹ 'Rock' is used of a heathen deity. So it is not that Isaiah arrested his readers with a new and encouraging description of the God of Israel; it is that in the name of Jahwe he challenged the gods that were called Rock, wherever they might be:

they do not deserve the name, he said; and threw his words into the mouth of Jahwe Himself: 'there is not a God that deserves to be called Rock beside me at all.'

In this way Dr. W. O. E. OESTERLEY in his *Studies in Isaiah xl.-lxvi.* (Scott; 3s. 6d. net) speaks of the use in the Bible of the word 'rock.' The use that is most puzzling to us and most familiar is St. Paul's in the First Epistle to the Corinthians. 'For they drank,' says the Apostle (1 Cor. 10¹⁻⁴), 'of a spiritual rock that followed them; and that rock was Christ.'

What idea do we obtain from that? We take it that the rock referred to is the rock in Horeb which Moses smote with his rod and brought forth water for the people to drink (Nu 20^{8ff.}); and to our Western mind the only idea that forms itself is that the water, once begun to flow, kept on flowing, and followed the Israelites wherever they went, a refreshing stream which they could dip into at any stage of the wilderness journey.

But that idea, like the water, is rather far-fetched. And it contradicts the Scripture. For it is not the water that is said to have followed the Israelites, but the rock. 'They drank of a spiritual rock that followed them; and that rock was Christ.' Dr. OESTERLEY shows that St. Paul had not in

mind the rock in Horeb and the water that flowed from it. He had in mind that charming incident of the later journeying of the Israelites, when to their great delight they came upon a well in the wilderness and sang a song of rejoicing: 'Spring up, O well!' (Num. 21¹⁶⁻¹⁸).

For it is of this well that the legend is told which the Apostle used and adapted to his evangelical purpose. We find the legend in the Targum of Onkelos: 'And from thence was given to them the living well, the well concerning which the Lord said to Moses, Assemble the people and give them water. Then, behold, Israel sang the thanksgiving of this song, at the time that the well which had been hidden was restored to them through the merit of Miriam . . . from the desert it was given to them for a gift. And from thence it was given to them in Mattanah; turning, it went up with them to the high mountains, and from the high mountains it went down with them to the hills surrounding all the camp of Israel, and giving them drink, every one at the door of his tent.'

It is weird enough; but that is nothing against it. Is it appropriate? Does it not speak of a well rather than of a rock? St. Paul speaks of a rock; where does the rock come in? The answer is found in the Midrash Rabba on Numbers. The Midrash Rabba is of much later date than the Targum of Onkelos, but it contains many ancient elements. In its comment on Num. 1¹ it says: 'They had the well through the merit of Miriam, as it is written: "And Miriam died, and was buried there." And what follows immediately after? "And the congregation had no water." And how was the well formed? It was a crag like a beehive, and it used to roll along and accompany them on their journeyings. And when the standards were pitched, and the Tabernacle rested, the crag came and settled in the court of the Tent of Meeting, and the princes came and stood beside it, and said, "Spring up, O well," and then it would spring up.'

Ah! those Jewish interpreters! they are just as

prosaic as we are, and much more incredible. But St. Paul? Out of all this absurdity St. Paul fetched a figure which at once suggests Christ the living water, and carries the gospel into every thirsty soul.

The Right Rev. Herbert Edward RYLE, D.D., Dean of Westminster, has published three addresses 'concerning our Belief in the Life Everlasting,' which he delivered in Westminster Abbey during Advent, 1915. The title is *Life after Death* (Scott; 2s. net). In the third address Dr. RYLE tells us what the promise of Life Everlasting which we have in the Gospel carries with it. It carries three things.

It carries with it the assurance of the continued consciousness of Personal Identity. We shall be ourselves, and we shall know it. What proof has Dr. RYLE of that? His proof is a right interpretation of the words of Jesus: 'I go to prepare a place for you.' St. Paul interpreted these words aright, and they became to him the inspiration of his vehement and glorious anticipations of the future.

Now this is one of those peculiar properties of Christianity which exalt it to immeasurable heights above other forms of belief. Dr. RYLE gathers all other forms of belief in the future into two classes. Either they are pantheistic, and talk of immortality as another name for the absorption of human souls into the cosmic forces of the material universe, wherein individuality and will are lost; or they take refuge in successive reincarnations—a solution of the mystery surrounding the Personality of the soul that is to the mind of the Dean of Westminster simply 'fantastic.'

But the words, 'I go to prepare a place for you,' are only the promise, the risen body of Jesus is the pledge, of this continuance of conscious Personal Identity. Our identity seems to us here to be wrapped up with our body. We cannot think ourselves out of it. We do not need to think

ourselves out of it, says Dr. RYLE. We may be unable to understand the nature of the body of our glory. It is enough to know that we shall be like Him who is 'the First-born of the dead,' and of whose glorified body we have some glimpses in the Gospels. It is enough. With that we can enter with St. Paul into the longing 'to be clothed upon with our habitation which is from heaven,' being confident that 'the Lord Jesus Christ shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory.'

Now Personal Identity carries with it mutual recognition. This Dr. RYLE believes to be 'the most passionate and pathetic instinct of yearning of which our human nature is capable.' Can we say that just for that reason it will not be disappointed? The Dean of Westminster does not say so. But he says that the Master Himself and His Apostles pledge their word for it. For the Master, there is the discourse to the disciples in the Upper Chamber and the promise to the poor malefactor on the Cross. And for the Apostles, there is the whole atmosphere in which they lived and moved and had their being. To St. Paul and St. John death did not even stand between; it was not even a thin veil; it was not there. Already they were walking in heavenly places in Christ Jesus and only waiting for that brighter light in which they would know as they were known.

And Dr. RYLE goes one step further. If we are to know one another we must know one another as reconciled by the blood of Christ—not only as man to God but also as man to man. This is the Dean of Westminster's greatest word. Barnabas and Saul had their 'contention.' Did they meet again? They met in heaven. And the contention had ceased. There are those of us between whom there has been a sharper contention than that between Barnabas and Saul.

Another assurance which the promise of Life Everlasting carries with it is that we shall enter upon a new phase of Activity. Dr. RYLE does

not suppose that at death we pass into a condition of slumber or unconsciousness. He sees no reason for supposing so. Why should we? There is little said about it because there was little need. But our Lord's words to the dying thief, 'To-day shalt thou be with me in paradise,' would be hard to understand if a period of unconsciousness was about to be entered on, however long or short.

But what kind of Activity? Dr. RYLE cannot tell us. He is sure enough it will be no return to the toil and the weariness that gave so many lives on earth their unendurable burden. 'There will be relief from the tension of sorrow and the torture of suffering. The drudgery of physical exhaustion will have ceased. The weariness of overwhelming burdens will have gone for ever. There will be no sense of shame in work, and nothing sordid in the discharge of the lowliest duty.' All *that* he knows or can heartily believe, but beyond that he cannot go.

Is it worth while speaking of heaven as a sphere of activity at all then? It is well worth while. There is a sentence to be pondered: 'My Father worketh hitherto and I work.' Why? Because their work was not, and is not, yet finished. Our's will not be finished when death comes. We do not know how it will be carried on. We know only that it will be carried on. And so 'as we think of the terrible toll of life exacted by this European war, of thousands cut off in their very prime, we can faintly dream of the wonderful adjustments, which the great unknown Future will bring about, in careers hardly commenced and characters hardly formed, to meet the call of services wholly spiritual.'

The third expectation is Progress in character and growth in spiritual powers. This follows, Dr. RYLE thinks, as a corollary to the continuance of Personal Identity and Personal Activities.

Now it is just as well if it is necessary to believe this, for it is not very easy. The Puritan divines

did not believe it, and they had as keen a desire to look into these things as the angels had to look into the things of Christ. They believed that the souls of the righteous were *at their death* made perfect in holiness. Dr. RYLE believes that at their death the souls of believers begin just where they left off and then make progress.

And for a moment Dr. RYLE is much the easier to follow. It stands to reason, as it were, that, the veil being so flimsy, the rending of it should make no change. But is it not just then that we see Him as He is? Is it not just then that we know as we are known? And if we know, shall we not be? Is more than knowledge necessary? Surely there will be no defect of will.

The Dean of Westminster is very reasonable. 'Here on earth,' he says, 'you and I know what it is to have hopes of better things, to have aspirations after higher truths, to have yearnings after greater holiness, to have repinings for weaknesses and blunders and tempers, to long for the vision of purer insight and for the gift of gentler expression of sympathy and more stable exercise of self-control! Never on earth can men fully attain to that for which they pray. In the Life to come, can we think that all will in an instant be simultaneously perfected? Will the mere act of bodily dissolution be so efficacious for good? Nay, rather, may we not expect that before the vision of each spirit-Personality there will be opened out, under the new social conditions of which no idea can as yet be formed, a continually widening horizon of possibilities?'

It is very reasonable. But is it right? It is a fine modern idea; but is Dr. RYLE sure that the Apostle Paul had attained to it?

The conscience has always been troublesome to men. But it has not always been troublesome in one way. There are times when it is most troublesome to the man who has it. And there

are times when it is most troublesome to the man who has it not. At the present moment 'the conscientious objector' may be troublesome to himself, but he is much more troublesome to the tribunals.

Can we do anything for the tribunals? Their difficulties are very great. They have not always had the patience with the conscientious objector which is to be expected of a tribunal. They have doubted his moral sanity sometimes. Sometimes they seem to have doubted his existence. Their words, reported by a sensational press, gave such occasion for alarm that a number of men issued a public protest. They were not Quakers. Nor were they irresponsible enthusiasts. Among them, if we mistake not, were the Bishops of Winchester and of Oxford. But if we expect the tribunals to have patience with the conscientious objector, we also must have patience with the tribunals.

For it is one of the most difficult things on earth to judge another man's conscience. Did not the Apostle Paul say that it is impossible? 'Who art thou,' he said, 'that judgest another man's servant? To his own master he standeth or falleth' (Ro 14⁴). The time may come in the history of a country—it has come now in the history of this country—when the Magistrate has to recognize the existence of a conscience in men and citizens. Then he may find reasons for doubting the citizen's obedience to his conscience. But further than that he cannot easily go. And the reasons must be found outside the conscience itself. If therefore we are to assist the tribunals in their difficult duty of dealing with the conscientious objector, it can only be by making our appeal to the conscientious objector himself.

A book which has just come into our hands will help us. Its author is a clergyman of the Church of England, clear-headed and warm-hearted, with exceptional opportunity, as Warden of the London Diocesan Penitentiary, of recognizing cases of conscience, the Rev. T. A. LACEY,

M.A. Mr. LACEY calls the book which he has published *Conscience of Sin* (Scott ; 2s. 6d. net), which is not our subject. But in the end of it he republishes a chapter from a previous book of his. That book, he says, is out of print, and 'I am too much dissatisfied with it as a whole to think of a new edition, but the section treating of Conscience seems to me not unsatisfactory, and it may be useful as an appendix, stating in more theological form the basis of the sermons.' That section treating of Conscience is exactly what we want.

'Who art thou,' said St. Paul, 'that judgest another man's *servant*?' Notice the word. It is the beginning of the understanding of the Conscience. For in the New Testament the Christian religion is usually described as the service of God, and Christians are servants. The word is a strong one. It is 'bond-servants,' or frankly 'slaves.' Their wills are their own, but they are their own to make them His. They enter into this service as free, and they remain free; but their freedom is only to do the will of God, and that so absorbingly that in all their freedom they are His bond-servants or slaves.

Now the first thing for the servant is to know his lord's will. It has always been recognized by religious writers, Greek and Roman as well as Christian, that a knowledge of the will of God is necessary to the practice of religion. And it has been recognized that this knowledge must not be external, but part of the man himself. It must enter into him and be his. When that takes place he is said to have a conscience of God. The very word means intimate knowledge. When it takes place in relation to Christ he has a conscience of Christ. It is then that he asks, as Saul of Tarsus did, 'What shall I do, Lord?'

Now it is a striking but undeniable fact that when a man gains a conscience of God he gains at the same time a new conscience of himself. That is to say, he recognizes in himself impurity of motive, iniquity of life. When even the Romans

spoke of a man's conscience of himself they meant consciousness of iniquity. St. Paul's language is alike. 'I am conscious of nothing,' he says, and does not need to add the word 'evil.' And again, he speaks of men who are 'branded in their own conscience as with a hot iron.'

These, then, are the first two uses of the word 'conscience' in Scripture. It is the personal consciousness or knowledge of God, and it is the consequent knowledge or consciousness of oneself as sinful.

It is then that the word receives an interesting addition to its meaning. It is used to denote that faculty of the mind which declares an action or even a motive to be right or wrong. Sometimes it is distinguished from the mind as if it were a separate faculty or power of a man's personality. St. Paul speaks of mind and conscience as both defiled by sin. That is to say, the reasoning faculty which seizes the distinction between right and wrong as objective fact, and the faculty which views the distinction subjectively in relation to self, are alike impure.

We come to the conscientious objector. When the impure conscience is cleansed by the blood of Christ it is called pure or undefiled. That does not mean that it is wholly free from warping and misdirecting judgments. The conscience devoid of deliberate offence before God and man may still be capable of mistaken determinations. To its complete emancipation from error two things are necessary—full knowledge and firm decision. A conscience that is well furnished with knowledge and firmly directed by the will is called by St. Paul a strong conscience. When a conscience is ignorant and undecided it is called weak.

A weak conscience sometimes restrains a man from doing things which he might lawfully do. The historical example is the eating of food which had been previously offered to an idol. An idol is nothing in the world. But the man with the

weak conscience does not know that. He is afraid that an idol may be something after all. And as it is his business to follow his conscience at all hazards, he refuses to eat meat which has been laid out in the pagan temples.

He is right to refuse. He is in the possession of a 'pure,' that is to say, a Christian conscience, and he must follow it at all hazards. If he ate food while his conscience was disturbed about it he would defile his conscience. And *we* must respect his scruples. The Apostle puts our duty before us with perfect clearness. And it is the only possible Christian Duty. We must encourage no man to defile his conscience. We must rather abstain from eating such food ourselves in case our example should have this evil influence.

The man with the weak conscience is right to refuse. But he is not right to have a weak conscience. A weak conscience is either an ignorant or an undecided conscience. It is the duty of every man, it is especially the duty of every Christian man, to obtain the necessary knowledge and decision which will make his conscience strong. He will then be able to eat food offered to idols, asking no questions for conscience' sake. Will he be able to go to war?

Yes, he will be able to go to war, if his standard of right and wrong recommends him to go to war. For every conscience has a standard. It does not come to its decisions *in vacuo*. It does not say, 'This is right or wrong because I think it so.' Such a conscience would be undeserving of our regard. It would not be a conscience. For it would not be able to judge at all. To judge is to have a standard to which the question is always referred and by which the decision is always obtained.

Now the natural conscience will refer to many

standards, public opinion, the opinion of one's family, club, or community, and the like. The Christian conscience has one standard, which is Christ. The Christian conscience has thus a great advantage over the natural conscience. Its standard is one and infallible. No doubt it has this disadvantage, if it is a disadvantage, that when the mind of Christ is known the decision of conscience is inflexible. That is very puzzling, and sometimes very provoking, to those whose conscience is directed only by public opinion or 'the country's needs.' But in reality the Christian conscience, *when it knows the mind of Christ*, stands incomparably higher than the natural conscience, and is capable of acts of incomparably greater heroism.

When it knows the mind of Christ. We have put that in italics. For the mind of Christ is not so easily known as some men with a pure conscience seem to think. There is no serious difficulty in understanding the general principles of Christ's teaching or the general purport of His example. The difficulty is in the detail. Many of the decisions of modern life were not once mentioned by Him; nor had they ever to be taken by Him. He never said 'Go to war' or 'Go not to war.' He did say, 'Resist not evil'; but it is an extremely weak conscience that makes that saying cover every possible occasion of attack, and refuse on any occasion whatever to offer defence. The conscientious objector has to see to it, not only that he has a conscience void of offence toward God and man,—that is essential and unquestionable,—but also that his conscience is not 'weak' through ignorance. He may be excused if he loses his patience with those who throw such texts of Scripture at his conscience as 'I came not to send peace but a sword'; but he cannot be excused if he loses his patience in the difficult but delightful duty of discovering the mind of Christ.

The Attitude of Judaism towards War.

BY THE REV. J. ABELSON, D.LIT., PRINCIPAL OF ARIA COLLEGE, PORTSMOUTH.

THE war overshadows everything. Its subtle influence trickles down to the most unsuspected nook and cranny of the everyday existence. Hence it is only natural that the literary sphere should suffer invasion by it too, and that the stream of books and pamphlets poured out from our printing-presses without surcease should be coloured with a more than proportionate admixture of bellicose material. Verily, to the making of war-books there is no seeming end. People are averse to reading anything that has no bearing upon the world's great trouble. All other problems sink into the limbo of the neglected. They look so ridiculously small, so impotent and unavailing. Why trouble to contend with the dwarf when the giant is in front of you, hurling at you his arrows, firebrands, death; challenging you to a combat which demands all your reserves of strength and resource?

The readers of war-literature fall into many classes. Some read because they want to know why the war started, others because they want to discover when it will end. To some again it is a welcome opportunity for renewing acquaintance with history and geography; to others again it is the means of gaining a freshened insight into the ever-diverting problem of international politics. All these classes of readers are moved either by mere sentiment or by a desire for enlightenment, or by both of these combined. And this is quite natural and proper. But there is another set of readers, who read because they are perplexed with the religious issues involved. They want to find out whether war is, or is not, a complete contradiction of the truth of religion. For war means the violent and wanton destruction of human life. It is murder, and those who participate in it are blood-guilty. As such, it is a violation of the primary moral laws enjoined by God, laws which tell us about loving our neighbour and forgiving our enemy and spreading peace and pursuing it at all costs. If the contending nations profess a religion, does not their action grossly belie their profession? Is it, or is it not, hypocrisy in a fighting man to pray to God? Is war any sort of proof that religion has no hold on men, no mean-

ing for them, and that the world, in spite of what any of us may say to the contrary, has in reality advanced very little beyond the 'tooth and claw' period of animal existence?

Every religion examines the problem from its own special angle. What has Judaism to say? It is noteworthy that Jewish text-books on ethics and religion either ignore the question or give it a very scant space. The best text-book by an English Jew—the Rev. Morris Joseph's *Judaism as Creed and Life*—says, 'The war-loving Jew is a contradiction-in-terms.' Again, in another place, the book says, 'The Jew who is true to himself . . . can never consistently belong to a war-party.' Now these assertions are true on two assumptions, viz.—(a) that the Jew is free to choose between the two alternatives, war and peace; (b) that the war in question is offensive and not defensive. Granted these two conditions, it follows from the most prominent teachings as well as from the general spirit and tenor of Judaism that it is as Jewish to love peace as it is un-Jewish to desire war. But these two conditions existed only when the Jews were an independent and autonomous nation settled on their own land and governed by their own laws. If they went so far as to clamour for war when settlement by peaceful means was possible, then were they guilty of breaking with the teachings of their faith. A similar guilt was theirs if they initiated an unprovoked war, if a desire for conquest or a greed for new possessions urged them on to start a struggle with an unoffending kingdom. The Prophets of the Old Testament lived in the heart of such contingencies; and, as we know, their mission consisted in quelling all war-like aspirations among the Israelites and advocating peace as the sublimest ideal of life. But all this is ancient history. The Jew has for long been a native or a naturalized subject of every land under the sun. He has had no hand in the making of war, no voice in the unmaking of it. It is his to do the bidding of the particular country in which he dwells. His patriotism takes on just this turn. He coalesces completely with the aims and interests of his land. An elementary feeling of citizenship dictates this course. When

war breaks out, the State calls for troops. To hold back would be disloyalty on his part. When his country is engaged in warfare it is not for him to question why! but to rally to her help, and work, with the others, for victory. He cannot say, 'I am a Jew, and my religion forbids my belonging to a war-party.' No; he must, for the nonce, actually and really become 'a war-loving Jew.' Here then comes, on deeper consideration, the pressing query, 'Is it right or is it wrong for a Jew to participate in active warfare?' Does Judaism allow or does it forbid the practice of using armed force? A general survey of Jewish law and custom points to the fact that we possess no authoritative dogmas on the question. In Christian theology we do meet with certain pronouncedly dogmatic assertions on the part of the Church Fathers. They spoke in the name of the Church, and their views were meant to be binding on the would-be recruit. Men like Tertullian, St. Basil, Athanasius, Augustine, all expressed themselves freely and strongly on the matter. But there is anything but unanimity in their opinions, and—what is more to the point—wars went on just the same whatever they may have thought or advised. It was always the question of high morality *versus* stern necessity, the ideal pitted against the real. Military service involved the taking of life. Religion and morality rebelled against this. But human nature being what it is, men and nations will always quarrel and wars will always recur. The weak and defenceless will then have to be protected. Homes, families, lives must be secured against invasion, against savage orgies of lust and cruelty. Hence to forbid men enlisting or taking part in warfare would in the end amount to an act of gross injustice. Hence too, whatever may have been the scruples of the Church's leaders, whatever they may have preached about the lawfulness or unlawfulness of a Christian to bear arms, whatever distinctions they may have attempted to draw between holy and unholy wars, theirs was nothing more than a voice crying in the wilderness; and wars raged unchecked throughout the centuries, regardless of all dogmas, doctrines, rubrics, and what not. The Crusaders are a typical proof. They are enough to show us to what a fantastic *reductio ad absurdum* the mediæval Church was led by an attempt to put a halo of sanctity round what was in reality a series of brutal and bloodthirsty onslaughts on innocent lives and property.

The Synagogue Fathers did not dogmatize and took up no 'attitudes' in this sense. It is hard to imagine the case of a Jew going to a Rabbi and asking him whether he would sanction his following the calling of a soldier. Were such a query put forth, the reply would probably be, 'Yes, you may, provided you try your best to observe as many of the cardinal principles and ceremonies of Judaism as your military duties will allow you to do.' The legality of war itself from the standpoint of Jewish teaching was never called into question. And there is a way of accounting for the fact. Judaism whether as religious belief or as system of law never sets itself in opposition to the salient facts of life as they are. It possesses that 'sweet reasonableness' which Matthew Arnold so often talked about. It is an eminently practical religion shot through with a strong current of downright utilitarianism. It preaches ideals, great and sublime ideals, many of them unattainable except after a course of most rigorous self-sanctification. But in pleading for the ideal it never loses sight of the real. Its feet are always planted on solid earth. It never bids man fly away from the sordid facts of the ordinary world and live somewhere in the clouds. The world must be taken at its face-value, with all its imperfections, with all its wickedness and sin; and the more the good man mingles with the throng, the greater his struggles with the ubiquitous forces of darkness, the greater will be his chances of self-improvement, the clearer and nearer will be his road to sainthood. Not superciliously to shun the world as an unclean thing, but to live in it and yet remain clean: this is Judaism's programme. Now, to apply it. War is a fundamental world-fact (pending, of course, some really efficacious future Hague Conference). The differences of nations are composed only by resort to force. There is an inevitableness about it. That its abolition is most desirable is quite beside the question. It exists. That is enough. Judaism faces the grim facts and does not run away from them. It is but a piece of common sense to act thus. It does not bid its adherents live as though war did not exist. This would be impracticable, unworldly, illogical. It sanctions the bearing of arms because worldly necessity irrevocably demands it—hoping, of course, all the while that the combatants will be as merciful to one another as circumstances permit and that peace and quietude will come sooner

rather than later. Judaism is too logical to adopt the Quaker attitude forbidding the bearing of arms. The Quaker enjoys liberty only because the police, the army, and the navy are all equipped ready to defend his home and country from outside danger; so that the liberty he enjoys is really the negation of his principles and scruples. The Tolstoyan attitude of 'non-resistance' is similarly impracticable and illogical. Judaism shuns these extremes, and hence it naturally can have no word of protest against the Jew who bears arms.

But the real criterion as to Judaism's true attitude towards war is to be found in Jewish history rather than in Jewish theology. To find out what Judaism thought about war you must look at what the Jew thought of it. Theology and religion are, after all, but the theory. History shows us the theory worked out, put to the touchstone of practice. Religion is the teacher, superimposed, giving the lesson to the pupil and guiding him. History shows how well or ill the pupil has learnt his lesson. It is quite a commonplace of literature that with the Jew, most of all nations, religion and life were always linked in an inseparable companionship, obverse sides of the same shield, warp and woof of one and the same texture. Hence the way in which the Jew behaved towards the question of war is but an illustration in the concrete of how his religion taught him to behave in the abstract. We turn to the primal epoch—the life of the Israelite in Old Testament times. What do we find? We find that some of the most famous saints among the early Hebrews were men occupied in war. The Land of Promise was won only at the sword's point. God is described as 'a man of war,' as 'Lord of hosts.' A typical passage in Deuteronomy runs thus: 'For the Lord your God, he it is that fighteth for you.' The Psalms abound in warlike imputations to the Deity, such as, 'Blessed be the Lord my rock, which teacheth my hands to war, and my fingers to fight.' And side by side with these bellicose sentiments, nay, intermixed with them, we get heaps of intensely humanitarian ordinances on the sublimest of planes, bidding us show pity for the meanest creature that breathes, and to be exemplars of human mercy in imitation of the transcendent Divine mercy! But what must be premised in the study of all these texts is the fact that to the Israelite of those days all his wars were

religious wars undertaken in defence of his religion against the immoral depredations of the neighbouring peoples. In this sense it is correct to say that he was always waging a defensive rather than an offensive warfare. His duty of self-protection was rooted and grounded in the thought that he alone possessed the light and the truth. His defeat or annihilation would have meant an extinction of this light and truth. As the personification of them he had to take a firm stand for their preservation. And, therefore, even if certain wars which the Bible credits to him have the appearance of aggressive and offensive warfare, they can always be construed as being really self-protective and defensive. They were waged to save great ideas which were destined finally to become the prized possession of all civilization. Monotheism, with its implication of a God who is at once moral and just and loving, and with its corollary of the human obligation to execute justice and love mercy—these precious treasures of the Spirit required saving from the wreckers, and it was just these that gave the warrant and sanction for the warfare waged. To attack was really to save, to save the bed-rock principles honour, love, and faith from going down to the pit. And as for the imputed cruelty of many of the old Israelitish wars, it must not be forgotten that standards of kindness and cruelty are highly relative and must never be judged apart from the age to which they belong. What a man of the twentieth century considers cruelty may not have been considered cruelty by a man who lived before the first century. More than one Deuteronomic command enjoins consideration and clemency for the sufferers through war; and laws of this kind could never have been a dead letter for the Jew.

Yet, although the choicest spirits among the Israelites of old—their prophets (who were really statesmen) and poets and religious mentors—could claim no authoritative voice in the sanctioning or forbidding of war, it is clear from most of their recorded utterances that they favoured passive submission to the enemy rather than active opposition. Jeremiah, if it is not too vulgar an epithet to apply to such a sainted character, was clearly a 'peace-at-any-price' man. A man like the Second Isaiah could behold only the terribly inhuman aspect of war; and his loathing for it can be inferred from the incomparably emphatic

ways in which he points the future of nations as an epoch of undisturbed idyllic peace when the sword will be transmuted into the ploughshare and there will no longer be hurting or destroying anywhere. The martial note disappears under the gentler spirit which finds the cosmic ideal not in violence but in great moral and spiritual conquests.

The same preference for the peaceful, as opposed to the martial, attitude colours the characters as well as the utterances of the best Jews in the times immediately following on the Biblical age. The Hasmonean and Herodian epochs of Jewish history are undeniably tainted with many incidents of blood-shedding. Rivalries and jealousies, conspiracies and intrigues amongst both the royal and the priestly castes were abundant, and human life was cheap. The Roman 'procurators' who governed Eastern Asia were athirst for blood. But the Pharisees—the Jews who aimed at living up to both the spirit and the letter of the Torah—were never the instigators of the mischief. Of course they fought. Stern necessity made them take the sword in self-defence. No one can blame them for this. The ordeal was repugnant to them. And more often than not they—the learned men particularly, as the Talmud testifies—were the unresisting victims of the foulest murders, going to their doom uncomplainingly in the fine spirit of the Talmudic adage, 'They who are reviled but do not revile, they who hear their reproach and make no reply, of such doth Scripture say, And his lovers shall be as the sun when it goeth forth in its might.' Of the band of these devoted 'lovers' were men like Hillel and Johanan b. Zakkai and hosts of others who looked with the greatest disapproval and dismay upon the fiery resistance of the Jews to the battalions and battering-rams of Vespasian and Titus, culminating in the bloody orgies attendant upon the fall of the second Temple. But no authoritative voice could declare the warfare illegal.

When, later on, the Jew became a citizen not of a country but of the wide world, his war-politics took on the colour of his particular surroundings. Judaism was his religion, but patriotism was his rule of life. When the nations raged and the

kingdoms tottered and the call for military service rang forth, he sprang to arms without demur, looking for no canons or rubrics or codes to exempt him from his duty. True, he could not have found any even had he looked. The legality or illegality of a Jew to bear arms was an unsolved question. But he did not look. He co-operated with his fellow-citizens of other creeds, sacrificing himself cheerfully—and often on the altar of a country that repaid him evil for good. It was not only his purely martial qualities that shone forth so resplendently. His financial and administrative capacities were of the utmost benefit to the lands in whose wars he took part. The wars of mediæval Spain—to mention only one instance out of many—owed their success in large measure to the moral and material help given them by the Spanish Jews. And the record is the same no matter where we look.

'It is almost universally admitted,' says Ahad Ha-Am in one of his essays (*On the Transvaluation of Values*), 'that the Jews have a genius for morality, and in this respect are superior to other nations.' With some such thought in his mind he probably coined the word 'Supernation' as applied to the Jews. One is not so sure that the idea will gain undisputed acceptance in all quarters, yet it argues no undue national egotism on our part to say that it voices a preponderating proportion of the real truth. Whatever may have been the zest with which the Jew threw himself into war, he could never look upon it as anything but the outcome of man's bad passions. Peace was the covenant of God for which it was his place to work and pray unceasingly. War was a perversion, a misfortune, a monstrous evil which was bound to disappear once the higher influences of Israel's spiritual teachings would come to fruition. The Jew feels the same to-day, but whether he is to be the instrument for thus educating a world wallowing in blood and tears, it is for others to judge. Yet, if we cannot do it, our inherited moral doctrines of Right and Peace and Love certainly can. And in this sense the Jew will have his place amidst the builders of humanity's brighter future.

The Mysticism of Greece.

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II.

THE ORPHICS AND PYTHAGOREANS.

THE word 'mystic' is not often, if ever, applied by the Greeks to the worship of Dionysus (except in so far as Iacchus at the Eleusinia may be identified with him), but with us 'mysticism' implies a power of seeing and knowing the divine, through participation in the divine nature (see W. R. Inge, *Christian Mysticism*, London, 1899, p. 6). In this sense the Bacchantes certainly believed themselves to be mystics, and so also did the followers of Orpheus, who used the word 'mysteries' of the doctrines and rites which they handed on more or less continuously till the latest days of paganism. Orpheus, the mythical musician, is an elusive figure. One German scholar, E. Maass, finds him to be a Greek god of the under world, and derives his name from ὄρφνη, 'subterranean darkness,' so that the Orphics, who were chiefly concerned with the destiny of the soul after death, naturally adopted him as a patron saint. Far more probable is the statement of Strabo (x. 471), who says that Orpheus was one of the Thracians who practised ancient music, and mentions Orphic rites as having originated in Thrace (470), while stating that they 'are like Dionysiac orgies.' Tradition in general points to Orpheus as a real poet, musician, and religious teacher, on whom legend has bestowed a divine origin and miraculous endowments. Though his home may have been in Thrace, it does not follow that Thrace was necessarily the starting-point of Orphic ritual. There is a good deal to be said for R. Eisler's recent theory (embedded in a vast mass of indiscriminate learning and speculation) that Orphism had roots in Asia Minor. Thence it might easily pass to Thrace, and, meeting with a notable disciple, become associated with his name, not only in Europe, but in Asia. Historically, our first knowledge of Orphism is the existence of Orphic communities in the 6th cent. B.C., in S. Italy and Sicily, which multiplied and spread to the mainland of Greece, especially to Athens (E. Meyer, *Geschichte des Altertums*, Stuttgart, 1893, ii.

§ 460, however, thinks that they started in Attica and travelled westwards; see also von Wilamowitz-Möllendorff, '*Homerische Untersuchungen*,' in vol. vii. 212 ff. of *Philologische Untersuchungen*, Berlin, 1884). Eisler justly lays stress on the close connexion between the Asia Minor Greeks and S. Italy and Sicily. So do D. G. Hogarth and H. R. Hall, when they claim that Ionia kept alive Ægean culture during the dark ages, and gave birth to 'the great movement of Greek expansion that altered the history of the world' (Hall, *Anc. Hist. of the Near East*, London, 1913, p. 522). It seems not unreasonable to surmise that certain beliefs and practices prevailing in Thrace and Asia Minor were stamped with the name 'Orphic,' and were borne to the cities of the far West on the stream of commerce and colonization continually passing from east to west from the end of the 8th cent. through the 7th.

But it may be questioned whether, still farther back, these rites were not of Cretan origin. Diodorus Siculus (v. 74, 79) says that Orpheus was taught by Cretans, and that he handed down the Cretan legend of Dionysus-Zagreus (see below) 'in the sacred rites.' The important fragment of the *Cretans* of Euripides (472 [Nauck]) describes as a piece of Cretan ritual the feasts of raw flesh attributed by legend to Dionysiac orgies. It seems not unreasonable to hope that, if ever the Cretan tablet records are deciphered, we may find that the original home of all Greek mysteries was Crete. The Homeric *Hymn to Demeter* (122) and Diodorus Siculus (v. 77) both expressly say that Demeter came from Crete, and, when an opportunity comes for excavating on the Thracian coast, it is not impossible that fresh links may be discovered between the Cretan, Thracian, and Ionian Dionysus-Zagreus (against those who would ascribe an Egyptian origin to Eleusinian and Orphic rites, see T. Gomperz, *Greek Thinkers*, Eng. tr., London, 1912, i. 96).

In the time of Pisistratus there is some evidence (late, Suidas, Tzetes, but not wholly to be discredited; see O. Gruppe, *Griech. Mythol.*, I. v.

Müller's Handbuch, Munich, 1903, p. 1034) that two Orphics came from Italy to Athens, bringing Orphism with them. Their Athenian contemporary, Onomacritus, is indicated by Pausanias (VIII. xxxvii. 5) as the founder at Athens of Orphic rites in honour of Dionysus, and as the author of a poem on the Zagreus myth. It is fairly clear that Orphism was flourishing in S. Italy, especially at Croton, before it began to be active in Athens.

Before discussing the content of Orphism, it is desirable to consider its connexion with the mode of life and religious beliefs of the Pythagoreans. Amid much that is uncertain in the life of Pythagoras, it seems established that he came from Samos to Croton about 530 B.C., and there founded a religious brotherhood, which acquired political power, fell into trouble later, was turned out about 450, migrated to the mainland of Greece, and in time was able to return to Italy, *minus* its political prestige, and *minus* its great teachers. After the first half of the 4th cent. we find Pythagoreanism living a kind of underground life, inextricably mixed up with a degraded Orphism, until in the 1st cent. it began to revive in Rome and Alexandria, developing into the great mystic schools first of the Neo-Pythagoreans, then of the Neo-Platonists, till it finally disappeared in the 6th cent. A.D., submerged under the advancing tide of Christianity.

The beliefs of the Orphics and Pythagoreans of Croton were extremely similar, and we have to ask, Which body taught the other? No certain answer can be given, but in the absence of direct evidence it appears that the Orphics were the earlier in the field, because in their records we find no Pythagorean philosophy except some traces of the mystical use of numbers, whereas the Pythagoreans have much doctrine and ritual in common with the Orphics (Rohde, ii. 108).

Orphic communities seem to have been so many religious societies of a type something like Congregationalist churches with us. The associations were known as *θίασοι*, and their members were termed *δοιοι*. They held a regular system of divine worship, and each administered its own affairs. The object of the society was to cultivate holiness, and the chief god worshipped was Dionysus, but there were in historical times none of the ecstatic orgies driving votaries to range mountains and forests. 'It is hard,' says Rohde (ii. 110), 'for us to form a clear notion how the

wild cult of Dionysus could be tamed and shut up within the narrow bounds of provincial bourgeois life, though we may believe that much of the emotional excitement was represented symbolically.' The chief aim of Orphics was to strive after personal purity, so as to achieve union with the divine. Abstinence, white garments, vegetarianism, the avoidance of contact with things defiled were all means to this end, and means very often employed in a formal, superstitious, and unworthy fashion.

The Pythagorean brotherhood similarly aimed at 'following God' through a strictly ordered life, using the same instruments of abstinence, ceremonial purity, and tabu of flesh-food. J. Burnet (*Early Gr. Phil.*², London, 1908, p. 105 f.) is surely right in holding that such Pythagorean precepts as 'not to pick up what has fallen,' 'not to walk on highways,' and 'not to touch a white cock' are closely connected with very primitive modes of thought. It seems fair to suppose that Pythagoras took over for his brotherhood practices and beliefs that he found in existence, and that had their roots stretching far down into the early Mediterranean world. Most of the doctrine of purification was negative. The soul must be kept free from external taint. If the Pythagoreans travelled beyond the Orphics in a positive direction, it was in the use of music as a means of purging (*κάθαρσις*). One would like to think that the reported successful treatment of cases of rage or hopeless love by flute-playing was not wholly legendary (Burnet, p. 107 f.; Rohde, ii. 164; Iambl. *Vit. Pyth.* 64 ff.).

In Italy Orphics seem to have been ordinary citizens, who were members of religious conventicles. The Pythagorean brotherhood, on the other hand, was much more like a society of monks. In religious beliefs and practices there was little to choose between Orphics and Pythagoreans, though the latter had Apollo rather than Dionysus for their god. Even this distinction vanishes when we recollect that Orpheus, as the son of a Muse, was connected with Apollo, and that in Macedonia and Thrace Dionysus rather than Apollo was the leader and comrade of the Muses (Gruppe, p. 213). But the chief object of the Pythagorean brotherhood was the advancement of science, especially mathematical science. That part of Pythagoreanism does not concern us when dealing with mystic religion.

If intellectual research coupled with an ascetic life marks the Pythagoreans, among the Orphics their yearning for self-surrender and mystic union with a being who should save them from all ill, is the leading characteristic. At their best Orphics seem to have been full of a simple piety, and their glory lies in the inspiration which they gave to the flower of Greek thought outside their own body. The dark side of Orphism is the mass of petty superstition and magic to which its adherents were addicted. Plato has severe words to say of such practices:

‘Mendicant priests and soothsayers visit the gates of the rich, and persuade them that they have acquired from the gods by means of sacrifices and charms the power to heal with pleasures and festal rites whatever sin has been committed by a man himself or by his ancestors’ (*Rep.* 364 E, tr. J. Adam).

Like Pythagoreans, Orphics lingered on in Greece in an obscure and rather disreputable manner, the butt of comic poets, in the fragments preserved to us by Athenæus and others, so that we find Plutarch (c. 100 A.D.) speaking of them thus: ‘Men are made atheists by the works of superstition with its absurd affectations, its verbal spells, its magic, its unclean purifications, its dirty scourings’ (*De supers.* 12)—everything with which those are familiar who know to-day the baser side of religion in Southern and Eastern countries. Professing Orphics do not seem to have realized the grandeur of their own conceptions, though we know from the gold tablets found in tombs (in S. Italy, also near Rome, and in Crete, dating from the 4th–3rd cent. B.C.) that they had a remarkable power of expressing themselves in the language of fervent devotion. Until the discovery of these tablets, our sources for the knowledge of early Orphic doctrine were—(a) references in Empedocles and Plato, and (b) fragments collected from late writers, chiefly Neo-Platonists. These purport to be ancient, but are of very doubtful and various dates.

Chief among Orphic doctrines is the immortality and celestial nature of the soul. One of the tablets contains these lines: ‘Say [when you reach Hades]: “I am a child of Earth and of starry Heaven, but my race is of Heaven alone.”’ And another: ‘I come from the pure, O pure queen of the dwellers underground, ye gods of fair fame and good counsel, and ye other immortal

gods, for I vaunt myself to be of your glorious race.’

How the soul first descends into the body is not very clear. Gruppe (p. 1035) thinks that particles of æther fall down to earth and become caught there, but his references are not very convincing. He quotes a late Orphic line, which says that the soul is rooted in the celestial element (*ἀπ’ αἰθέρος ἐρρίζωται*), but for the rest he seems to lean chiefly on the myth in Plato’s *Phædrus*, which is probably more Platonic than Orphic. But that the body is the tomb or prison-house (*σῶμα σῆμα*) of the soul is undoubtedly Orphic teaching (Plato, *Crat.* 400 C; *Phæd.* 62 B; E. Abel, *Orphica*, Leipzig, 1885, frag. 221). Once in the prison-house, the soul begins the circle of generation—*ἄρχος τῆς γενέσεως* (Abel, frag. 226)—from which she longs to be set free, but the process takes at least 10,000 years (Empedocles calls it thrice 10,000 seasons). After death begins a period of rewards and punishments, lasting for 1000 years, after which the soul has to start a new life on earth, in human or other form: ‘I have been ere now,’ says Empedocles (5th cent. B.C.), ‘ere now, a youth, a maid, a bush, a bird, and a dumb fish out of the sea’ (frag. 117 [Diels]; an Orphic passage without doubt).

Gomperz thinks that he here detects a fusion of Pythagorean with Orphic teaching, not quite complete. It seems to him unlikely that both punishments in the under world and transmigration should be employed as means of purification, so he suggests that Orphic punishments have been grafted upon Pythagorean metempsychosis. At last the soul returns to the Orphic heaven, which curiously is situated in the under world. See the second tablet quoted above: ‘I have flown away from the grievous cruel circle: I have set my eager foot within the longed-for ring. I have passed to the bosom of the Mistress and Queen of the under world’; and the reply comes: ‘O happy and blessed one, thou shalt be a god instead of a mortal.’

The pseudo-Platonic dialogue *Axiochus* draws a graceful picture of the Orphic paradise, where the souls live a cultured life in a perpetual spring. Plato, however, for all the fascination which Orphism exercises over him, accuses the Orphics of calling the fairest reward of virtue an eternity of drunkenness—*μέθη αἰώνιος* (*Rep.* 363 D).

Orphic mythology and cosmogony are confused and often crass. There is much difficulty in separating old versions of the world's origin from later ones, and sharp controversy whether certain theogonies which we know only from accounts in writers of the Christian era, Proclus, Damascius, etc., had any ancient existence at all. All that need concern us is the pantheistic character of the theogonical poems, one fragment of which runs: 'Zeus was first and last, lord of the bright thunder-bolt, the head and middle out of whom all things were created' (Abel, frag. 123; cf. Plato, *Laws*, 715 E). Rohde asks (ii. 114): 'Who would recognise Homer's god in this Orphic Zeus?'

The grotesque myth of Zagreus served the Orphics as an explanation of man's heavenly origin. Dionysus-Zagreus,—Zagreus was an Orphic name for the nether-world Dionysus,—son of Zeus and

Persephone, was attacked by wicked Titans, who tore him in pieces and devoured him. Then Zeus destroyed them by lightning. The heart of Zagreus was saved by Athene; from it sprang the new Dionysus, in whom Zagreus lived again. Out of the ashes of the Titans there arose the human race, and in it is mingled the good, the celestial element, namely, Zagreus, whom the Titans ate up, with the bad element derived from the remains of the Titans themselves (Abel, frag. 196-200).

To Zagreus were dedicated the 'feasts of raw flesh' described in the fragment of Euripides' *Cretans* mentioned above, the ὀμοφαγία of the Bacchants, as the rite is called by Clemens Alexandrinus (*Protr.* 11 [Potter]). Their home is assigned by tradition to Crete. If Orphics from the 6th cent. onwards preserved the ritual, doubtless it was performed only in a symbolical manner.

In the Study.

The Encyclopædia of Religion and Ethics.

THE eighth volume of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* begins with a series of articles on the important subject of *LIFE AND DEATH*. Professor Arthur Thomson's biological article lays the foundation for a scientific treatment of a subject which in popular books and popular thought receives most unscientific treatment. The Christian article has been written by Dr. W. F. Cobb, a strong thinker who has not yet been discovered by everybody. Principal J. T. Marshall of Manchester has a separate article on the Old Testament conception. It is a subject which suits admirably Dr. Marshall's carefully discriminating scholarship. The Greek and Roman ideas of Life and Death are gathered into six closely printed pages by Dr. A. W. Mair, Professor of Greek in the University of Edinburgh. There is a primitive article, well packed with curiosities, and a separate American Indian article. The Babylonian, Buddhist, Celtic, and Slavic work had already appeared under *DEATH*, or will appear in the coming series of articles on the *STATE AFTER DEATH*. But there are here Chinese, Egyptian, Indian, Iranian, Japanese,

Jewish and Teutonic articles, the last by a learned lady, Miss Mary Ethel Seaton, of Girton College, Cambridge. Dr. Gardiner, who writes the Egyptian article, says:

'Inertia is the chief characteristic of the dead, wherefore they were called "the weary," "the inert"; elsewhere we find death compared with sleep. Life, on the other hand, is full of activity, and chief among its needs are air to breathe ("breath of life" is a common expression) and food and drink for sustenance. Here, again, the wishes for the dead are the best evidence of the things deemed needful for the living; "bread and beer, oxen and geese, cloth and linen, incense and myrrh, and things good and pure whereon a god lives"—so runs the common formula, which hardly less often mentions "the sweet breeze of the North-wind" as a necessity of life. The place of life was pre-eminently the earth; "O all ye who live upon earth," begins a favourite invocation.'

With only one article between—*LIFE-TOKEN*, by Mr. Sidney Hartland—a series follows, but much shorter, on *LIGHT AND DARKNESS*. It contains seven articles. The Christian article has been contributed by the Bishop of Moray. It discusses phases like 'Light of Light' in the creed of Nicæa,

and some most curious customs connected with light in the early Christian Baptismal and other services. This is how Dr. Maclean explains the symbolism of the liturgical use of lights: 'Putting aside the lights carried before a dignitary, we gather that the general idea was that, on the one hand, Christ is the Light of the world, and that, on the other, Christianity is the religion of light and Christians are children of light. There is an open religion, not confined to the few, like the Greek mysteries, not hiding itself, as those cults which became so common in the heathen world, and loved darkness rather than light.'

The article on gLING CHOS (ask a Tibetan what you are to do with the initial letter *g*) is probably quite unique in religious literature. It is a description of the mythology contained in Tibetan folklore, perhaps the most ancient religion of Tibet. The author, Dr. A. H. Francke, is a Moravian missionary. There is just one man who could have written the article.

From an article on the Litany by Mr. J. H. Maude we pass to a series on LITERATURE. These articles are likely to be referred to as often as any in the whole work. They give the sources for the religion and ethics of every country. Of the Babylonian literature Professor Bezold says: 'The history of the ancient East can now be authentically reconstructed from the historical inscriptions of the Babylonian-Assyrian literature. To the great kings of these monarchies the gaining of immortality by means of a careful tradition of their exploits, their successful campaigns, and building operations appeared most desirable, and so they caused the records of these deeds to be inscribed on a number of clay prisms, on cylinders and tablets, and on the animal colossi at the entrances of their palaces. The great extent of such texts is illustrated by a recently discovered tablet, on which the events of a single year (714 B.C.) are recorded so minutely that an English translation of the text would fill five columns of the London *Times*'

Professor Bezzenberger's article on the LITHUANIANS AND LETTS should be read in view of the things which will have to be settled when the war is over. Remember that the Letts are found in Courland and Livonia. Previous to the introduction of Christianity, the author tells us, the Letts believed in the resurrection of the body, and that meantime the souls of the dead continued to

exist in a condition not unlike that of their earthly life. Among the Lithuanians in the eighteenth century was a pastor named Christian Donalitus, who is spoken of as 'the distinguished author of a poem entitled "The Seasons."' He must have been writing at the same time as James Thomson, the distinguished author of 'The Seasons,' was writing in Scotland.

LOCKS AND KEYS follows LOCKE, and recalls a small witticism about Locke on the Understanding as well as the range of this Encyclopædia. Who would have supposed that key-holes had played such a part in the religious life of our ancestors?

The article on LOGOS has been written by the Dean of St. Paul's. Let one pertinent paragraph be quoted: 'In the NT the technical use of the word Logos is found in the Fourth Gospel (unless we should add 1 Jn 1¹⁶ and Rev 19¹³) only. But it is important to observe that St. Paul, especially in his later Epistles, gives us almost the whole of the Logos-doctrine which we read in the Prologue to the Fourth Gospel. The conception of Christ as a cosmic principle is even more emphasized in Colossians than in the Gospel. When we read of the Pauline Christ that He is the image (εἰκών) of God, that in Him the Pleroma of the Godhead dwells in bodily form, that He was the agent in creation, and the immanent Spirit "through whom are all things," that He pre-existed in the form of God, that He is the first-born of all creation, in whom and through whom and to whom are all things, that all things are summed up in Him, that He is all and in all, that His reign is co-extensive with the whole world's history, that He is life-giving Spirit, abiding in the souls of His disciples, forming Himself in them, and transforming them into His likeness, enlightening them and uniting them in one body with Himself, it does not seem that a candid criticism can deny that all the elements of a complete Logos-theology are to be found in the Pauline Epistles. Without assuming any direct influence of Philo, which is perhaps improbable, it is unquestionable that the Jewish-Alexandrian Logos-philosophy had a great and increasing influence upon St. Paul's doctrine of the Person of Christ. In proportion as the apocalyptic Messianism which we find in Thessalonians lost its importance for him, he approximated more and more to the type of Christology which we associate with the name of St. John. It must not

be supposed that this statement stands or falls with the authenticity of Colossians and Ephesians. The Epistles to the Corinthians contain similar language.'

We have touched a hundred and thirty-six pages out of nine hundred and ten.

Virginibus Puerisque.

I.

June.

ROSES.

'And Elijah prayed, and said, Lord, I pray thee, open his eyes that he may see.'—2 K 6¹⁷.

To many people the mention of any of the spring or summer months suggests one particular flower. March has its snowdrops, April the crocuses, May daffodils. If I asked you boys and girls to tell me the name of the great June flower, I believe that you would nearly all answer, 'The Rose.'

June, in fact, makes one think of a whole garden. A girl I knew very well told me how she used to picture the Garden of Eden. It was as a lovely old-fashioned place—just full of Roses. The wonderful chapter in Genesis, she said, gave her, even as a child, the impression of a place where God walked. 'I thought it was always the time of the roses in the Garden of Eden, and always the cool of a June evening.' These were her very words, and they made the same picture rise in my own mind.

June is the month of flowers; but both in gardens and out in the country it is the rose that reigns supreme. The rose is beloved as no other flower is beloved. You notice how your mother treasures some old-fashioned thing she possesses—it may be a bit of old lace, a piece of old china, or perhaps a quaint piece of dress. And the rose is a flower of the olden days. All sorts of people have loved it. Some of them must have felt that it told a story, or taught a lesson. As you know, there is a Rose on the Flag of England. During the week try to find out how it came to be there.

When some of us older people see the 'rambler rose' climbing over a pretty cottage in the country, we think, 'That is a picture of Peace.' But time was when even the rose was dragged into battle. If you do not know the story of the 'Wars of the Roses' very correctly, you must at

least have heard of it. The red rose and the white rose were used as badges by the opposing parties—white by the army of the House of York and red by that of the House of Lancaster. I believe that the armies really forgot all about the beauty or the perfume of the flower; they thought only of its colour. You know that even nowadays the sight of certain colours on an election day can make some people feel very angry indeed. Red and white may be enemies still.

The rose in itself has been a flower of peace all the time. People have had it in their minds when God sent them a great happiness. A poetess who loved the Lord Jesus Christ felt the joy of summer one day. A milkmaid tripped past her on the flowery grass; her thoughts turned to you children, and she wrote:

Rosy maiden Winifred,
With a milkpail on her head,
Tripping through the corn,
While the dew lies on the wheat
In the sunny morn.
Scarlet shepherd's weather-glass
Spreads wide open at her feet
As they pass;
Cornflowers give their almond smell
While she brushes by,
And a lark sings from the sky
'All is well.'

Then the great Scottish poet sang:

My love is like a red, red rose
That's newly sprung in June.

And once I saw a very good woman have a rose given to her in a garden. She looked at it; she smelt it; then she smiled and said, 'I am the Rose of Sharon.' She was thinking of her greatest friend.

A very fine writer of last century, who was also specially distinguished for seeing the beauty of God's works, said a great deal about the rose. He called it one of the most beautiful things in Nature, lovely both in form and in colour. The reason he gives why the red rose is admired more than all other flowers, is that a delicate tint of red is the loveliest of all pure colours, and that in the rose there is *no* shadow except that which is composed of colour.

But he liked the wild rose best of all: that

little flower you look at and forget—perhaps trample upon. Writing out a list of his favourite flowers for a little friend, he put the wild rose first. At another time, he said he would not give a spray of wild roses for Australia, South America, and Japan together.

He had as a great friend a girl called Rose. He thought she was like a flower. Rose was a very good girl and tried to make Mr. Ruskin—for that was his name—think as she thought about Jesus Christ. Writing to a friend about her after she had died, he said, 'Rose was tall and brightly fair: her face of the most delicately chiselled beauty . . . her eyes grey, and, when she was young, full of play: after the sad times came, the face became nobly serene, and of a strange beauty, so that once a stranger seeing her for the first time said, "she looked like a young sister of Christ's."'

It would be easy to understand a bad person disliking this girl, and hating to be in her company. A famous dramatist makes the Devil afraid of roses. That is just a way of saying that he cannot abide the presence of what is pure and good. I have read the lines somewhere—

Satan trembles when he sees

The weakest saint upon his knees.

But do you see the beauty round you in this month of June? I think somehow that a boy or girl who loves beautiful flowers cannot have evil thoughts. When you go out to the country on a Saturday, look round, and when your eyes fall upon the wild roses remember that God gives them.

It brings happiness to be able to see the beauties of Nature, but greater happiness if you can say, 'The maker of them all is my friend.' The roses will speak to you of His love; the birds that sing, the breeze in the cool of the evening, each will tell of One who is your Father, and the life of them all.

II.

A Morning without Clouds.

'A morning without clouds.'—2 S 23⁴.

Our text is taken from the last song that King David wrote. He was looking forward to the time when Jesus would come to reign on the earth, and he said that His rule would be like 'a morning without clouds'—Jesus would be like the morning sun lighting up all the sky, and bringing

gladness and light where before there was sadness and darkness.

But I want you to take the words in a different sense this morning—I want you to take them as your very own text; for life is like a day from sunrise to sunset, and you are in the 'morning of life.' And the best wish I could wish for you is that it may be 'a morning without clouds.'

Have you ever risen early on a fine spring morning in the country? As the light comes in, the little birds burst into song. Then the sun rises and floods the world with gladness. The earth is refreshed with her sleep and the air is pure and sweet. There is something about that makes you feel as if you could dance and sing with joy. The three things that strike you about such a morning are its purity, its beauty, and its gladness. And those are just the three things that the morning of life should be—pure, and beautiful, and glad.

Well, first of all, the morning of life should be *pure*. It is sin that darkens our sky and makes things gloomy. You have sometimes seen a beautiful, bright morning quickly clouded over; and many a morning of life that has promised brightly has been soon darkened with the black thunder-clouds of passion and sin.

Now it is not easy to keep pure, for even in the morning of life the clouds of wicked thoughts and evil tempers and wrong desires are ready to rise on our horizon. As yet they are tiny little cloudlets, but the only way to keep them from rising up and shadowing our life is to let Jesus, the Sun of Righteousness, shine into our hearts. He alone can keep those clouds away so that all our day may be bright, and that at evening time there may be light.

God has given you each a life. As yet it is unstained by the blot of any dark sin. It is a great gift—the gift of a pure life fresh from God. Some older people would give all they possess just to be standing where you stand full in the morning sunlight, without the shadow of a cloud over your life. Oh, boys and girls, realize the value of your gift before it is too late! Ask God always to keep your souls like a pure, fresh, cloudless morning. Never stoop to anything mean, or base, or dishonourable. Be like Sir Galahad, that brave Knight of the Round Table whose

strength was as the strength of ten,

Because his heart was pure.

Secondly, the morning of life should be *beautiful*. It is said that if you want to see the Alps at their best you must rise at four in the morning. Then the beautiful snow-crowned peaks shine out in all their grandeur, free of the mists that often shroud them later. What makes the morning so beautiful? It is the light of the sun—the dawn after darkness.

Our morning of life should be beautiful too, but it will be truly beautiful only if the Sun of Righteousness shines in our hearts. He will make all the graces grow—the graces of love, and unselfishness, and kindness.

In a school in one of our great cities there was an annual flower show, at which prizes were given. In the slums of this same great city lived a little cripple girl to whom some one had presented a small geranium. Day by day she watched and tended her plant, and day by day the plant grew more beautiful. And when the day of the flower show came, the little cripple's geranium easily carried off the prize. When the judges asked her the secret of its beauty she told them that she had always kept it in the sun's rays, moving it as the sun travelled on. It is the sun that gives beauty and strength to the flowers, and it is the Sun of Righteousness who gives beauty and strength to our lives.

Lastly, the 'morning of life' should be *glad*.

When Robert Louis Stevenson was a small boy, he was very delicate. Sometimes he was kept in the house all winter, and many were the weary sleepless nights that he spent longing for the dawn. For the boy had a great horror of the dark, and conjured up all sorts of imaginary terrors. He always looked forward to the time when the carts came in, for he knew that when they rattled past, the daybreak was not far away, and that, in an hour or two, the light would stream through the blind. Oh, the gladness of the morning after the long dark night!

And childhood is the glad time of life, bright and free from care. Be happy, boys and girls, just as happy as ever you can. But I want to tell you one thing—a very sure thing. Your morning will never shine clear and without clouds—unless Christ has some part in it. For the same thing that makes life glad makes it pure and beautiful—Jesus Himself, the Sun of Righteousness, shining in our hearts.

There is just one thing more I want to say—

share your gladness. You have strong bodies and happy homes, but there are other children whose morning is clouded—clouded by sickness, or want, or ignorance. There are suffering children in our hospitals, there are starving children in our slums, there are heathen children in far countries who have never heard of Jesus. Now I think the grown-up people should look after the grown-ups who are in trouble, and I think the children should look after the children. And the best way to show our thankfulness for being so happy ourselves is to try to make others happy. Let us give our pennies, and our toys, and our prayers, and our time, in trying to help some of the children whose morning is not 'a morning without clouds.'

III.

Good Eyes and Bad.

'And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened.'—Mt 20^{32, 33}.

From my window I can see the boys and girls passing to school every morning, and some of them I have got to know and watch for. One morning I saw a little boy I am much interested in. He was running along, when suddenly he seemed to have a companion with him, exactly like himself, and next minute a third little boy appeared. Now this little boy is always alone, so I rose to see where the others came from so suddenly, but when I reached the window there was only one little boy there. I was puzzled, and went back to the same seat, and looked out as before. Presently the same thing happened. A child came along, for a second I saw two, then three, then only one. Then I saw the reason. There was a defect in the glass of the window at one spot, and objects seen through it were multiplied.

Our eyes are the windows we look out at. Through them we get our information about the things around us. But these windows sometimes have defects in them, and then we get quite wrong ideas of what we see.

(1) Sometimes our eyes are like microscopes, which magnify things, or like my window-pane, which multiplies them.

Then we make mountains out of mole-hills. We see hills of difficulty where a little effort would make everything easy. We see the little things of

life as though they were very important, and make a great fuss about what matters nothing at all.

The eye of a butterfly is made up of a great many thousand eyes, in each of which objects are reflected. Professor Enoch showed this in a lantern slide.

‘He placed on a screen a slide that was described by the daily press as “a wonderful micrograph of a butterfly’s eye, which contains 13,000 lenses, in each of which was the image of a locust. He explained that he had produced this by dissecting an eye, placing the lenses under a microscope; then underneath he laid a small locust, so that when looking through the instrument the image of the locust was reflected in each of the 13,000 lenses of the butterfly.”’¹

Some people cannot tell a story without exaggerating it, so that it is impossible to believe what they say. A knight and his squire were travelling through Spain on their way to join the army of the Crusaders. They were brave men, and the squire, like Sancho Panza, dearly loved to talk. And a man who talks very much often says things that are neither wise nor true.

‘The journey, which they performed on horseback, was long and difficult. The road led through mountain defiles and dense forests. They often heard the cries of wild and ferocious beasts, and saw venomous snakes. Once a red fox bounded lightly across their path.

“What a fine fox!” cried the knight. “I never saw one larger.”

“I have,” said the squire confidently. “In Brittany, where I was born, the foxes are as big as cows.”

‘One day a fallow deer peered at them through a thicket, and the knight pierced its head with an arrow.

“Is it not beautiful, and large?” he exclaimed, proud of his trophy.

“Large for this country, perhaps, but you should see the deer in Brittany,” said the squire. “I have often seen them as large as horses.”

“And, pray, how large are the horses?”

“Oh, sir, as large as—well, twice as large as any other horses in the world.”

‘Just then the roar of a great river was audible, and the knight, springing from his horse, knelt in prayer. The squire, not knowing what to make of

his master’s actions, waited till he felt bursting with impatience, then cried :

“Tell me, sir, why you pause now to pray? I thought, up till now, morning and evening prayers were all that are demanded of the most pious knight of the Holy Cross.”

“We are near the Ebro,” said the knight, and resumed his petitions.

“And what if we were?”

“All liars who attempt to ford it are drowned; and, while I do not recollect ever to have told an untruth, I am but a poor, weak creature, and I want to commend my soul to God.”

‘After a few seconds the squire gave a deep groan. “O my master!” he exclaimed; “perhaps the animals of Brittany are not so large as I seem to remember them.” The roar of the river sounded fearful in the silence that followed, and the poor fellow added: “God have mercy upon me! The red fox of Brittany is but a common red fox, and the deer but common deer; and as for the horses, they are but sorry cobs. Lord, have mercy upon me for a miserable offender!”’²

(2) Our eyes may see too little. Many people have lived to regret that they did not see the goodness and kindness of those about them—mothers, or brothers or sisters—till they had lost them. They were blind, and their eyes were opened too late.

And how much we lose by not seeing the beauty that lies everywhere round us, in the commonest flower and grass, in the clouds, and the birds and animals. Painters and poets are those whose eyes are open to this beauty, and can sometimes show us what our eyes are too blind to see for ourselves.

Turner, the great painter, used very brilliant colours for his sunsets. Some one objected to this and said, ‘I never see such colours in Nature.’ But the painter said—‘Don’t you wish you could?’

There are many fairy tales which tell of a magic ointment rubbed on the eyes, which made the fortunate person able to see the fairies at their frolics, though they were invisible to the eyes of other people. That is like the gift which some people have of seeing beauty where others see none.

When Millet, the great French painter, was a

¹ L. P. Stubbs, *Consider the Butterflies*, 17.

² *Sunday School Times*, xxxix. 100.

boy, he worked in the fields with his father. 'The father and son worked together at the daily common tasks of the ordinary labourer, but they saw in their work things which few ordinary labourers see. They both loved everything that was beautiful either in form or colour, and nothing to them was commonplace. Years before, when François was a little boy, trotting along by his father's side, his father would stoop and pick a blade of grass and bid his little son look at it.

"See," he said, "how fine that is."

'Or he would point to some tree they were passing and say, "Look at that tree, how large and beautiful it is, as beautiful as a flower."

'One day they had stood together on the cliffs to watch the sunset, and the wonderful pageant of the crimson sky and the golden glory of the shining sea made François exclaim with delight. But his father stood still and reverently bared his head. "My son, it is God," he said; and François never forgot those words.'¹

(3) There are people who are colour-blind. They cannot tell blue from green, or red from yellow, so they can never be employed on railways or ships, where a mistake about the colour of a signal might cause a terrible accident.

Have you ever tried looking through a pair of dark spectacles such as are used to protect the eyes against the glare of the sun upon snow? If you have, you would see everything toned down to one dull shade. But if you look through a bit of red glass you see the same things in the glow of sunshine. There are people who see things in both of these ways. There are the happy people who see the good side of everybody and every thing, and the unhappy folk who can see only the worst side.

(4) But the worst kind of eye is the one that sees things crooked. You may often see that in looking through bad glass. If you use a camera you will know that if you do not hold it straight you will get a picture of your house all tumbling down. So some people see things out of focus. These are the suspicious people who find bad motives in the most innocent actions, and see slights where none were intended.

There were all kinds of blind people in Palestine. There were blind men sitting at the roadside begging their bread; and there were blind Pharisees, who saw the Son of God and did not know Him.

¹ A. Steedman, *When they were Children*, 277.

They saw all He did distorted, out of focus, and they said He did His wonderful works by the help of the devil.

One day, as Jesus was leaving the town of Jericho, two blind beggars were sitting at the roadside, and kept calling, 'Lord, have mercy on us'; and when He asked them what they wished, they said, 'Lord, that our eyes may be opened'; and He was sorry for them and healed them.

That is a prayer for everybody. Let us all pray to have our eyes opened, that we may see things as they truly are, and the beauty that lies around us—the beauty of Nature, and the goodness in people, and, above all, the beauty of Jesus Christ Himself.

IV.

The Rev. C. E. Stone has issued another volume of children's addresses. He calls it *The Rainbow Crown* (Scott; 2s. 6d. net). The fortieth address is on

No Change.

I have sometimes called to inquire about sick people and have been told that there was 'no change.' The next day I would get the same answer, and perhaps for two or three days more. Every time I called they would say, 'There is no change, sir.'

That, if correct, is very sad, because it means that they were no better and very near to death. But I will tell you something that is sadder still—that there is no change in you. 'But I am not ill!' No, but you are disobedient and ill-tempered and unkind, and you have been so for years. I say to father, 'How is that boy of yours?' and he answers, 'About the same; just as much trouble as ever.' I say to mother, 'How is that girl of yours?' and she answers, 'I don't know what to do with her.' Now, do you not think it is time that some of you changed for the better?

The other day I wanted to take the tram when I suddenly remembered that I had only a piece of gold in my pocket, and as I knew the tram-man would not change it, I went into a shop; but they had 'no change.' I tried another, and yet another, with the same result. Nobody had any change. So at last I went into the bank, and they changed it for me.

There is always one who can change things for us. Father cannot do it. 'I can't change you, my boy.' Mother will tell you the same, and the

schoolmaster and the doctor. 'But I want to be better. I want to be changed; where am I to go?' And Jesus answers, 'Come to me.' He will take that poor copper heart of ours and change it into gold; that foolish life of ours and change it into goodness and usefulness. It is no good going anywhere else. He is the only one who can do it.

I was travelling the other day to preach at a certain town. The inspector came to look at our tickets. He said to one gentleman, 'You are in the wrong train, sir. You must change at the next station.' That alarmed me, and I said, 'Do I change?' 'No,' he said, with a smile, 'you are right; you go right through.' And then I settled back in my corner and went on reading, pleased to think that there was no changing for me to do; that I was going straight through to my destination. Now that is the one comfort you will have when you do set out on the Christian road. You will never have to change again. Other people may have to quit their comfortable seats and move their luggage and hurry to other platforms, and have a good deal of trouble and worry, but you can sit still. You will be all right. Won't you take that road? If you take any other you will have to change or miss heaven. Next time I ask father about you I hope he will say, 'There is a great change in him.'

Point and Illustration.

The following editorial appeared in the *Manchester Guardian*, on February 24, 1916:

'It seems odd to read of the operations of a modern army being embarrassed by so old a practical joke on the part of nature as a mirage. Yet it has happened, and, according to the Press Association's account of the fighting on the Tigris, which was published yesterday, the joke seems to have been chiefly turned against the British troops—perhaps a little sop to the Turks bestowed by Allah as a slight compensation for the approaching loss of Erzerum. At any rate, in the first battle between the Turks and the British force marching to the relief of Kut our troops found themselves seriously confused by the mirage, the worst effect of which was to prevent the artillery from properly covering the advance of the infantry. The broad moral seems to be that one of the penalties of campaigning in Biblical lands is the possibility of finding oneself fighting under what looks remark-

ably like the origin of some of the famous Biblical disadvantages by which several Canaanite captains found themselves broken. When, according to the writer in Judges, "the stars in their courses fought against Sisera," it is not at all unlikely that behind this poetic version of the battle there lies some such mirage-bred confusion as hampered our own troops on the Tigris. And Joshua's sun, which obligingly stood still upon Gibeon, may very well have had a basis of fact in some allied optical delusion induced by an atmosphere whose refractive powers had become more or less muddled. At any rate it must be a very long time since anything of this kind actively interfered with important military operations. And if one could only assume that the Turks could, as Joshua claimed to do, arrange these things to suit their own convenience, they might be congratulated on having revived much the oldest weapon of war, beside which our hand-grenades and helmets—and even the scandalous German approach to the "Greek fire" of the ancients—become comparatively modern devices.'

Stopping One.

Often has the story of the great retreat, the great recovery, the great rush to the sea, the great victory at Ypres—often has that story been told, and often will it be told again; yet Mr. Frederic Coleman's book, *From Mons to Ypres with French* (Sampson Low; 6s. net), will hold its place. For it is the minutest record of the first months of the war that we have had or are likely to have. Mr. Coleman is a wealthy American who placed himself and his fine car at the service of the British Headquarters Staff. He and his car were used unmercifully. They were sent here, sent there, at all hours of the day and night, and they never refused to go. Well, the car refused once when there was no oil; Mr. Coleman did not refuse even when there was no food. And he wrote down all his experiences as he had them. He wrote down the experiences of others also. It is a book crammed with occurrences and not to be laid down till ended.

This is one of the occurrences:

'The car's steps were lined with soldiers, and one was mounted on a front wing.

"Now boys," I said, as I headed the car round for the dash up the hill, "the rise is steep, and this is no 'General' omnibus. All that are not wounded hop off, and I'll see if I can get the rest out of it."

'With a cheery word they jumped off, except one, who stood on the step at my side.

'Are you hit?' I queried.

'No, but I'm all right. I won't fall off, guv'nor,' he replied, with a grin.

'If you are bound to come with us,' I said, 'vault up behind me and stick on.'

'He did so, and as I felt his hand on my shoulder I looked up at him and remarked, "I've got you between me and the Germans whatever happens."

'But we found that ride no joke.

'Up the hill we crawled. My load was eleven, some badly hit. Two cyclists in front gave promise of blocking the way as we gathered speed, but a shell burst over us that knocked one of the pair off his wheel. He careered into his fellow; the pair rolled into the ditch together. Bang! went another shell, seemingly a few feet over us. Four men from a group ahead of us were hit, so falling that they almost blocked the roadway. Bullets sang all about. Someone hanging on one of the steps was hit, and cried out as he dropped off. As the slope became less steep I overtook an ammunition limber, the team—minus driver—in full flight toward the rear. Off the road and into the dry stubble field I guided the groaning car, past the tired horses, galloping their poor best, and into the road again, urged by a quartette of shrapnel that seemed to burst—oh!—so close to us!

'A mile or so in the rear, we found a hastily improvised hospital, in a field by the road, where I delivered my load. An orderly came to me as I drove up, saying laconically, "Wounded?" "Yes," I answered, "all but one." Turning, I found the persistent one whom I had mounted at my back.

'*"I stopped one, coming up the hill,"* said the object of my remark, with a grin—"I stopped one proper, I did!" And as he disentangled his feet from those of a sadly wounded comrade on whom he had been supporting himself, he opened his tunic and showed me a blood-soaked side. "Through," he explained. "Might have got you if I hadn't been there," he added, "so maybe it was just as well. I couldn't have brought the others back in this thing." And he grinned again as I put him down where the orderlies could get him. "Good luck, son," I said, with a lump in my throat. His teeth were set as he was borne by two hospital men to where the doctors could attend to him.

'As they took him down the bank the corners of his mouth twitched in another half-smile, and he

said, "Thanks. Don't you worry about me; I'm all right. It's nothing!"

'I have often thought of him, and hoped he came through in good shape. His spirit was so very, very fine.'

Insufficiency and Availability.

Mr. E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford, has given himself, heart and soul, to the study of the war in its relation to Christ. He has written much. His latest writing is a small book called *The Fight for the Future* (Nisbet; 1s. net). Of the things which the war has made emphatic he names especially our helplessness and God's helpfulness. He calls the one insufficiency and the other availability. He says: 'The acute sense of insufficiency and powerlessness is now, as it were, the background of all our experience. How many of us know what it is to have all that makes life worth living not only removed to a distance, but set in circumstances where, at any moment of day or night, the stray bullet or the random shell may without warning simply obliterate it, as a wave obliterates a scratch on the sand! And all the time our wealth and wisdom and love, however ample, are literally powerless to save one life. "Out here," wrote an officer last summer, in a letter quoted in *The Times* by "A Junior Sub,"—"Out here there is one guiding factor, and that is the fact of one's utter helplessness as an individual." What a gain under such circumstances to be able to continue, as he does, . . . "and one's absolute trust in a Higher Power to keep one safe!" As an undergraduate friend of my own, soon after killed by a stray bullet at midnight, said in his first letter to me from the trenches: "The more one sees of these large shells and their ghastly effects, the more one feels that everything is in the hands of Providence."

'Nor is it only of individuals that this "human insufficiency" proves to be true. Nations are no more masters of their fate than men, and things have happened since July 1914 which would have been literally incredible to most of us before. Who, for instance, could have pictured beforehand the whole calculations of four Great Powers, and possibly the whole course of the war, upset by a difference between the King of Greece and his Prime Minister? In the general sense of bewilderment, of having reached an *impasse*, of having ex-

hausted all the resources of everything but brute force, while still the war spreads aimlessly on like an uncontrolled inundation, we are inclined to echo those strange words of Mr. C. F. G. Masterman early in December 1915: "The war seems almost to have been taken out of the hands of the rulers of nations and to have passed into the hands of the devil himself." But the true comment upon them is, surely, that the war never was "in the hands of the rulers of nations," and that, if indeed it has "passed into the hands of the devil himself," it has done so because the nations have not hitherto definitely put it into the hands of God.

'For the correlative fact, the explanation and remedy of human powerlessness, is the universal availability of God. The phrase is cumbrous, but it is truer than "Divine omnipotence": for, in all His relations with human wills, God can only act as our faith allows Him to. "In all thy ways *acknowledge* him, and he shall direct thy paths." Anyhow, along with the new sense of helplessness there *has* come home to very many the hitherto largely neglected fact of God, as the needed corrective of their own insufficiency. This is a second point in which the war has vindicated the Christian philosophy of life, based as it is on the twin fact of man's need of God and God's love for man. "You may take it from me, sir," said a soldier—a total stranger—to whom I put the question in a few minutes' talk, just before he returned to the trenches after a spell at one of the Base Camps in France last spring, "they have been doing more thinking about God up there in the last six months than most of them have done in the rest of their lives." And where "thinking about God" has been followed up by going to Him, in penitence and prayer, the presence of God has been proved afresh ten thousand times over. "Mother," wrote a young officer, one about whose spiritual state that mother had sometimes been anxious, and whose highly-strung temperament suffered intensely in life at the Front, "Mother, I have seen death, and death is indescribable; but 'under the shadow of the Almighty' I have found a peace greater than the terrors of death." He was killed in a charge a week later, and a brother officer testified that he was one who "would go anywhere." "Only Faith could have done it," wrote another from the trenches to myself, a day or two after the battle of Loos, from which only he and one other officer of

his battalion returned alive and unwounded. God is there, then, after all; and "Man's extremity is God's opportunity."

Blood and Iron.

Mr. Wilson McNair is a war journalist, and he had better experiences—better luck, he calls it—than the journalist generally has had. Once in particular he came upon a lady whom he knew, and was sent through her to do what in him lay for the removal of the wounded out of the line of fire. He got all the excitement he went for on that occasion, and more than all the horrors.

In *Blood and Iron* (Seeley; 6s. net) he tells the story of all he saw and could learn about the experiences of the British Army from the day they landed in France to that glorious day on which they rested after saving Calais. And he tells it right well. We are all admiring the magnificent leadership and endurance of the French at Verdun. But read Mr. McNair's description of the Battle of the Yser, and you will say that no officers or men could ever be put to a severer test. It is enough to make the most rationalistic among us revise his thinking. With such odds against them there is no merely human explanation of how it came to pass that the Germans did not get to Calais.

This is the last scene: 'Yet there must be enacted a final scene, since the eyes of the War Lord are upon his soldiers. What the Guard of England has accomplished the Prussian Guard can accomplish also and in fuller measure. The day of victory, long deferred, shall yet be hastened and the fruits of victory garnered.'

'And so Wednesday the 11th November disclosed a strange sight about the dawning, when the light stole dimly along the bitter stretches of the road to Menin. Here surely was burlesque within the very arena of death—a spectacle of disordered minds, the apotheosis of overweening vanity. In the dim dawning of this November day the Prussian Guard upon the road from Menin are showing the goose-step to their astonished foes.

'What a scene that for history to dwell upon. The long, long fields, peopled with the dead of three nations. The pollard willows weeping by a dozen misty streams. The dank smell of the trenches, and the terrible sucking sound of the mud upon boots and legs. The voice of the wind, dismal, among the trees—far away and just visible

in the pale glimmer of light the towers of the ancient city rising up like a benediction.

'And along the roadway this prancing column with stiffened knees and pointed toes dancing heavily to death. Brave men indeed and iron discipline—but can the mind of free man contemplate them without amazement that is near akin to ridicule? If a man must go to death let him go easily. Our soldiers gazed in astonishment, scarce understanding what they saw, and then on a sudden the hail of shells was unloosed upon the Prussian Guard, and the work of butchery was begun.

'They came by the road from Menin—the road that is paved with the bodies of the brave and cemented together by their blood, and though their sublime courage carried them through the lines of our army in some places it was upon the road from Menin that they perished. The guns pounded them, the bullets mowed them down, the bayonets drank of their blood. Broken and withered they were cast back again—the remnant that remained—to the feet of their Imperial Master, whose behest they had so signally, yet so nobly, failed to accomplish.'

The Baptist's Advice to the Several Classes. Luke iii. 10-14.

BY THE REV. ARTHUR WRIGHT, D.D., VICE-PRESIDENT OF QUEENS' COLLEGE, CAMBRIDGE.

THERE seems to be some misunderstanding in the editorial department of Lk 3¹⁰, for we read there that 'The multitudes asked the Baptist, "What must we do?"' and in his answer he gave advice which was not adapted to the multitudes, but to the rich or at least to the well-to-do, for he replied, 'Let him that hath two tunics impart to him that hath none; and let him that hath food in abundance do likewise.'

In the second source of the Gospels, or (as it is now commonly called) 'Q,' the Baptist appears as what we should call in these days a model missionary, and some samples of his preaching are preserved in St. Matthew and in St. Luke. These are of a highly sensational character, teeming with vague threats and terrific alarms. They are much too vehemently exaggerated for an ordinary sermon. A parish priest will do well not to imitate them, but in the mouth of a missionary, who only stays in a place ten days, they are just the thing to arouse the conscience of hardened sinners.

From another source St. Luke represents the Baptist as the same missionary, when he has descended from the pulpit and invites the penitent to meet him for private consultation in the vestry. Terrors are laid aside. There are no threats and no exaggerations. Their place is taken by the simplest practical advice: 'Don't be violent, don't get into debt.' And since the Baptist fully grasps and deals with the special temptations of

the tax-gatherer and of the soldier on service, it is difficult to suppose that he entirely misunderstood the position of the multitudes. It is strange also that they should have consulted him in their thousands. The sermon surely was addressed to thousands; but the consultation to a score or so, who seek him privately, one by one or perhaps in twos or threes when the sermon is over. And did he really believe that the poor suffered from too heavy clothing or too much food? If he had no more acquaintance with the condition of the masses than that, he would not have been the popular preacher which he evidently was.

Let us consider for a moment the question of clothing and food. The high priest 'rent his tunics'—so the Greek distinctly says—upon the night of our Lord's trial (Mk 14⁶³). The plural plainly indicates that he was wearing two tunics, the dual being obsolete in the common dialect. That he was wearing two is probable, for it was a cold night—perhaps rainy—or the police would not have kindled a fire in the courtyard 'to warm themselves.' He was also a rich man who could well afford the comfort. But in Mk 6⁹ the Twelve are forbidden 'to wear two tunics.' They were young and active men, who would be better without such a luxury. In St. Matthew and in St. Luke the rule, as usual, is made more stringent, for the Twelve are forbidden even to possess two tunics, a wash and a wear. As for food, too many

of 'the multitudes' would be in the position of Lazarus, who 'desired to be fed from the crumbs which fell from the rich man's table,' or of the younger son, who 'wished to be fed from the husks which the swine did eat.' To tell such men to give away clothes and food was to mock their destitution. Not one per cent. could follow the advice.

If we regard the conflation as a whole, we can have little doubt that St. Luke derived 'the multitudes' from the seventh verse, where we read that 'He said to the multitudes which came forth to be baptized by him.' But if we turn to the parallel passage, Mt 3⁷, we find that though the sermon which is there given is almost identical with the sermon in St. Luke, the editorial introduction is quite different. Instead of 'the multitudes,' the Baptist is said to have been addressing a small and select body, viz. 'many of the Pharisees and Sadducees.' Not the illiterate rabble, but perhaps half a dozen of the highly educated rulers are implied. Not the poor, but the rich, for the Sadducees were wealthy to a man, and as the Pharisees 'devoured widows' houses,' few of them were in poverty. These half-dozen 'princes' exactly fulfil the requirements of the passage. And if they went in a body to John, they may have thought to overawe him. If so, they were soon undeceived.

To a critic editorial notes are the least trustworthy part of the Gospels. Some of the sources, notably 'Q,' seem to have had no introduction to their sections, or the very briefest, like 'Jesus saith' of the Oxyrhynchus fragment. If the Evangelist wanted to assist his readers by telling them to whom a speech was addressed, he often drew inferences from the words themselves. St. Luke is especially fond of doing this, as for example when he writes, 'He spake this parable to certain which trusted in themselves that they were righteous and despised others.' A shorter preface would have been, 'He said to the scribes.'

Now the present writer has pointed out elsewhere that in no less than four instances St. Luke applies to the rabble what St. Matthew applies to the Pharisees. These are Mt 3⁷=Lk 3⁷; Mt 12³⁸=Lk 11²⁹; Mt 9³⁴+12²⁴=Lk 11¹⁵; Mt 16¹=Lk 12⁵⁴. Plainly there is a 'tendency' here. These changes cannot have been accidental. St. Matthew's Gospel is one long indictment of the Pharisees. Theirs was the guilt of rejecting the

Messiah. Theirs must be the denunciations. They are 'the offspring of vipers.' But in the Acts St. Luke shows a special dread of the mob. They stoned St. Stephen and tried to stone St. Paul. They attacked St. Paul at Ephesus and would have torn him to pieces in the Temple had not the Roman tribune rescued him. They proposed in the shipwreck to cut his throat, lest he should swim out and escape. The mob was never reached by his preaching. They were ever a source of danger. Against them in St. Luke's thought must the strongest reproaches be hurled. They and they only were 'the offspring of vipers.'

Look at the editorial work in this conflation (3¹⁻²⁰) and notice how much there is of it and how little it really helps us. St. Luke begins by giving names and dates to satisfy the historian. These are probably the result of his own researches. Whatever difficulties attach to them must be set down to his account. In the fifth verse he rounds off a quotation by adding two more verses from Isaiah. Of course he quotes from memory, but more successfully than in Lk 4¹⁸, where he has wrongly blended two passages. In the fifteenth verse he gives some literary connecting links which rest on general knowledge. They do not really help us. In the eighteenth verse he concludes with some further reminiscences, but they are so carelessly arranged, that he actually shuts up John in prison before our Lord's baptism! I may quote three further examples.

In 4¹⁶ St. Luke makes our Lord visit Nazareth immediately upon His mission to Galilee, before going to Capernaum. But St. Mark puts the visit to Nazareth much later (6¹), after work in Capernaum. That St. Mark is right is shown by the fact that St. Luke in 4²³ refers to works of power already performed in Capernaum. Again, in 22³⁵ he makes our Lord say to the Twelve, 'When I sent you forth without purse or scrip or shoes, lacked ye anything?' though these words according to his own account in 10⁴ were addressed to the Seventy and not to the Twelve. Finally, he declares on his own sole authority, that the darkness at the Crucifixion was caused by an eclipse of the sun, though nature forbids that an eclipse of the sun should take place at the time of the Passover full moon, or that the darkness of an eclipse should last more than eight minutes: indeed, if the sky is clear, the corona is visible and the darkness presently vanishes.

These considerations may make us beware of attaching too much importance to St. Luke's editorial notes. Sir William Ramsay has done much to vindicate St. Luke's trustworthiness as an historian and geographer, but there is another side to the question. St. Luke was not an eye-witness of our Lord's ministry, and the sources upon which he rested for information were not full of details. He would not have made use of such devices as catchwords to connect passages, if he had had complete information. And if his chief authority, St. Mark, was deficient in order, as Papias testifies, St. Luke could not as a rule improve upon him.

It is tempting to suppose that 'Q' simply gave the preface 'John said,' and that St. Matthew filled in the sentence one way, St. Luke in another, both acting by conjecture. But it is quite possible that St. Matthew's preface is original and that in all the four cases which I have mentioned St. Luke has deliberately corrected St. Matthew in accordance with his own prepossessions. For in 7³⁰ he expressly asserts that the Pharisees were not baptized by John. And he may have altered all

these passages for the sake of consistency with that assertion, even as St. Matthew altered or suppressed all the passages of St. Mark in which our Lord is said to have been 'at home,' or 'in a house,' presumably out of deference for the assertion that 'the Son of Man had not where to lay his head':—a saying which was true of one part of the ministry, but certainly not of all. The more I study the Gospels, the more convinced I become that enormous pains were taken in preparing them for publication. Of course there need not be any contradiction between St. Matthew and St. Luke in this particular case. For if St. Matthew says that many Pharisees 'came to be baptized,' it does not follow that they were really immersed. The rough reception which they met may well have driven them away. Or St. Luke may only mean that as a class they held aloof from John: a few exceptional cases of baptism by him may have occurred.

The passage will be set right if we read 'the rich' for 'the multitudes,' and if St. Luke was deliberately correcting St. Matthew, he may have inserted 'the multitudes' into both verses, without observing the incongruities.

The Denials of Peter.

BY SIR W. M. RAMSAY, D.C.L., LL.D., LITT.D., D.D., EDINBURGH.

III. THE HOUSE OF ANNAS AND THE HOUSE OF ISHBOSHETH.

WHILE Jesus was being questioned inside the house of Annas, there occurred below in the courtyard the scene in which Peter denied his Master three times. Before we go on to this scene, it is necessary to describe the general situation more fully, as some difficulties remain.

Mark alone shows that the courtyard was lower than the room or hall where Jesus was examined in the house: He was taken up to the first floor, and not to a room on the ground floor. In the Turkish houses, which we have seen, the ground floor is reserved for store-rooms and private rooms (and in the country often for horses and animals), while the main reception chamber and public room is upstairs.

In front of the house was an open courtyard, in

which Peter was waiting to see the issue of events¹ along with a crowd of slaves and attendants. Admission to the courtyard from the street was through a gateway, where a woman kept watch and ward; she opened the gate when she chose to admit a stranger, and was therefore able doubtless to scrutinize visitors through the closed gate by a grating or other device. This form of house is practically universal now in Asiatic Turkey, and in Syria (so far as my small experience there serves).

That this was the plan of construction of a Jewish house seems proved by the story of the assassination of Ishbosheth; and is quite natural and probable in itself, for the East changes little. You can very safely use modern customs, where these are unaffected by European influence, to illustrate ancient history. We are here referring to the class of house that is used by families

¹ Mt 26⁵⁸.

possessed of some little property: the poor dwell in simple huts. On the other hand, the wealthy families of the local aristocracy used to dwell in more imposing mansions called Tetrapyrgiai,¹ which were built on a plan like that of some modern English colleges with a single quadrangle, and four towers at the four corners, and a gate in the middle of one side. Christ Church in Oxford is a good example in everything except size. This form of construction is still seen in Turkey in the stately khans of the early Turkish period; but it has passed out of use in ordinary life, for there are no local aristocracy and no wealthy persons, and the houses belong to one of the two classes just described; and similarly in Palestine the houses of the 'king' Ishbosheth and of the high priest Annas were of a more modest type.

That this common native type of house is not of modern origin, appears from the fact that it is not well adapted to the harem system. In fact, often there is nowadays a separate house for the women of a family, while the house which contains the public audience chamber is reserved for men alone. If the customary type had been devised after the seclusion and separation of women became a social practice, it would have been adapted to facilitate the practice; and the great houses of early Turkish times were so adapted.

The Tetrapyrgiai² were the property of a class of nobles belonging to a conquering race settled in a new country; and their mansions were equipped as fortresses for defence, intended to hold down the subject population.³ Each Tetrapyrgia was the centre of one of those great estates, which have had so much to do with the development of the serfdom (as distinguished from slavery) that passed from Asia Minor to Europe and was a living curse

¹ Little has been written on these fortified mansions: they are described, and identified for the first time (so far as I know), in my *Cities and Bishoprics of Phrygia*, ii. p. 420. See also *Luke the Physician, and other Studies*, p. 187 (where instead of Pl. xv. read xxiii.); and Rostowzew, *Studien zur Geschichte des röm. Kolonates*, p. 253.

² Both feminine and neuter forms are used—*τετραπύργιον*, Josephus, *Ant. Jud.* xiii. 2. 1; Acta SS. Sergii Bacchi 7 Oct. pp. 842f.; *Anal. Bolland.* xiv. 385; Georgius Cyprius, pp. 150, 152 (Gelzer); *τετραπύργια*, Plutarch, *Eum.* 8; Procopius, who describes the architectural form, *Aed.* iv. 1 (p. 266, Bonn ed.); Strabo, p. 838; Polybius, xxxi. 26. 11.

³ Defence was certainly the purpose of the early Turkish khans. They were fortresses built to shelter and defend caravans from the attacks of the nomads (see *Luke the Physician*, loc. cit.).

to Europe until the emancipation of the Russian serfs about 1860. The estates can be traced in Asia Minor from the fifth century B.C. The first historical reference to their influence on social custom is in Lk 2^{2,4}. They created and fostered the idea that the cultivator was attached to the soil; and Augustus (and his successors) recognized this attachment as right, when they ordered every one to return to his own place of origin every fourteenth year for the census. To this order by the Emperor, Luke attributes the journey of Joseph and Mary, which brought it about that Jesus was born in Bethlehem of parents who were settled at Nazareth. The attachment to the soil became more close, until at last the Roman law during the fourth century recognized that the landlord of the estate had a right to the labour of the cultivators who lived on it, and regarded them as defrauding him if they moved away from their home. This recognition constitutes the legal institution of serfdom and the colonate in the full later sense. Such is the principle of the attachment to the home and place of origin (*ιδία*), which is one of the most brilliant discoveries of modern historical investigation: a few paragraphs from a purely scientific investigation of the principle of the *ιδία* by Mr. de Zulueta read, evidently quite without intention of that writer, like a commentary on Lk 2^{2,5}.

These Tetrapyrgiai are known both in Syria and still more in Asia Minor; but they were not an institution used by the natives; and they are not to be looked for in the time of Ishbosheth. The would-be king Ishbosheth lived on the family property in a house of a more unassuming class, such as the ordinary well-to-do Turkish family lives in at the present day; and it is worth the pains to examine the two narratives minutely from this point of view. It is only by such minute study that the excellence of both becomes evident and convincing.

It is not to be denied absolutely that the story of Ishbosheth's assassination might be explained in agreement with the construction of a Tetrapyrgia; but the incidents suit more naturally the house of the native class, and suggest in their entirety not the more elaborate and fortified arrangement of

⁴ Lk 2², quoted as authoritative by Rostowzew, *Stud. z. Gesch. des röm. Kolonates*, p. 305.

⁵ *De patrociniis vicorum* in 'Oxford Studies,' 1909, edited by Professor Vinogradoff; Zulueta's essay is really a commentary on a title in the Codex Theodosianus. The pertinent words are quoted in the present writer's *Bearing of Recent Discovery on the Trustworthiness of N. T.*, p. 267.

the former, but the general style of management and domestic economy of the latter. Ishbosheth, though claiming to be a king, had evidently no thought of guarding against danger by household precautions of any kind.

It should be added that, while the houses in the Turkish towns and villages are constructed in the same general fashion as in the country, with outer gate, open courtyard, and the dwelling-house proper looking over the courtyard (αὐλή), yet owing to conditions of the space available, there are variations in detail: e.g. sometimes the gate adjoins the front of the dwelling-rooms, but more commonly it is opposite to them. Similar variations in the arrangement of Roman houses are due to the same cause; but the general plan and idea of the Roman house is uniform (quite different in plan and intention from the Syrian or Turkish houses).

As Lady Ramsay has stated, and shown clearly by placing the translations from the Hebrew Bible and the Septuagint side by side, there are two distinct accounts of the murder of Ishbosheth.¹ These explain the situation differently, and yet, as she says, they are both necessary for a complete picture of the assassins' conduct. Call the accounts A and B: in her comparison of the two translations A is printed in italics. According to A, Baanah and Rechab, in order to obtain entrance, pretended that they were bringing the first corn from the threshing-floor:² this account is incomplete, because it leaves unexplained how they escaped unobserved after the murder. That is explained in B, which tells that even the woman who guarded the gate had gone away to help in the harvest; and, if she whose prime duty it was to be on the watch was absent, *a fortiori* all other servants might have gone out for the same purpose. As Lady Ramsay says, this is the custom; every one goes; no one remains at home. Usually, the master and landlord also goes and looks on, or even helps in the work. The laziness of Ishbosheth, which kept him sleeping in the house, was portentous and exceptional. So far as my experience goes, even people who spend the rest

of the year sitting about with cigarettes and coffee, go out to the harvest, which is the jolliest season of the year: it means food for the ensuing twelve months.

B, however, does not explain how the two assassins had planned to obtain entrance. They could not beforehand count on the absence of the portress from duty; and A here comes in to help; they were to pretend to her that they were bringing corn. When they came to the gate under this pretence, they found that there was no difficulty, because the gate was open and the guardian away. Accordingly they could go in and out without any one to observe them.

After entering unobserved through the open gate, they found themselves in the courtyard in front of the dwelling-house. Here they were 'in the midst of the house,' for the courtyard was part of the house (though outside of the chambers), as appears clearly from other evidence and from Mt 26³. On the ground floor were the store-rooms for the corn (as already described). Ishbosheth, a fat and lazy man, was sleeping heavily in the heat and audibly: they went into the dwelling-house and into his bed-chamber, and killed him as he lay. To get away was easy: no one noticed or pursued. The brothers Baanah and Rechab took a road which must have been out of sight of the threshing-floor. It seems to be implied that they had a choice of roads, and they chose the one least open to observation. As a rule, in Turkey, the threshing-floor is some distance from the house, and close to the cornfields. There are cases where the threshing-floor of a village is several miles distant from it.

Before passing from this incident we note that the two accounts, while each in itself presenting a story that is outwardly complete, were both taken into the historical work, 2 Kings or 2 Samuel, composed by the ancient Hebrew writer. The Septuagint omits almost the whole of A, but retains a small part (as indicated by the italics in Lady Ramsay's comparison of the two versions). The Hebrew version, which is known to us only from comparatively late manuscripts, omits part of B; but this omission is deliberate and belongs to a class of changes which were introduced into the text (see above, p. 315). The omission of A in the Septuagint is also deliberate. The translators apparently thought that A was unnecessary; and certainly they were right in preferring B, which is

¹ THE EXPOSITORY TIMES, April, p. 315.

² It must have been the first, because, after the delivery began, there would come a series of men carrying grain, whereas Baanah and Rechab's business called for privacy. They therefore came before the delivery of grain from the threshing-floor had begun, pretending to be the first.

a more vivid and detailed story ; but thereby they lose an important feature, namely, the difference between the assassins' plan and their actual deed. It is this that makes the Hebrew historian's narrative so complete and convincing.

The two accounts, A and B, read like the evidence of witnesses, perhaps those witnesses who narrated the facts in the investigation which David would naturally institute. They are both immediate, both have the ring of truth ; and they come from imperfect human beings, who tell only what each had specially observed. The author of the history had not seen those events for himself, but he had access to the evidence of eye-witnesses, and he stated this evidence as it was given to him.

The Hebrew historian did not work up the two accounts into a single narrative ; he did not strive after artistic merit ; he gives each account as it was, even although this involves some repetition.

We are not here in presence of a history written

centuries after the events, but with a work composed in contact with immediate witnesses ; and their stories are given side by side, each in its own way, imperfect yet in a sense complete, immediate and convincing. The subsequent fate of this history is one of mutilation and ill-treatment, not of addition and elaboration. This is also the character of the Gospels of Mark and Luke.

It may with good reason be asked whether the custom of using a woman as keeper of the gate, so unlike what one assumes to be the Jewish character in the time of Christ, was not special to and characteristic of the household of the high priest. May it not be an ancient Hebrew custom which the priests maintained after the people had ceased to observe it? Religious history shows many such survivals, where the priestly custom continues to practice some ancient usage.¹

¹ Lady Ramsay points out that Rhoda in Ac 12 is not called a doorkeeper ; she is merely a household slave-girl who runs to open the door when a late visitor knocks.

Literature.

EJECTION.

THE word is not intended to recall that which used to happen sometimes at political meetings when the suffragists were about. It is a philosophical term. It is the subject of a book which Olive A. Wheeler, M.Sc., submitted successfully to the University of London for the degree of Doctor of Science. The book is called *Anthropomorphism and Science* (Allen & Unwin ; 5s. net). But its subject is Ejection. 'My knowledge of self is essentially different from my knowledge of all other objects, including my fellow-men. I can never directly experience another man's thoughts and feelings, nor can I even know directly that he has any thoughts and feelings. Take the simplest possible case as an example. If I suffer pain, the experience is a fact of indubitable certainty. But if another man suffers, the pain is not directly and immediately apprehended by me. How then do I know of its existence? I believe that he suffers because I interpret his expressions, words, and other external accompaniments in the light of my own direct experience of pain. His pain is not,

and never can become, an *object* to me. It is an *eject*—something directly known only in myself when it is *thrown out* of myself and assumed to be in him.' And the process of throwing this something out of myself and assuming it to be in him is Ejection.

Now in Dr. Wheeler's hands Ejection is an instrument of no little theological and philosophical value. The first sin of which we have any record was due to overweening ambition. 'By that sin fell the angels.' It is likely to be the last sin. At the present time it is especially rampant in two spheres of life—the political and the scientific. As a certain nation has been demanding 'Deutschland über alles,' so certain men of more or less scientific knowledge have been claiming the whole universe for science. Theology and philosophy, they say, are simply ignorance ; as science pushes its way across the universe, these usurpers will vanish before it, and science will be 'über alles.'

But Ejection says no. Ejection says that science, philosophy, and theology are all dependent upon herself, and all equally. There is therefore a place

for each of them, and each of them must keep its place. Before the scientific man can conquer the universe for science he must conquer and kill the poetry and religion in himself. Now only a few scientific men can do that, and it is nothing to be proud of when they have done it.

LEADERSHIP.

If it is true that after the war we shall have to face a tremendous uprising of the power of democracy, we had better read *Political Parties*, by Professor Robert Michels of the University of Turin (Jarrold; 12s. 6d. net). It is described by its author as 'a Sociological Study of the Oligarchical Tendencies of Modern Democracy.' It is really a treatise on Political Leadership.

For democratic organizations cannot come into existence, and they cannot continue in existence, without leaders. It is the leader that has the ideas; it is the leader that organizes; it is the leader that offers that outstanding personality which is so necessary to all popular movements. Accordingly Professor Michels considers political leadership in all its phases—its psychological causes, its intellectual factors, its autocratic tendencies, its inevitable reduction of democratic into oligarchic government. Democracy does not and cannot govern; it is the leaders of the democracy that govern; and they inevitably form themselves, both for mutual protection and for efficient government, into an oligarchy.

It is true that at the present moment, in this country at least, the most conspicuous fact of industrial life is the inability of the leaders to lead. But it is only an appearance. The democracy, in parts, may throw off its accredited leaders, but only to follow others. When these others are thrown off, it will not be to discredit all leadership, but to return to the better leaders and prove Professor Michels right.

If only the leaders would lead! If they would show themselves unafraid of local movements and irresponsible leaders! If they would lead to purity in political life! It seems very often as if it were the leaders who were led, so little do they effect in so mischievous a matter as drinking. But the democratic leaders of to-day are not to be envied. With support and encouragement, with sympathy and patience, they will not be found wanting in the end.

Their great danger is always ambition. And to outrageous ambition nemesis is never far away. 'In June 1864, the hot-blooded Rhinelanders received Lassalle like a god. Garlands were hung across the streets. Maids of honour showered flowers over him. Interminable lines of carriages followed the chariot of the "president." With overflowing and irresistible enthusiasm and with frenzied applause were received the words of the hero of the triumph, often extravagant and in the vein of the charlatan, for he spoke rather as if he wished to defy criticism than to provoke applause. It was, in truth, a triumphal march. Nothing was lacking—triumphal arches, hymns of welcome, solemn receptions of foreign deputations. Lassalle was ambitious in the grand style, and, as Bismarck said of him at a later date, his thoughts did not go far short of asking whether the future German Empire, in which he was greatly interested, ought to be ruled by a dynasty of Hohenzollerns or of Lassalles. We need feel no surprise that all this adulation excited Lassalle's imagination to such a degree that he soon afterwards felt able to promise his affianced that he would one day enter the capital as president of the German republic, seated in a chariot drawn by six white horses.'

PATRIOTISM.

'During one age of the Church patriotism in the modern sense was impossible and unknown. At a later time ethics were sacrificed, partially at least, to patriotism. Now the best men and women are trying to reconcile Christian ethics in the sense of the fullest loyalty to Christ and to His Spirit with a patriotism which is sane as well as ardent, and which disclaims the temptation to selfish domination.'

These words state the purpose of a handsome book by the Rev. C. E. Osborne, M.A., Rector of Wallsend, of which the title is *Religion in Europe and the World Crisis* (Fisher Unwin; 7s. 6d. net). There could be no nobler or more necessary purpose. For now at last we see what patriotism is capable of. We see what it is capable of for good and what it is capable of for evil. It is patriotism that has offered Belgium to the knife; it is patriotism, horribly perverted, that has driven in the knife remorselessly.

We wish Mr. Osborne had kept to his theme throughout. For he sees the issue quite clearly,

and he sees how serious an issue it is. What he writes on patriotism he writes vigorously and fearlessly, not refusing to give the ruthless German the epithets he deserves, and not fearing to add that the German is not the only patriot who can be ruthless when he is ignorant and ill-led.

But the book covers much other ground. On one side the varieties and vagaries of patriotism tempt him to a digression on 'The Russian Spirit'; on the other side, the failure of the Church to handle the patriot well leads him to a discussion of certain other matters which also have been mishandled. There are two chapters on 'Democracy and the Church,' a chapter on 'The Re-Christianizing of the Churches,' and even a chapter on 'Christian Reunion.' In the last chapter of all, on 'The Church of England and the Changing Times,' Mr. Osborne returns to his proper subject and again writes well.

THE GERMANS.

Mr. John M. Robertson, M.P., 'was ever a fighter,' and he gives his fighting spirit full play in his latest book. Its title is *The Germans* (Williams & Norgate; 7s. 6d. net), a wisely wide title. For it gives Mr. Robertson room to say all that he wants to say about the Germans of the past, the Germans of the present, the Germans of the future. If there is system in it, one half deals with the ethnology of the Germans, and one half with their morality. But these things are not kept apart, either from themselves or from other things. Mr. Robertson lets himself go generally.

The fighting manner, the way of answer and attack, makes a book difficult to read. What progress are we making? How far can we trust statements that are made so confidently? And what will the opponent say? We need his answer to reach the truth that possibly lies somewhere between. To the fighter himself there is no kind of writing, we should say, that is more joyful than controversial writing, but it drags the reader at last down into the deepest dungeon of dullness. And Mr. Robertson knows it. Concluding the ethnological part of his book, he says, 'The reader has probably had enough of the Teutonic gospel of race.' It is a kindly consideration. But in the second part he lets himself go yet more unreservedly.

One of the most illuminating studies of German character which we have read has been written by Mr. Edmond Holmes, and published under the title of *The Nemesis of Docility* (Constable; 4s. 6d. net). The word 'docility,' as he says in the preface, is not strong enough for the book; but there seems to be no better word; 'servility' is too narrow. What Mr. Holmes means is this. Since the time of Frederick the Great the Prussian government has recognized the value of military discipline, and has been able to enforce it. The consequence of enforcing it, rigidly and ruthlessly, throughout so long a period, is that the whole Prussian nation, and now it must be added the whole German nation, has surrendered its independence—its right to act, its right to think, its very emotions—into the hands of its superiors. It is a drilled nation. As a machine it is nearly perfect, and being a military machine it has become a formidable menace to civilization.

As a military machine it is successful. But if any part is dislocated serious mishaps follow. Up to the Battle of the Marne the machine worked magnificently. There a hitch occurred. No subordinate had any initiative or any *desire* to act independently. The result was a serious defeat—a defeat which, in the opinion of Mr. Holmes, was decisive for the whole war.

Another thing. The German soldier is well drilled and obedient. But let discipline relax, and he becomes an untamed savage. Hence the horrors of the Belgian advance, and many a prison and other horror since.

It is a well-written and intensely interesting book.

Miss Emilie Grace Briggs, B.D., daughter of the late Professor Briggs, has prepared for press a series of lectures on the *History of the Study of Theology* (Duckworth; 2 vols., 2s. 6d. net each), which were delivered by her father during the winter of 1912-13 to a select group of students from the Graduate Department of the Union Theological Seminary, New York.

It must have been a very difficult task. For the methods of the lecture-room were combined with those of the seminar. And, besides that, much was left unfinished when death came. But Miss Briggs has made a useful and even readable book of it.

It is a useful book. For the study of theology

historically is too seldom encouraged; and the books that encourage it are too old or inadequate. And it is a readable book. For at every step the human element enters into the argument and introduces its never-failing interest. This is not a study of dogmatic theology merely; it is a study of the men who studied dogmatic theology. Moreover, there is throughout the book that personal interest which Professor Briggs carried into everything which he did. It is one of the sure signs of success that Miss Briggs has left that aroma with us.

In closing her preface Miss Briggs says: 'The ideal which he set before his students, and the hope which he cherished, find expression in the passage chosen to take the place of the concluding words which he did not live to write. That passage was first printed more than ten years ago; but to those who knew the writer, they will come as a message of hope and inspiration from one who gave his life in this world to the study of Theology.' This is the passage: 'Theology can have no other final aim than God Himself, communion with God, knowledge of God, and the service of God. Upon theology more than upon any other study the future of humanity depends. It is a study which brings into fellowship with prophets and apostles, with all the saints, with Jesus Christ, and with God the Heavenly Father. It is a study which calls forth all that is best within a man—his moral and religious, as well as his intellectual powers. It is a study which, in all its parts, may be animate with love to God and love to mankind. It is a study which men may share with angels and the spirits of the blessed. It is a study which knows no end. Other studies will pass away with the decay of the body and departure from this world; but the study of theology, begun in this world, will go on for ever, richer, fuller, and more glorious, in any and every world, in any and every dispensation, in which God may place us through all the ages of eternity.'

'Now I am quite clear that what we call the "supernatural" cannot be left out of the life of Jesus, for I have tried to do it. My first-aim in writing this book was to show that the teaching of Jesus about life represented the wisest, the surest, and, finally, the only successful way of achieving Personality. I would merely argue from the teaching to the type of personality which obedi-

ence to it would result in. It was to be a simple tract on common sense ethics. Does not Nietzsche tell us, "Christianity is still possible at any moment. It is not bound to any one of the impudent dogmas that have adorned themselves with its name. Christianity is a method of life, not a system of belief." There is very much truth in that, though it depends upon which impudent dogmas one means. But, to cut the story short, I got along on my proposed method, with considerable difficulties here and there, until I had written the greater part of what I had set out to say. Then the whole thing broke down, finally and irretrievably broke down. It was not the miracles that broke it down. It was Jesus Himself. I turned back to see that the teaching of Jesus about conduct is as much interwoven with His idea of the supernatural—not necessarily with mine—as the stories of the miracles. I had to begin again.'

That is a good confession. It is made by Mr. George B. Robson in a small book called *The Way to Personality* (Headley Brothers; 2s. 6d. net). The whole book is as closely in touch with the facts of life, as it is appropriate to the needs of to-day.

The Rev. Ferdinand S. Schenck, D.D., LL.D., Professor of Preaching in the Theological Seminary at New Brunswick, N.J., read letters somewhere in which the writers described some great speech of Webster, Beecher, or Gladstone, and the effect it had upon them. He got an idea. Why not imagine a hearer of the orations of Amos, Isaiah, or Ezekiel, even of our Lord, of Peter or of Paul, writing to a friend and telling what the speeches contained and how they affected their audience? For 'the books of the Prophets look very dull simply as books, but when we look at them as largely sketches of orations and exercise our historical imagination to hear the orators speak, they become intensely interesting.' Dr. Schenck carried the idea into practice. In a volume entitled *The Oratory and Poetry of the Bible* (Hodder & Stoughton; 6s. net) he offers a letter from a son of Naphtali to his brother in Thebes, in which are described the four orations and the farewell of Moses; a letter from a Prince of Israel to a merchant prince of Tyre, in which two orations in the city of Samaria by Amos and Hosea are described. There are nine letters in all. The last

is a letter from Dionysius the Areopagite to Aristobulus, a nobleman in Rome. Its subject is St. Paul's speech at Athens.

But what has the poetry of the Bible to do with this? Well, not much. No doubt Professor Schenck gave his students lectures on the Poetry of the Bible, and as he was publishing a book on its oratory he added them. They might very well have made a volume of their own.

Professor A. T. Robertson of the Southern Baptist Theological Seminary in Louisville, Kentucky, has given his exposition of the Epistle of St. James the title of *Practical and Social Aspects of Christianity* (Hodder & Stoughton; 6s. net). And it is a proper title. Dr. Robertson expounds the Epistle, but as he does so he keeps his eye on modern questions in society and the Church, and seeks to show how St. James would have answered them.

We say he expounds the Epistle. He does so minutely. As the author of a great grammar of New Testament Greek he has the right to speak his mind on the meaning of Greek particles, and he does so. He runs words to their roots; he distinguishes synonyms. There is no linguistic knowledge that he misses the advantage of. But all the while he is expounding the Epistle and keeping his eye on our modern practical and social questions.

The view of *Divine Inspiration* of Mr. George Preston Mains (Hodder & Stoughton; 3s. 6d. net) is not the old orthodox view, though there are relics of that view in it. The difference is that while the old view brought us down to the Bible from God, the view of Mr. Mains takes us up to God from the Bible. He quotes approvingly Robertson Smith's famous saying about the Bible 'finding' him; and on the whole that is the argument for the inspiration of the Bible which makes most appeal to him. He has read much about the Bible and quotes appositely.

To the English edition of the War Essays of Houston Stewart Chamberlain has been given the title of *The Ravings of a Renegade* (Jarrold; 2s. 6d. net). And the essays read as ravings. Still, it is right to read them. We have our self-esteem hard hit, and for the most part without feeling it, so absurdly onesided and so blindly passionate is the

onslaught; but sometimes painfully and therefore profitably.

The Study of the *Masters of the Spiritual Life* has always been profitable; it is imperative now. The Rev. F. W. Drake, Rector of Kirby Misperton, introduces us, in a book with that title (Longmans; 2s. 6d. net), to St. Augustine and 'The Confessions,' Julian of Norwich and 'Revelations of Divine Love,' Thomas à Kempis and 'The Imitation of Christ,' Lorenzo Scupoli and 'The Spiritual Combat,' Francis de Sales and 'The Devout Life,' William Law and 'A Serious Call.' These 'Masters' Mr. Drake has studied for himself. His book is written to send us all to their study.

The 'Text-Book' Series in Education is edited by Dr. Paul Monroe, Professor of History of Education in Teachers College, Columbia University. It is a series of which any editor may be proud. The volumes are large enough to do some real justice to their subjects. The subjects are wisely selected. The general editing is conscientious.

The most recent addition to the series is *A History of the Family as a Social and Educational Institution* (Macmillan). The author is Dr. Willystine Goodsell, Assistant Professor of Education in the General Editor's own College. It is a volume of nearly six hundred pages, and there is no padding.

For the history of the family (even in this restricted aspect) is a great subject. There is no subject, not even the history of slavery, which more clearly or more encouragingly shows the spirit of Christ at work through the Christian centuries. As with slavery, so with the family, there are discouragements. We shall quote a passage of typical backwardness. When we read it and the like of it we say, How is it that this could be after centuries of Christianity? We have to remember that the tribes of the north and east came down upon the Roman Empire after it had adopted the religion of the Christ, and each tribe had to be weaned of its heathenism separately. We have also to remember that superstition, especially as it involves cruelty, dies slowly and sullenly. This is the passage; the time is 'the Middle Ages': 'In North Germany, Iceland and Scandinavia the new-born child was laid on the floor at the feet of

its father, who then decided whether or not it should be allowed to live. If the decision were favourable, the little one was handed over to the midwives to be bathed and properly swaddled, *i.e.*, wrapped tightly with cloths from head to feet. It was then sprinkled and given a name by the father. The nurses and midwives of these early days were saturated with superstitions and practised all manner of strange traditional rites which were believed to help the little stranger on the strenuous path of life that lay ahead of it. Sometimes a fresh egg, the symbol of fruitfulness, was laid in the baby's bath; or a coin was laid there to insure to the little one ample means in later life. Again, after its bath, the new-born child was laid close against the left side of its mother in the belief that she would draw from it all sickness and protect it thus from child-pains, leprosy and the falling-sickness. Against these and many other superstitious practices, kept alive by ignorant midwives, municipal laws were occasionally directed. For example, an ordinance of Gotha, as late as the seventeenth century, after enjoining midwives to be God-fearing and lead Christly lives, continues: "On the contrary all superstition and misuse of God's name and word . . . such as use of written characters, drawings, gestures, and making the cross, amputation of the navel-string with certain questions and answers . . . sprinkling before or after the bath, and suchlike are forbidden, not alone to themselves, but also if they observe such unchristly and blamable practices in other people they shall dissuade them earnestly from the same and also report every case to the priest or magistrate."

If the picture of *Ferdinand of Bulgaria* drawn in the book with that title (Melrose; 2s. net) is anywhere near the reality, we shall weep no tears at his dismissal. He has cleverness, but he uses it all up in his own selfish and sordid interests. He has cruelty, which he uses on others, the nearer and the more dependent the more tyrannous and disgusting the cruelty. For the rest he is a coward and a fop. There are photographs in the book.

A Practical Pocket Dictionary of the Russian and English Languages has been prepared by J. H. Wisdom and Marr Murray (Melrose; 6d. net).

Mr. Joseph M'Cabe writes easily and well.

Therefore he writes much. His very latest book (April 1916) is *The Tyranny of Shams* (Eveleigh Nash; 5s. net).

How is it that Mr. M'Cabe knows a sham when he sees it? The answer is easy. All the things which he himself does not believe in are shams. And as his range of belief is not a wide one, there are many shams in the world. There are military shams, patriotic shams, political shams, and many more, and of course there are clerical shams. Or rather, there is 'the clerical sham,' for to Mr. M'Cabe's unbiased mind the clergy of all the Churches are altogether one gigantic and unmixed sham. That his mind *is* unbiased we have his own word for it. In introducing the clerical sham, which occupies the last and greatest chapter of the book, he says: 'Throughout the preceding chapters there have been resentful or disdainful references to the Churches, and it may be suspected that, in assailing other people's prejudices, I have cherished and proceeded upon the anti-clerical prejudice. A very cursory examination will, however, suffice to show that these criticisms were sound and pertinent, and are not due to some mysterious antipathy to the profession to which I once belonged.'

There is one interesting and agreeable thing in this last chapter. Mr. M'Cabe sticks to his friends. Professor Haeckel has been much discredited lately, but not in the eyes of Mr. M'Cabe. For many a day Haeckel has been more than a friend, he has been as a God to him; he is as a God to him still.

The Rev. Canon G. H. Box, M.A., Lecturer in Rabbinical Hebrew in King's College, London, has gone over again all the evidence for and against *The Virgin Birth of Jesus*, and has set it forth lucidly, learnedly, and persuasively in a book with that title published by Sir Isaac Pitman & Sons (5s. net). Why should he do so? The Bishop of London, who contributes a Foreword to the book, will answer. 'Thoughtless people say, "What does it matter whether Christ was born of a Virgin or not?" But it DOES matter to one who believes in the Incarnation, and who believes that the Christian life was meant to be "a new creation." To those who believe that Jesus was only a good man, however great and glorious, the Virgin Birth will always be an obstacle to be removed; but to those who believe that the Son of God came down from Heaven to earth, that His gift was "a new

life"—begun in Baptism, strengthened in Confirmation, fed upon in the Holy Communion—the Virgin Birth will be, of course, a mystery, but one CONGRUOUS with that belief, and one which sheds Divine light upon it for ever.'

It will not be possible for the most unbelieving critic of the Gospel narratives to ignore the fact that a man of Dr. Box's candour and learning has come to the clear conviction that these narratives are to be relied on.

Mr. George Napier Whittingham has taken the best known verse in all Blake's poetry and lectured on it. He has taken its four lines, line by line, and made them the text of four addresses to simple patriotic people. The verse is

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

And the title of the book containing the addresses is, *Who is to Blame?* (Grant Richards; 1s. net).

Who is to blame that Jerusalem is still unbuilt? Well, for one, not the drunkard but the seller of drink. 'Writing with long experience of work in poor districts, I can say without hesitation that the Kingdom of God can never come on earth so long as the present system of the British Public-House is allowed to defile the earth. Lust, disease, crime, misery of all kinds come from its influence. The pawnshop, the police station, the gambling den, the life on the streets, the lunatic asylum are all its offspring. The British Public-House is the wonder of visitors from the Continent and the United States, where the sight of women drunk in the streets is almost unknown.'

Mr. Joseph Keating, the novelist, has written his autobiography. He calls it *My Struggle for Life* (Simpkin; 7s. 6d. net), and never was book better named. From the day upon which he went down into the coal-pit at the age of twelve to that day upon which he sat with his friends in the theatre box and listened to his first real literary success, it has been with him veritably a struggle for life. The book ends abruptly with the scene in the theatre. Are we to understand that Mr. Keating lived happily ever after? At any rate up to that time he struggled and was baffled and struggled still, never losing faith in himself or God (he is a

Roman Catholic), but never able for any length of time to keep the wolf from his door.

He had himself partly to blame. He is an Irishman, and all the Irish inconsequence, all the Irish *disregard* of consequence, is incarnate in him. But the book is a strong warning to any one who thinks of setting out on a literary career. It says emphatically, 'Don't.'

The autobiography is written with a good command of language and a fine freedom of style. How he taught himself to write—there is encouragement enough in that. Some interesting persons are introduced, and their introduction is always artfully arranged—the artfulness of the natural Irishman. Among the rest there is a picture of Mr. Lloyd George addressing a small and apathetic audience at Cardiff before his discovery. 'Yet this untidy young man interested me. In spite of the depressing conditions, his phrasing had the glow under it which turns ordinary words into eloquence. His voice was musical, and his ideas poetic. His clenched hand, when he waved it in a gesture, seemed to draw a line of flame through the air.'

The Rev. Joseph Miller, B.D., Rector of Bolas Magna, is the author of two volumes of sermons which he called 'Sermons Literary and Scientific,' and which made a very favourable impression. He has now issued the first of two (or more) volumes under the title of *The Church Year of Grace* (Stock). The sermons are translated and adapted from the work of modern continental preachers. So they serve the double end of introducing us to the modern evangelical pulpit abroad, and of entertaining us with fresh aspects and appreciations of Scriptural truth.

Mr. Miller has published another volume, somewhat similar to the volume just noticed. It contains shorter and on the whole more pointed selections from foreign sermons. He calls it *Aspects of the New Theology* (Stock). The title has nothing to do with the flood of controversial literature which the same title poured upon us a few years ago in this country. The theology here is called new because 'Holy Scripture and Christian doctrine are put in new and striking lights, and the subtleties of the human heart are laid bare.'

Our soldiers, when they return from the war,

the chaplains tell us, will demand instruction and not exhortation. But they will demand instruction in the Bible and in doctrine, not merely in ethics and politics. They will expect us to tell them what the Bible means and what is the meaning of the Atonement, the Holy Spirit, the New Birth, Heaven and Hell. Let us read and be ready. Let us read *The Mysteries of God* by the Rev. W. T. Nicholson, B.A., Vicar of Egham (Stock). It is a book in which these very subjects are explained simply and satisfactorily in a series of short sermons.

‘Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.’ So said the Apostle James. And so says the anonymous and acceptable writer who is known as A. H. W. (Canada) through

a large volume of which the title is *If ye fulfil the Royal Law* (Stock). There is another law of love, love to God the Father. And so the whole message of the book is this: ‘Christ Jesus taught no doctrines other than love and obedience to the Father, and love towards each other. This is marvellously simple and scientific, and if obeyed brings about the highest results possible to the soul of a man, viz., the sinless life, the life that assures us of continuity of being, in some expression of entity and in some condition of environment; but it must be in conscious and acknowledged unity with our Redeemer. If we abide by this Law of Life we are immortal. The soul that sins shall die. Sin is disobedience to the Law, and is brought about by our own unwillingness to love and serve God and to love each other.’

Prayer in Relation to Human Freedom.

BY THE REV. ALFRED E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

I.

I. PRAYER is the universal and necessary speech as sacrifice the deed of religion. The worshipper expresses his belief, trust, surrender to the object of his worship in prayer. Prayer is so much a natural necessity of man that only the sophisticated by a little philosophy will ask for a rational justification of it. But recognizing both the need of and reason for prayer, when we think about its meaning and worth we are led to view it in four relations.

(i.) It is a condition of human development, *the growth of the soul*. As man is related to and depends on the natural and the social, so also on the spiritual environment; by prayer he maintains his correspondence with that environment in the double sense of the word, communion and concord with God; in prayer he holds fellowship with, and gains likeness to, God. Although the apostle is speaking of the religious life at its highest stage, he is enunciating a principle of universal and necessary application in all religion when he declares: ‘We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit’ (2 Co 3¹⁸). The practice of the

presence of God has as its inevitable result the development of the resemblance to God, as the intercourse of persons is the most potent means of mutual influence.

(ii.) Inasmuch as man is called to self-realization, to make himself by the use of his own freedom, this development of human personality, this growth of the soul, is not apart from, but by means of, human freedom. Not only is prayer the free act of man, but in prayer man not only seeks for but even gains deliverance from limitations and hindrances of his freedom; his relation to himself, the world, and God becomes a freer relation than without prayer it could be. We shall afterwards fully develop this consideration; but meanwhile pass to the two other relations in which we may regard prayer.

(iii.) Many devout persons even would limit the purpose of prayer to the spiritual realm, and would discourage petitions for any natural goods. For them the realm of spirit is a free realm in which God can act freely on behalf of man, and in man; but the realm of nature is a realm of law, fixed and unalterable, in which God could act in response to man’s request only within the rigid limits of natural order, or by miracle, which is incredible.

But where religion is most vital and vigorous, it is least capable of submitting to any such limitation of the scope of prayer. In life itself the natural and the spiritual cannot be so severed from one another, but the loss or gain of natural goods does affect the use and enjoyment of the spiritual good. Still less for faith can God's relation to nature and to spirit be conceived as so entirely different, nay, even absolutely contradictory, free in one case and bound in the other. Theology, in the interests of piety and with due regard to the demands of intelligent and rational thought, may conceive God's relation to nature as a free relation, so that within the natural order itself He may through the natural forces which are the finite exercise of His infinite power and in accord with the natural laws, which are the finite expression of His infinite wisdom, meet man's needs in His fatherly goodness: and may even above and beyond that order as we know it exercise that same power and that same wisdom if that same goodness require, in what we call miracles, events which our present knowledge does not enable us to explain otherwise than as God's free acts. The believer will not demand or expect miracles, for he knows that God can and does answer most of his requests without these; but he will not doubt that God could, if need were, answer him by a miracle.

(iv.) But if God is not bound by nature, is He not bound by His own purpose? How is prayer related to the Divine Sovereignty? We must not transfer to the purpose of God the conception of a fixed and unalterable system which we have just refused to accept in regard to nature. God's will is not a cast-iron system of ends and means, a mechanism which can work only in one way, unless broken. Since God has made man free, He has left room within His purpose for the co-operation of free men; He does not fulfil His will apart from, but by means of, free men. If Calvinism can claim the support of a few isolated texts of Scripture, it challenges the contradiction of the moral and religious consciousness. The Kingdom of God, which is the end of God's ways in human history, is the community of free persons, freely submissive to the sovereignty of the divine truth and grace, and all the means towards the end are harmonious with it. Prayer as man's free act is not contrary to, but in accord with, and even a condition of, the Divine Sovereignty so conceived.

2. Much more might be said about prayer in each

of these relations, but the purpose of this essay is to deal with the second; and yet in dealing with the second, the other three will inevitably demand further notice. It will be convenient to distinguish these four questions regarding prayer by a distinctive epithet: we may call the first the *religious*, the second the *moral*, the third the *philosophical*, and the fourth the *theological* problem. *Human freedom* is a condition of *human development*, finds a limitation in *natural order*, and must acknowledge dependence on the *Divine Sovereignty*. We cannot accordingly discuss the one problem unless in relation to the others. The thesis to be proved is this, that only as exercised in prayer can man's freedom secure his full human development, change the natural order from hindrance to help, and be itself fulfilled in submission to the Divine Sovereignty.

II.

1. The Content of Man's Consciousness is three-fold—self, world, and God; and in the exercise of his freedom man finds a hindrance as well as a help in each of these. He very soon discovers that there is much he wants to do, but cannot do because of his own weakness; the reach of his desire goes far beyond the grasp of his capacity; with Paul he must often confess, 'To will is present with me, but to do that which is good is not' (Ro 7¹⁸); even apart from this enfeeblement by sin, man discovers very quickly and painfully the limits of his ability in contrast with the range of his desire and aspiration. Not only is he thus limited within his own free personality, but he finds himself as a part of nature in subjection to natural forces, and confined by natural laws. He can, it is true, by knowing use nature; by the science which knows the natural laws he can in his industry control natural forces; and yet he does not see all things subject unto himself; need and peril, disease and death are constantly reminding him that he is not always nature's master, but often her victim. As religious he recognizes behind and above self and world as the ultimate reality, and so the supreme sovereignty, God. This dependence is confessed in the common proverb, 'Man proposes, but God disposes.' To think of natural force as divine will may make subjection less humbling to the spirit of man; but it does not restore to him his sense of freedom, unless he can humanly will that the divine will be done.

2. Let us now look more closely at each of these limitations of man's freedom, and see how he transcends them in prayer. As regards man's limitation in himself, we must regard personality not as made, but as making, not as a fixed actuality, but as an expanding possibility. (i.) That in each individual the possibility is not absolutely unlimited must be conceded: nature does set bounds to what nurture can do, although these bounds are not as narrow as is often hastily assumed. To use a familiar proverb, 'You can't make a silk purse out of a sow's ear.' In the physical and mental we must recognize such a limitation more than in the moral and spiritual. A David could not by any amount of exercise raise himself to the stature of a Goliath; no amount of education can make a dull man a genius. But by God's grace the sinner can become the saint, and the rebel be welcomed as the son.

(ii.) No man, however, is all that he may be. By self-culture and self-control man may do much to realize himself and fulfil his own promise. Yet in the higher life man soon and painfully discovers the hindrance in himself of his sinfulness. The autobiographical passage in Ro 7⁷⁻²⁵ describes a more tragic experience than is common, as few men are so concerned about righteousness, or distressed about guilt, as was Paul; and yet wherever men think seriously and strive earnestly, they do discover their need of strength and deliverance.

(iii.) Recent science has been insisting on the necessity of an appropriate environment for organic development. Man is dependent on nature for his physical growth; for his moral progress he is largely dependent on society. But in such an experience as Paul's, when human freedom finds itself fettered, liberation does not come from society. There is a divine environment, on which man depends unconsciously, but which cannot have its full effect upon him, unless he consciously puts himself in correspondence with it. I would in passing protest against the assumption that for religion and morals the subconscious is more significant and valuable than the conscious. God's truth and grace affect us most potently as we consciously and voluntarily apprehend them.

(iv.) In prayer we freely will our own liberation from the limitations of our freedom in our nature and character by God's action in us and for us. God is so akin to our truest, 'best, worthiest self, that we are most ourselves, that we are freest in ourselves in the measure in which He dwells and works in us

by His Spirit. What must be insisted on is that there is nothing magical or mystical in the activity of God in man, but it is the free act of God's grace in response to the free act of our faith in prayer. Just as the influence of one human personality enables another to realize itself as apart from that influence it could not, so God's Spirit does not suppress but liberates man's freedom for his own self-realization; and God so respects our freedom that He waits the invitation of our prayer to dwell and work in us the fulfilment of His own purpose for our good.

3. How often does a man chafe and grieve at the limitations that the world around imposes on his desires, expectations, and efforts. (i.) The child at first thinks he can have whatever he wants, but how soon does he discover that he can't. Men do not notice how many are the goods which nature bestows upon them, but they are quick to complain of any evils which it may inflict. Ungrateful for health, they grumble at sickness. Unawed by the wonder of life, they are frightened by the mystery of death. Sunshine and shower do not compel their attention as do earthquake and flood. It humbles, affrights, oppresses man that he should be the sport of forces he cannot fully understand and freely control. Some thinkers have found in man's sense of the limitation and even subjugation of his personality by nature the root of religion: by belief in gods above nature, and at last a God over all, man sought deliverance from his bondage to the fear and force of nature. This is not the sole root of religion; and yet in religion man does escape from subjection to the world.

(ii.) While the civilized man does not so constantly and painfully experience his subjugation to nature as does the savage, since his science and skill give him a large measure of knowledge and control over nature, yet he too has often to realize that his dominion is not complete. The watcher beside the sick-bed of a loved one, when death is approaching, realizes his utter helplessness, in spite of all the alleviations which medical science and skill can offer. Man finds it easy to destroy, hard to produce and preserve life.

(iii.) Must we then submit with Stoic fortitude? Must we not pray for the preservation of a loved life? In such a condition human love makes and cannot but make its appeal to divine love. But even as regards lesser goods, are we required

to be so spiritual that we are so indifferent to our natural perils or needs as never to pray about them? Man is not disembodied spirit; his inner life depends and is affected by his outer; he can escape anxiety only as he can cast his cares upon God. Our relation to God would be subjected to a limitation which would narrow and impoverish it, could we not pray to God about natural goods. We must not be childish, while childlike. There are fond fancies and petty wishes we shall cast aside, as we become ashamed of bringing them under God's eye; but there remains much in our relation to the world that touches us so closely and moves us so deeply even in our inner life that we can find deliverance only as we pray.

(iv.) The belief that God can answer our prayers, if He will, at once frees us from the bewildering and baffling sense of subjection to an inscrutable, ineluctable power; and transforms our relation to nature into a relation to God. If in His wisdom and grace He does not grant our request, it is not to nature that we feel ourselves subjected, but it is His will that we are called to obey. The denial which comes to us in answer to prayer not only assures us that it is best for us so to want or suffer, but also that His grace will be sufficient for us to endure; and so in His will we recover our freedom.

4. How are we to conceive the relation of God's will to our own will, since our consciousness of self and world leads us on to the consciousness of

God? (i.) God's strength helping our weakness is not a suppression, but a realization of, our freedom; for what we ourselves willed, and failed to do, God has willed and done by and in us. Again, our surrender of natural goods in submission to the will of God is not subjugation to a hostile power of nature, but a recognition that God knows better than we do ourselves what is really good for us, and that we shall in the end realize our good as personalities related to God more fully by lacking than by having the natural goods we sought, and failed to find.

(ii.) If in prayer we remain in God's company we shall come to think, feel, and will as He does, and so what He gives is all we seek, and what He withholds we no longer wish to have. It is because as Father He wants His children freely to will His will that He does not exercise His Divine Sovereignty through a physical omnipotence regardless of our wishes and aims, but waits in His action either in ourselves or in the world around us for our prayers, in which our human freedom, limited as it is, links itself with His Divine Sovereignty and so finds its enlargement, and deliverance from subjection to the natural order. In prayer we become God's partners, and so even amid our tears can smile

To think God's greatness
Flows around our incompleteness,
Round our restlessness His rest.

Contributions and Comments.

John Mark.

WHY is it that in the discussions about the quarrel between Paul and Barnabas over John Mark (Ac 15³⁶⁻⁴¹), it is almost universally assumed that the latter two are the ones to blame? Seldom is a good word spoken for Mark, and it is usually overlooked that Barnabas was 'a good man,' 'full of the Holy Spirit.' Is it not as probable that he was in the right as it is that Paul was? Are there not good reasons for saying that in such an affair he was much more likely to be in the right at this time than Paul? A masterful man like Paul, at least early in life, is not accustomed to show much charity for any one of less strong or aggressive nature, and is it not fair to assume that he was a

little unjust in his treatment of Mark? Does not his later treatment of him lead to this view rather than to the wholly gratuitous assumption that Mark had confessed his fault?

In his delightful volume, *The Second Things of Life*, Dr. Moffatt takes the unfavourable view of Mark's character, speaks of him as 'unreliable,' and of his leaving Paul and Barnabas as an 'act of moral cowardice.' But some way it does not seem to me quite warranted by the story as told in the Book of the Acts. Why should we try to save Paul from blame by imputing motives and conduct to John Mark, and, by inference, to Barnabas, which must be read between the lines?

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Uncanonical Gospel-fragments.

SINCE I passed the proofs of my article upon 'the Uncanonical Gospels' for the first volume of the *Dictionary of the Apostolic Church* (p. 478f.), a fragment of papyrus has been published by Grenfell and Hunt, in the eleventh volume of *The Oxyrhynchus Papyri* (London, 1915), pp. 238-241, which contains a couple of small extracts from Gospels of this class. In order to bring the article up to date, I should like to call attention to these fragments—*ἴνα μή τι ἀπόληται*.

The papyrus contains medical prescriptions, and the editors suggest that the two Gospel extracts have been inserted 'on account of their medical interest, perhaps as a kind of charm.' But it is as illustrations rather than as charms that they are included, in order to show that specific remedies had religious justification. The first begins: . . . 'men met us in the desert and said to . . . Jesus, "What remedy is there for sick folk?" And he says to them, "I provided olive-oil and . . . myrrh for those who put their trust in (πεποιθόσι) the . . . of the Father (πατρός) and the holy Spirit and the Son.'" It is unfortunate that the 'us' is uncertain (ἡμ . . .); even when it is accepted as is the most probable restoration, there is nothing in the extract to determine which of the uncanonical Gospels is quoted, for five or six of these profess to have been composed by one of the disciples in the name of the others. The curious order of the persons in the Trinity affords no further clue to the *provenance* of the piece. There is even less evidence for the origin of the second extract:— 'the angels of the Lord rose up to (mid-) heaven, suffering in their eyes, and holding sponges. The Lord says to them, "Why have you come up, ye holy and all-pure ones?" "Iao Sabaoth, we have come up to receive healing, for thou art powerful and strong.'" The divine name here has a Gnostic tinge, but otherwise there is no watermark of time or place. It was evidently quoted to show that even angels suffered from a disease like ophthalmia, and that divine aid was needed in order to supplement the usual remedies of the medical art. Whether 'name' or 'power' is supplied after πεποιθόσι in the first extract, the point of view is the same in both.

The former extract I would be disposed to group under the 'unidentified fragments' of Gospels dealing with the general life of Jesus (*Dict. of*

Apostolic Church, vol. i. p. 499), rather than to connect it with the Gospel of the Ebionites (*ibid.* pp. 494-495). It is quite possible that the second extract may not be from a Christian Gospel at all; as the editors admit, it may belong to a Jewish apocalyptic composition like the 'Apocalypse of Baruch' or the 'Ascension of Isaiah.' If it is Christian, it may belong to some Gospel of the third class, *i.e.* those dealing with the resurrection life (*ibid.*, pp. 505-506), for Gospels of this order tended to become apocalyptic on a general scale and to handle the mysteries of angels and demons.

Since the papyrus dates from the fifth century, we have a *terminus ad quem* for the two fragments. Whether they come from the same Gospel or not, they reflect the interest of popular Egyptian Christianity in the close association of piety and the healing art, an interest which was accelerated during the early centuries by the contemporary connexion of the temples with pagan cures. An Egyptian convert would desire to find in his worship of Christ an equivalent for what he had enjoyed as a pagan in the cult of a deity like Isis.

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'Her that kept the Door.'

WITH reference to the interesting paper by Lady Ramsay under this heading in the April number of THE EXPOSITORY TIMES, may I supplement the evidence as to a woman doorkeeper by data from Talmudic sources?

The most recent work on Talmudic Archæology knows only of a man doorkeeper.¹ The three passages cited here establish, however, the fact that in wealthy Jewish households in Palestine the custom was for a female servant to announce visitors and usher them in. The visitors used to wait outside the door of the house while the servant inquired of her master whether they could enter. She thus fulfilled the duty of porter, and literally 'kept the door.'

In the Babylonian Talmud, Yebamot, 16^a, it is related that once the members of the academy of Jamnia came to an important legal decision without the veteran and respected scholar, Dosa b. Horcinas, having been consulted because of his inability, owing to old age, to attend the meetings

¹ Cf. Samuel Krauss, *Talmudische Archæologie*, 1910, i. p. 52.

of the academy. They therefore sent three scholars, Joshua b. Hananya, Eleazar b. Azarya, and Akiba, to inform R. Dosa of the decision. These scholars *'went and stood at the door of his house. Thereupon his female servant went in to him and announced, "Rabbi, the scholars of Israel have come to see you," and he said unto her, "Let them enter," and they entered.'* From the other details of the story it appears that Akiba (died 135) was only at the beginning of his scholarly fame, whereas Eleazar b. Azarya, later on prominent as Patriarch in opposition to R. Gamaliel II., was as yet unknown to the veteran R. Dosa b. Horcinas. The date of this visit can therefore most likely be fixed about the close of the first century.

The same details in connexion with announcing a visitor we read in the story, related by Nathan the Babylonian, of a visit paid by a Jew to a certain lady. *'When the time of his appointment arrived, he came and sat at the door of her house. Then her maid went in to her and said unto her, "Behold, the man with whom you made the appointment is sitting at the door of the house." So the mistress said, "Let him enter," and he went in.'*¹ This R. Nathan is known to have settled in the second half of the second century in Galilee, where he became an intimate friend of the Patriarch R. Jehuda, the redactor of the Mishna. R. Nathan in his account clearly reflects the custom of ushering in visitors as prevalent in Palestine in his own time.

Finally, R. Haggai, a Galilean Amora (about 300), tells how on one occasion, presumably in his own time, the scholars knew not the meaning of certain Hebrew words and decided to inquire of the Patriarch's household, since it had the reputation of speaking a pure Hebrew without an admixture of Aramaic. *'So they went to ask, and a maid of the Patriarch's household came out and told them, "Enter ye in pairs."*² The missing details can be easily supplied. The visitors waited at the door while the woman doorkeeper went in to inquire whether they could enter. She then came back and told them to enter in pairs.

Thus the Talmudic evidence, in addition to that of John and of the Septuagint, enables us to

trace for centuries the custom prevalent in Palestine for women to occupy the position of doorkeeper.

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Pelagius and the Pauline Vulgate.

I do not know if Dom de Bruyne³ was wise in publishing his peculiar views on the origin of our Latin text of St. Paul before the publication in *Texts and Studies* of the critical edition of the *Commentary* of Pelagius on the *Letters of S. Paul*, announced a considerable time ago by Dr. Souter.

At any rate, the inconvenience of haste is already obvious. While De Bruyne makes much of a declaration published by Dr. Souter in 1906 to the effect that Pelagius was the best witness we had to our Pauline Vulgate, and while he takes this as the starting-point from which he proceeds through an examination of prologues and concordances to the conclusion that Pelagius in person was the reviser of the Latin text of St. Paul to whom we owe our Vulgate text, Dr. Souter now announces in a brief and significant note in the *Journal of Theological Studies*⁴ that he inclines to hold another view and to suspect that underlying the *Commentary* of Pelagius there was originally a text of the *Vetus Latina* carefully harmonized and made uniform with the Vulgate at a later date.

At the same time, I should be slow to assert that everything in De Bruyne's effort is valueless and premature. The learned explorer of the Latin Codices of the New Testament, who in collaboration with Bihlmeyer is preparing the critical edition of the Biblical prologues, cannot attack without useful results a problem of literary criticism affecting the Scriptural text. In the present case, the negative part of his thesis is particularly noteworthy, the part, that is, which he devotes to showing by arguments that complete and renew the labours of Corssen and of some philologists of the sixteenth century, that Jerome is not the author of our Latin Vulgate in the section of the Pauline Letters: 'I hold,' he writes,

³ Dom de Bruyne: 'Études sur les Origines de notre Texte Latin de St. Paul' (*Revue Biblique*, July to October 1915, pp. 358-392). The article, however, is dated May 13, 1914.

⁴ Souter, 'Pelagius and the Pauline Text in the Book of Armagh' (*Journal of Theological Studies*, October 1915, p. 105).

¹ Menahot, 44^a, *Sifre Num.* c. 15 (end); Yalkut, *ibid.*

² Palestinian Talmud, Shebit, 7^l (beginning); Megilla, 2 (73^a ll. 37-46); cf. also Babylonian Talmud; Rosh Hashana, 26^b; Megilla, 18^a.

'that the Vulgate of the Pauline Letters does not at all depend on Jerome; is not his text; and is not a revision of his text.' And the whole series of proofs by which he supports this negative view is certainly imposing.

Quite frail and risky, on the other hand, seems to be his positive thesis that the author of the Pauline Vulgate was Pelagius, of course taking the word *author* as qualified by all those reservations required by the particular nature of the work attributed to him.

On another occasion it will be possible to weigh at sufficient length the force of the reasoning which De Bruyne brings forward in support of his assertion, and which he derives from the presence in the Codices of the *Concordia Epistolarum Pauli*, and from the Pelagian prefaces. For the present, I simply wish to draw attention to an internal argument which appears to me to render extremely improbable the personal intervention of Pelagius in the formation, even in the most limited sense, of our text of the Latin Vulgate of St. Paul.

'Here (writes De Bruyne, page 359) is a question of the person of Pelagius, not of his doctrine. In vain do we seek in the actual Vulgate the slightest trace of the Pelagian heresy. Pelagius was not a falsifier.'

Quite so, but were we to find that one of the Pauline passages most tenaciously and ostentatiously invoked against Pelagian notions is a verse of the *Vetus Latina*, which imperfectly reproduces the original Greek, and that this wrong translation of the original appears without change in all the traditional manuscripts known to us of the Vulgate, should we not be within our right in thinking that Pelagius cannot be the author of the Vulgate, into the text of which, it may be assumed, he would have introduced a correction clearly necessary to deprive his opponents of their chosen weapon, and one they had unjustifiably appropriated?

Now such precisely is the state of the case. As is well known, the principal argument adopted by St. Augustine in his unceasing controversy with Pelagianism was based on v.¹² of the fifth chapter of the letter to the Romans, particularly on the final clause which the *Vetus Latina* as well as the Vulgate translates by: '*In quo omnes peccaverunt.*'¹ It is well known that

this translation does not render the Greek accurately, since the clause ἐφ' ᾧ πάντες ἥμαρτον taken in connexion with the words preceding it can have no other meaning than '*Eo quod omnes peccaverunt*'—an incidental, causal, non-relative proposition, as was pointed out by St. Augustine to Julian of Æclanum (*Contra Julianum*, vi. 75).²

How an interpretation so clearly mistaken was possible, it is difficult to say. I am inclined to imagine that the first time the ἐφ' ᾧ of Paul was rendered by *In quo* by some unknown Latin translator, the latter was under the influence of the teaching of St. Irenæus, according to which we all stumbled in Adam, not obeying the precept of God: ἐν τῷ πρώτῳ Ἀδὰμ προσεκόψαμεν, μὴ ποιήσαντες αὐτοῦ τὴν ἐντολὴν (*Adv. Hær.* v. 16. 3).

Be this as it may, however, it seems to me very unlikely that Pelagius would have allowed such an inexact interpretation of the Pauline verse to pass into the Vulgate. He could not but see that this inaccurate interpretation furnished a powerful argument to the theory of his adversary which recognized a real sin in every newborn being. To refuse to distort texts in support of one's own opinions is nothing more than right and honourable; but to hesitate to deprive your adversary of arms which he has no right to use would be foolish—and folly was certainly not one of the qualities of the writer of the letter to Demetrius!

Nor can it be supposed that Pelagius did not notice the importance of the Pauline clause in Ro 5¹² when, as alleged, he carried out the revision of the Pauline text. The text of his commentary on the passage, in the edition of Vallarsi—and apart from the conventional correction of Souter—shows clearly enough that he was well aware of the significance of the passage. In fact, he tries to harmonize it with the original through his own interpretation of it: '*Hoc est, in eo, quod omnes peccaverunt, exemplo Adæ pereant*'; but he abstained from introducing the correction into the passage itself.

Another point, too, deserves attention in this connexion: if it was Pelagius who revised the Latin Pauline Text, his followers would have

¹ Novum Testamentum D.N.J.C., Latine secundum editionem S. Hieronymi, curr. J. Wordsworth et H. White. Epistola ad Romanos: Oxonii, 1913, p. 85.

² Even were there no other arguments in favour of attributing a causal value to the clause in Ro 5¹², it would be still quite enough to fall back on the perfect parallelism with 2 Co 5⁴.

been only too ready to adopt their master's version; whereas, in point of fact, we meet with differences in their use of Pauline authorities between Pelagius and his most direct continuators. The verse under consideration, Ro 5¹², is given differently, for instance, by Pelagius and by Julian of Æclanum. The former reads with the Vulgate in the second verse: '*Et ita in omnes homines pertransiit*,' in full conformity with the Greek. The second, on the other hand, reads with St. Augustine, '*Et ita in omnes homines mors pertransiit*,' and has to have recourse to a long dissertation in the endeavour to convince his adversary of Hippo that the subject of *pertransiit* is *mors* and not *peccatum* (*Op. imperfectum*, ii. 63).

There is no need to labour the point just now at greater length. Even before entering on an exhaustive discussion of De Bruyne's thesis, there seems to be plenty of general considerations to make one slow in accepting it.

ERNESTO BUONAIUTI.

Rome.

Φιλοτιμέομαι.

I HAD occasion, recently, to try to measure the precise force of this verb in the three places where it appears in the N.T., viz.: Ro 15²⁰ οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι: 2 Co 5⁹ διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι: 1 Th 4¹¹ Παρακαλοῦμεν δὲ ὑμᾶς . . . φιλοτιμεῖσθαι ἡσυχάζειν.

The A.V.'s renderings are: 'So have I strived to preach the gospel'; 'Wherefore we labour (in margin *endeavour*) that, whether present or absent, we may be accepted of him'; 'We beseech you . . . that ye study to be quiet.'

The R.V. gives us—'making it my aim (margin *being ambitious*) so to preach the gospel'; 'Wherefore, also, we make it our aim (margin *are ambitious*), whether at home, or absent, to be well-pleasing unto him'; 'But we exhort you that . . . ye study (margin *be ambitious*) to be quiet.' The American Bible Union Version (Improved Edition) gives us—'Yea, making it my aim so to preach the gospel'; 'Wherefore, also, we make it our aim, whether at home, or absent, to be well-pleasing to him'; 'but we beseech you . . . to make it your aim to be quiet.'

All this, however, is not more interesting than it is CONFUSING. Is there any NEED for such a

variety of renderings? The root meaning of *φιλοτιμέομαι* is to *love honour*, and by implication, to exert oneself from motives of ambition; hence to *be ambitious* of doing anything—to earnestly strive, *i.e.* from a love and sense of *honour*. Would it not be advisable, therefore, to have something better than mere timid and tentative hints in *margins* as to what the precise force of the word is, and, in order to give confidence to the ordinary English reader, to place IN THE BODY OF THE TEXT of the A.V. correct and uniformly consistent renderings; thus:—Yea, being ambitious so to preach the gospel; Wherefore we are ambitious that, whether present, or absent, we may be accepted of him; And that ye be ambitious to be quiet.

P. THOMSON.

Dunning.

'Your Life is hid with Christ in God' (Colossians iii. 3).

WHILST studying this passage I happened to receive the new volume of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. On looking through its pages, with the words of St. Paul in my mind, my attention was arrested by the article on 'Life-Token' and especially by the following passage:—

'The life of ogre or hero is frequently said to depend on an object *hidden safely away*, and this object is . . . commonly referred to as his *life*. In Nigeria a great tree frequently stands in a village, and is hung with medicine and votive offerings; it is described by the villagers as "*our life*," and is declared to have the life of the priest in it.'

Can any of your readers say whether there is any trace of belief in Life-Tokens amongst the people of the Lycus Valley in New Testament times? The striking likeness of the words of the Apostle (cp. v.⁴, 'When Christ, *our life*, shall be manifested') may be accidental, but the description of the practice is interesting, and may perhaps be used as a legitimate illustration of the Apostle's thought.

CHAS. M. DRAPER.

Penryn, Cornwall.

Mansiones Multae.

THE familiar passage: ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάί εἰσιν (Jn 14²), may be compared

which sounds curiously in the light of later events in his own country, is no doubt responsible for the remarks of the late Professor Cheyne on the same passage: after quoting Hengstenberg's 'A very picturesque trait! They must look on quietly, how the table is spread, and how the psalmist sits down at it,' he adds: 'Rather a blot on the poem, only to be tolerated under necessity' (*The Book of Psalms*, 1904).

It is interesting to note that exactly the same sense of peace and safety in the midst of danger occurs in a line of the sixth century Arabian poet Imrul-Keis, in which he boasts that his camels 'graze in the presence of both the sons of Zubeir upon land rich in herbage until their hides become too strait for their bodies' (*Diwân*, 15). Certainly Hengstenberg's paraphrase of the psalmist's verse is neither poetical nor edifying. The expression 'to spread a table' is metaphorical. Cf. Ps 78¹⁹ 'Can God furnish a table in the wilderness?' T. H. WEIR.

University of Glasgow.

The Submerged City of Is.

RENAN at the beginning of the Preface to his *Souvenirs d'Enfance et de Jeunesse* (Paris, 1883) writes thus:

'Une des légendes les plus répandues en Bretagnes est celle d'une prétendue ville d'Is, qui, à une époque inconnue, aurait été engloutie par la mer. On montre, à divers endroits de la côte, l'emplacement de cette cité fabuleuse, et les pêcheurs vous en font d'étranges récits. Les jours de tempête, assurent-ils, on voit, dans les creux des vagues, le sommet des flèches de ses églises; les jours de calme, on entend monter de l'abîme le son de ses cloches modulant l'hymne du jour. Il me semble souvent que j'ai au fond du cœur une ville d'Is qui sonne encore des cloches obstinées à convoquer aux offices sacrés des fidèles qui n'entendent plus. Parfois je m'arrête pour prêter l'oreille à ces temblantes vibrations, qui me paraissent venir de profondeurs infinies, comme des voix d'un autre monde. Aux approches de la vieillesse surtout, j'ai pris plaisir, pendant le repos de l'été, à recueillir ces bruits lointains d'une Atlantide disparue.'

These words have often haunted one whose years have long since passed the Psalmist's limit

of threescore and ten, and who knows Tréguier (where Renan's youth was spent) and portions of the Breton coast which lie near that town. At last, almost without effort, the thoughts which Renan's words suggest came to him in a form which possibly may be of some little interest to those who are not familiar with the book or the scenes of which it tells.

Somewhere along the Breton coast
and neath the waves, 'tis said,
There lies an ancient city,
a city of the dead:
And every Breton fisherman
believes that he can tell,
Where the buried city lies,
close to where himself doth dwell.

His grandfather, he's heard him say,
in a tempest long ago,
When the winds tossed the waves on high,
like mountains tipped with snow,
And when between these mountain-tops
a vale of water lay,
Sinking and sinking lower still,
as if 'twould sink away,—

Had seen the spires of churches show
their tops in that sad vale,
As drowning men their arms throw up,
when they make their last sad wail,
Had seen the waves sweep down on them
and send them back to night,
And then pass on and leave them
in a vale once more in sight.

And many a man in other days,
when the winds are all asleep,
And 'tis hard to tell how far one sees
into the glassy deep,
Has thought that deep, deep down sometimes
dark towers may there be seen,
Quivering among the twilights
beneath the watery sheen.

And many more will tell you,
though the eye may be deceived,
The ear at least, in such dead calms
may safely be believed;
For clearly to the surface,
with notes both sweet and low,
The sounds of bells come welling up,
the bells of long ago.

Sometimes a long past Angelus
forth from the depths doth steal,
Or of those whose grandsons now are dead
there comes the marriage peal.
Then in more solemn moments
a closely muffled bell
Sends to the ear an echo
of a long since silent knell.

We smile when the Breton sailor
 of the submerged city tells :
 No one has seen those steeple-tops,
 no one has heard those bells.
 A sea-boat's spar, a sea-bird's cry,
 dark rocks with seaweed dressed,—
 These were the sole realities,
 and fancy did the rest.

And yet this pleasing fancy
 is no mere idle song ;
 It tells of precious truths
 which to each of us belong ;
 If only we with longing eyes
 and yearning ears begin
 To search, not in the depths outside,
 but in the depths within.

Deep in the memory of each
 a submerged city dwells,
 Echoes from which, in strangest tones,
 will all unbidden rise.
 Sometimes we try to summon them,
 yet cannot make them come ;
 Sometimes we try to silence them,
 yet cannot make them dumb.
 Happy are those whose submerged past^d
 of purest pleasures tells,
 Which rise again as Angelus,
 or soft sweet wedding bells ;
 Who never need the solace,
 and never feel the fears,
 Of the waters of forgetfulness,
 and the ghosts of vanished years.
A. PLUMMER.

Entre Nous.

The Magical Land.

Mr. Francis Stopford's book of essays entitled *Life's Great Adventure* has been added to Messrs. Duckworth's Readers' Library (2s. 6d. net). Though the essays may be read disjointedly, they are united by a double link. In the first place, the author and his friend Epicurus are living mortals to whom the experiences come ; and in the second place, every essay has this one thought inspiring all its beauty of language and all its outlook on life, the thought that happiness can be attained only through discipline. Once there occurs a parable. This is the parable.

'Some children once asked me to write them a guide to the Magical Land ; this was the best I could do.'

Once upon a time there lay hidden in a wilderness a tiny hamlet, situated by green palms, bright with flowers, and cheerful with the music of running waters. Men who had seen it called this lovely spot the home of happiness, and wandering into far lands would tell of its pleasures, or make pictures of its pleasancess. Children, when they heard the beautiful stories and saw the beautiful paintings, would start of a morning to find this magical hamlet under the palm—boys and girls together in holiday attire.

They came quickly to the garden full of gay blossoms of every kind of colour and of delicious odours. They raced over the smooth lawns, picking

flowers here and there, freely, with none to say them nay. Tired, they rested on mossy banks, their hands filled with nosegays, and for sceptres they would wave a lily or an iris, and they wove themselves coronals of pink carnations, and plaited stoles of milk-white roses.

'Very soon we will come to that pleasancess,' they shouted one to another, 'which we will make our home for ever.'

Beyond the garden was a grove where the birds sang blithely.

'Let us hurry on,' the children said, 'for it must be in that grove of singing-birds.'

At the edge of the garden an old blackthorn stood forlornly. It seemed as if spring had forgotten it, for never a green leaf showed on its tangled branches, and its gnarled trunk and twisted boughs looked cruel and forbidding. A dove caught in the topmost branches struggled among the thorns.

'Let me go free, let me go free,' the bird moaned. And its silver feathers fluttered sadly through the black boughs down to the ground.

'Poor thing !' cried the girls as they saw the bird. 'Cannot you rescue it ?' they asked their brothers.

The boys would begin to climb the tree, but the branches tore their clothes, and the thorns cut deeply into their flesh.

'We cannot wait,' called out the girls ; 'our wreaths are withering. Be quick, or we must leave you.'

The boys exclaimed: 'It doesn't really matter; it's only a bird. There are lots of birds in the grove. The thorn-bush is not easy to climb. Why should we tear our clothes and hurt our hands just for a dove?'

So the children went on together, talking among themselves. 'We must not waste our time, or we shall never reach that joyland before nightfall.' But the dove struggled painfully in the thorn-bush.

Two paused by the tree: 'Poor thing!' sighed the girl as the others had sighed; 'cannot you rescue it?' The boy began to climb. He cried out as the others had cried when the thorns cut into his flesh.

'Be brave, brother,' the girl called to him. Then she looked down, and saw that the bright flowers in her hands were fading. 'I must be brave too,' she whispered to herself.

The boy fought his way to the topmost branches. It was a hard and long fight, and the fragrance had gone from the blossoms, and the crown of carnations on the girl's head was dead. But she never faltered. Still smiling, she called out: 'Be brave, brother, be brave.'

'Let me go free, let me go free,' moaned the dove.

The boy broke away the thorns that fettered the bird, and straightway it flew far away out of sight. He made his way to the ground with what speed he could, but ruefully, for he was in pain; his clothes were torn, and he had thought that the dove would have hovered above his head at least for a moment, and bestowed on him a benison.

'Grieve not, brother,' said the girl, 'it was only a bird. You have been brave. Could we see pain and pass it by when we had the strength to help? How can we reach a home of happiness if we leave unhappiness in our path?'

The girl tore the bright broidery neatly from her robe, so that the rent might not be perceived, in order to bind the boy's torn hands. She mended his garments skilfully with thorns from the thorn-bush. Other children as they ran by laughed to see their plight. But the boy and the girl heeded them not.

Now, with the others, they entered the grove of singing-birds, and gaily ran up and down the sunlit glades. Some, in pursuit of golden blossoms or of purple petals, rushed recklessly through thickets and into swamps. They drank from them whenever they were thirsty, and washed their garments in the clean waters. They looked here and there for the pleasance they sought, but found it not.

'It must be beyond the grove,' they said; 'we shall come to it presently.'

A fountain lay at the base of a black rock. The girls mirrored their fair faces in its crystal depths,

and the boys dipped their hands into its cold waters to cool their heated foreheads.

'Let me go free, let me go free,' bubbled the fountain.

And they all exclaimed: 'It were, indeed, a shame that water so clear and cool should be prisoned beneath this black rock.'

A mattock had been thrown on the ground near by. The boys laid hold of it.

'What will you give us, dull fountain, if we let you go free to chatter in the sun?'

'Blisters,' bubbled the waters.

The girls lifted up the round boulders that checked the outflow, asking: 'What will you give us, sad fountain, if we let you go free to laugh beneath the moon?'

'Bruises,' bubbled the waters.

'Shall we who seek happiness waste our time here gaining blisters and bruises, just to send one more runnel of water through the grove? 'Twere folly!' So they went on their way.

But the two who had freed the dove passed near the rock and heard the cry of the fountain. They asked, as the others had asked, for their reward.

'Blisters—bruises,' was the murmured answer.

'Who fears blisters?' shouted the boy; 'but bruises are not fit for girls.'

He seized the mattock and set to work manfully. The girl, saying nothing, quietly lifted the round boulders, but often they slipped through her hands and bruised her sorely. Once she cried out in her pain. He would have left his task to comfort her.

'Nay, brother, work on,' she said; 'we must not waste our time if we would reach the place we seek before nightfall. But our task must first be finished.'

So they toiled bravely together.

Suddenly, and, as it seemed, with a shout of triumph, the fountain leapt from his prison, and went rushing into the grove down the channel they had dug for it. So quickly did the waters go that they left behind them not even the thinnest trickle. His hands were blistered and burned, many were the bruises that marred her tender limbs.

'It were a shame,' he shouted, 'that the waters did not stay at least until they had quenched our thirst.'

'Nay, brother, it does not matter,' said the girl. 'There are other streams where we may drink. This fountain will slake the thirst of flower and fruit that would have withered and died had we not let its waters free. How can we live in a home of happiness if we do not remember the sorrows of others?'

The grove was left behind. The trees became fewer, and presently ceased. The grassy glades ran into dusty roads which perished in the sand. For the little company now wandered in a wilder-

ness upon which the afternoon sun beat fiercely. There was little shade, and the pools of water were few and brackish. They walked slowly and wearily, for they were footsore.

'Where is that pleasance?' they asked each other. And one would say, pointing to the north: 'It is there. I can see its palms shine on the horizon.' So they dropped to the north. But the palms faded away.

Another said: 'I knew you were wrong; it is to the south. Look, there is the pleasant shade of its orchards.' So to the south they went, but the orchards vanished from view. It was only the mirage of the desert taunting them in their weariness. They had lost their way.

Two among them walked straight on, saying nothing. They also were tired and footsore, and had to drink from the brackish wells, but they were not deceived by the mirage. Wounds and weariness did not overcome them so that they saw false visions; for they had learnt the lessons of pain and patience willingly in the garden beneath the thorn-tree, and of their own free-will they had tasted toil and suffering by the fountain in the grove. Wherefore in the wilderness they were strong to endure.

The sun was sinking low when they sat in the shadow of a rock, very footsore, very tired, very thirsty, but not in despair; for hope always burned brightly in their hearts. Suddenly at their feet a fountain bubbled up. They bent down and drank greedily. Its waters were sweet.

As they drank they heard them murmur: 'Blisters and bruises in the grove; refreshment in the wilderness. Prisoned beneath the black rock, there we should have remained; free, we have wandered hither.'

They rose happily, their thirst quenched, and smiled as they looked in each other's eyes, saying nothing. Now they walked on briskly, their weariness having well-nigh departed. A dove sunning itself in the sand rose before them.

The whir of its wings whispered: 'Follow me, follow me. Caught among the thorns in the garden I was freed, wherefore I can be a guide in the desert.'

Hand in hand they followed the flight of the dove. Soon the ground fell away, and at their feet lay a hamlet among feathery palms fair to look upon, with orchards through which sweet waters ran merrily, and where birds sang sweetly.

'It is not yet night,' they said laughingly to each other; 'yet we often thought darkness must fall before ever we should find the home of happiness. So it is really here. It is not a mirage. But it's very hard to find.'

Coronata.

Coronata (Dent; 1s. 6d.) is the title which has been given to 'a book of poems in rhyme and rhythm.' The book is gathered out of the fertile fields of English poetry from John Barbour to Maclean Watt. The collection has been made by Dr. Richard Wilson, who says of it: 'This collection of shorter poems is intended chiefly for young people who usually prefer the poem of incident but who are capable of being led to an appreciation of that "procession of sweet sounds" which enshrines the fundamental human emotions, that is to say, to poetry in all its varied forms.' It is gathered into a most attractive book, the attraction being partly due to eight artistically coloured illustrations. Most of the poems are favourites and familiar. One is not. It was found under the pillow of a soldier who, after being wounded in one of the battles of the Civil War in America, died in a South Carolina hospital. It is quoted from *Country Life* for March 27, 1915. This is the poem:

TIRED.

I lay me down to sleep
With little thought or care,
Whether my waking find me
Here or There.

A bowing burdened head
That only asks to rest,
Unquestioning upon
A loving breast.

My good right hand forgets
Its cunning now,
To march the weary march
I know not how.

I am not eager, bold,
Nor strong—all that is past;
I am ready not to do,
At last, at last.

My half-day's work is done,
And this is all my part;
I give a patient God
My patient heart,
And grasp His banner still,
Though all its blue be dim,
These stripes, no less than stars,
Lead after Him.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is no department of study in which women come short so conspicuously as in the study of the Bible. We need not search for reasons. One reason may possibly be sufficient. They have not had to study the Bible professionally. In other words, they have not had the training. But there it is. No one takes up a volume of exposition by a woman with the least expectation of enlightenment.

Then comes the exception. The exception tests the rule. If there is one exception, may there not be more than one? It bids us see if we ought not to withdraw the rule. We shall not withdraw it yet. But the exception is unmistakable. Mrs. Hugh JONES is an expositor. Her *Studies in Love and Daring* (Rider; 3s. 6d. net) compel us to acknowledge insight. They are expository sermons on passages of the New Testament, and might have been preached to edification.

The position of Mary Magdalene is touched. She is distinguished from Mary of Bethany and from 'the woman that was a sinner.' She is distinguished without elaborate argument, with just the expositor's note of surprise that she should ever have been identified with either. Then the question is considered why Jesus said to her, 'Touch me not.'

He did not say this to Thomas. He said to

Thomas, 'Reach hither thy hand, and thrust it into my side.' To Mary He said, 'Touch me not; for I am not yet ascended unto the Father.' But He was not yet ascended to the Father when He said to Thomas, 'Reach hither thy hand.' Why did He treat the one so differently from the other?

Mrs. JONES reminds us that Mary was subject to obsessions. She had been 'possessed.' Now those who are subject to obsessions are apt to be dependent upon others. They crave support. If they have been delivered they are sure to cling to their deliverer. And there may be little harm in that, as long as they have their deliverer to cling to. But if their deliverer is about to leave them, they must be taught to stand alone. Jesus was about to leave Mary and ascend to the Father. Her will must be strengthened. She must be taught to stand alone. 'Touch me not,' He says. And the meaning no doubt is, 'Do not cling to me.'

Thomas is different. And he is differently treated. His emotions are strong, but they are slow to move. His head runs before, his heart follows after. He has to believe that Jesus has risen before he can say, 'My Lord and my God!' And belief is always hard put to it when it has first to conquer the intellect. Mary had no difficulty in believing that He 'is risen indeed.' Thomas's slower imagination has to be stimulated. Nothing but the physical

contact will suffice to bring him to his knees. There was danger in physical contact for Mary; there is none for him.

But a difficulty is left. Jesus said to Mary, 'Touch me not; for I am not yet ascended unto the Father.' The difficulty is in that word 'for.' It seems to mean, 'Touch me not; for I am not yet ascended to the Father: but after I am ascended you may touch me.' And is not that just what it does mean? When He is ascended to the Father she may cling to Him as she will. She cannot cling too much. For then the contact will be spiritual. Our confidence in the flesh is a false confidence, even our confidence in the flesh of Jesus. 'Though we have known Christ after the flesh,' says St. Paul, 'yet now we know him so no more.'

One thing remains. How is Mary's character to be braced? By laying responsibility on her. By giving her work to do. By sending her to cheer and brace others. 'But go to my brethren, and say unto them.' It was so also with that other out of whom certain devils were cast, and who 'besought Jesus that he might be with him.' The word was, 'Return to thine own house, and shew how great things God hath done unto thee.'

The difficulties of Prayer are due to thinking. When we pray they vanish. But the remedy is not to pray without thinking. If it is necessary that we should throw our heart and our will into prayer, it is just as necessary that we should throw our mind into it. The remedy is in thinking aright.

The difficulties about prayer are greatest when the prayer is intercessory. Then thinking seems to make them simply insurmountable. In praying for ourselves we can always fall back upon the consolation that if we get nothing else we at least get some quietness of spirit. But what can our prayers do for others? If they do not pray for themselves, what good can our praying for them do? It is there especially that we need to think aright.

And it is easier to think aright about intercessory prayer now than it used to be. With all their contempt for prayer—and it must be admitted that very many scientific men still express the utmost measure of contempt for it—with all that, we say, men of science have helped us much to pray for others. Their scientific discoveries have helped us.

They have proved, for one thing, that all men belong to one family. That is the first principle of intercessory prayer. We knew, before Science spoke, that God had 'made of one blood all nations of men for to dwell on all the face of the earth.' Because 'the life was the light of men,' because the Divine Spirit had made mankind the instrument of His personal self-expression, we knew that there was no nation and no man outside the denomination 'humanity.' We had already been using the word 'humanity' so as to cover all the races of men, and even to express the brotherhood which one man and one race of men bears to another. Still it is a welcome encouragement to us, as we aim at right thinking about prayer, to be told that science pronounces all the races of men to belong to one family.

The Rev. A. H. McNEILE, D.D., Fellow and Dean of Sidney Sussex College, Cambridge, has written a book on *Self-Training in Prayer* (Heffer; 1s. 3d. net). He accepts the scientific discovery of the oneness of mankind. But he sees that it does not lead scientific men to intercession. Why does it not? Because it is an abstraction. It is a figure of speech. If it is to be made use of in the interests of intercessory prayer it must be changed from an abstraction or figure of speech into a clear-cut and appealing fact. And the best way to do that, says Dr. McNEILE, is to study what we call *Influence*.

Dr. McNEILE is much attracted by that word 'influence.' Derived from the same word as 'influx,' it designates a 'pouring or flowing in.' Of course the pouring or flowing in is metaphorical. But it is an extremely good metaphor. Influence

is the pouring in of personality into personality. It is the interpenetration of souls.

‘An officer is in a trench with his men, and the order comes to make a charge. He leads the way with the courage of a true man, shouts a rousing word of encouragement, and pours courage into the whole of his company. But think what that means. Courage is not an unreal abstraction, but, on the other hand, it is not a thing in itself with an existence separate from the officer. It is *his* courage which he pours into them, an ingredient of the person flowing into other persons. May we not say that Influence, looked at in this way, becomes a clear-cut and appealing fact?’

‘Courage does not *leave* the officer. On the contrary his courage grows, because in rousing his men to courage, he in turn receives theirs poured into him. It is a mutual influx of personalities. But I think we may go further, and say that all the soldiers who are fighting bravely in Europe and Asia and Africa, whether of the allies or of the enemy, are severally items in one complex system of Influence. The mutual give-and-take of courage extends over three continents. And more than that, it extends to thousands who are not fighting: the courage of the wounded, the courage of those who are maimed for life, the courage of prisoners of war, and the courage of multitudes of men and women who are bravely bearing sorrow, anxiety, and strain. It is one communion and fellowship of courageous souls, every one of whom is poured into all the others.’

That is one example, one minute specimen, of influence. Two things are characteristic of it; they are characteristic of every kind of influence. One is that it does not diminish in the process. The other is that there are no limits to the extent of its flow.

There are no limits to the extent of its flow. ‘All mankind,’ says Dr. McNEILE, ‘all mankind, past and present, form one communion and fellowship,

one inconceivably complex system of interpenetration.’ If that is so, how great is the possibility of a single person’s will. It is a frightening thought to Dr. McNEILE—the immeasurable responsibility of every soul in its effects upon the whole of mankind. He quotes a parallel from the physical universe. He quotes from a paper entitled *The Modern Conception of the Universe*, by Dr. G. F. C. SEARLE. ‘The effects of a single act of free-will extend through the whole of space, and will last as long as the present order continues. Thus the voluntary motion of a man’s hand not only affects the motion of the earth by a calculable amount, but also the motions of the sun and of the remotest stars, and the motions of all these bodies will differ for the rest of time from the motions they would have had if the man had not moved his hand.’

It is a frightening thought. It is also extraordinarily humbling, when it is once clearly grasped. The words I and Me begin to be a little less clear-cut and obtrusive. We begin to see that it is not only proud but also very silly to lay so much stress on our individual Self, when we realize that the soul of each of us is conditioned, to so enormous an extent, by the interplay of all souls.

The soul of each of us is conditioned, *and conditions*. That is the secret—at least it is one secret—of intercessory prayer. But it must be thought out before it will make prayer easier. It is not easy to grasp, simply because we always live in it. Dr. McNEILE advises a man, if he would excel in prayer, ‘to make a frequent and diligent practice of concentrating himself upon it, until it emerges and takes shape as one of the most compelling objects of his thought.’

Professor James Hope MOULTON has now published the lectures on the New Testament which he delivered at Northfield in August 1914. There were five lectures in all, and they are all here, together with a harmonious sermon. The title brings us into touch with the lecturer’s subject—*From*

Egyptian Rubbish-Heaps (Kelly; 2s. 6d. net). One of the lectures is on Paul.

Is there anything new to be said about Paul? If there is not, Professor MOULTON would not have lectured on him. There is something new to be said even about his personal appearance.

What has been said before about Paul's personal appearance? It has been said that he was a little man, with meeting eyebrows, with a large nose and bald head and bow legs, but strongly built and full of grace. It is in the *Acts of Paul and Thecla* that that is said of him. Do you believe it? Sir William RAMSAY believes it. And there is something to be said in its favour. Paul himself declares that his bodily presence was considered weak, or at least that his enemies said so. But Professor MOULTON does not believe it.

There are two considerations against it. Both are found in the Book of Acts. First there is that scene at Lystra, recorded in the fourteenth chapter. Paul and Barnabas arrived at this little town of Lycaonia, and were taken for gods. For, once upon a time, as the local legend ran, Zeus, the king of the gods, and Hermes, their messenger, had come down to earth in the likeness of men and had not been recognized. The people of Lystra were not to be caught napping again. Clearly these were gods, for they had performed a miracle. And they proceeded at once to offer sacrifice to them, calling Barnabas Zeus, and Paul Hermes.

Now the Lycaonians had their own ideas about the outward aspect of the gods. They may not have attained to that conception of beauty which has made the statues of the Athenian gods the very ideal of beauty for all time. But they had their ideas, and their gods were assuredly beautiful. It is simply impossible, so it seems to Professor MOULTON, that the people of Lystra could have taken Paul for Hermes if he had been—what do the *Acts of Paul and Thecla* say?—a little man with

meeting eyebrows, a large nose, a bald head, and bow legs.

That is the first consideration. The second is not so evident and not quite so conclusive. It is found in a later chapter.

Paul had been seized by the Jewish mob. They were proceeding to do with him as he had once seen them do with Stephen. But Claudius Lysias sent his soldiers, just in the nick of time, and took him by force out of their hands. The soldiers brought him into the citadel. They proceeded at once to prepare him for flogging. The Apostle had apparently been rescued from one torture to go through another. But the moment that he spoke the scene was changed. Lysias was ready for any cruelty before. He is now filled with anxiety lest he has already gone too far.

We know the reason for the change. Lysias had mistaken Paul for a brigand. He had mistaken him for a particular brigand. That brigand was much 'wanted by the police.' The chief captain believed that he had caught him. If he had, it would be a feather in his cap. When he discovered his mistake, and found that Paul was a Roman, he was not only disappointed, he was afraid; for he had gone so far as to throw him into chains without a legal trial. But if Paul was a little man with meeting eyebrows, and all the rest of it, how could the chief captain mistake him for a brigand? Who ever heard of a horde of cut-throats following a little bald man with bow legs? Professor MOULTON does not believe it.

But whether Paul was little or big, how could Claudius Lysias mistake him for the leader of a band of robbers? Professor MOULTON puts that question. He has never heard it put before. Yet it is important. Claudius Lysias was no fool. Surely there was something about the Apostle that suggested the robber. Professor MOULTON believes that there was. The rubbish-heaps of Egypt have given him the answer to his question.

In the Egyptian rubbish-heaps have been found many official papers containing a man's name and his personal description. Now if a man whose personal description is to be given has anything about him by which he can be easily identified, that feature or mark must not be omitted. A scar, for example. It is an extraordinary thing, says Dr. MOULTON, how often a scar is mentioned in these official documents. Well, a robber is wanted. A price is probably lying on his head. Claudius Lysias looked at Paul as he was being roughly handled by the multitude, and he thought he had found him. The personal description of the brigand would be circulated everywhere. Being a brigand he would have scars, probably not a few, on his person. Paul had scars also.

Go back to the fourteenth chapter of the Acts. When the people of Lystra were persuaded that the two apostles were men, and when they had a visit from Jews of Antioch and Iconium, who persuaded them further that they were dangerous men, 'they stoned Paul, and dragged him out of the city, supposing that he was dead.' Writing to the Galatians—Dr. MOULTON holds by the South Galatian theory—writing to the Galatians, who included the people of Lystra, Paul recalled that stoning. It had left its marks upon him. He said, 'From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus.' The chief captain saw the marks and leapt to the conclusion that this was the outlaw whom the Roman magistrates were in search of.

Before leaving Paul's personal appearance, Professor MOULTON has something to say about the 'thorn in the flesh.' He has no new theory to offer. He has no choice to suggest among the rival theories in existence. Nevertheless he has two things to say about the 'thorn in the flesh,' and they are both worth saying.

The first is that the Revisers made a mistake when they suggested 'stake' in their margin. Dr. MOULTON is very tender with the New Testa-

ment Revisers. Was not his father, *venerabile nomen*, one of them? And so he says that thirty years ago no one could be blamed for suggesting 'stake' as a possible alternative for 'thorn.' For, in the barbarous East, death by impaling, that is, by having a stake thrust right through the body, was a common form of punishment. And the word which Paul uses does mean 'stake' in classical Greek.

Yet the Revisers were wrong. Their suggestion, says Dr. MOULTON, 'we are now able to deny with confidence, and the margin had better disappear.' For we have a very illiterate papyrus in which the word most clearly means 'splinter.' In medical writers it is used for a tiny lancet. Any connexion with size must therefore have disappeared from it. And the translation 'thorn,' with its small irritating insistence, is probably just the Apostle's meaning.

Professor MOULTON has another remark to make about the 'thorn in the flesh,' and this time he gives the Revisers all the credit. 'We hear Paul saying, "Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for power is made perfect in weakness." Sometimes I think that that little change—"He *hath* said"—is one of the gems among the innumerable beauties of the Revised Version, suggesting, as it does, a message realized once for all, but repeating itself daily as the "thorn" pricks him, and bringing a new joy with every stab of pain.'

With that Dr. MOULTON passes from the person of Paul to his writings. He passes to the Epistle to the Ephesians, on which he has something to say that is quite new and quite significant.

There was a time, he reminds us, when only four Epistles were allowed to Paul by the more advanced critics. Now 'there is nobody with a reputation to lose who would dream of allowing us less than eight, and, as to the rest, even they are in a better

position than in times past.' But the Epistle to the Ephesians is still in dispute.

Why is it in dispute? Not because it is evidently a circular letter and not addressed to any Church in particular. No doubt the words of the address are, 'To the saints which are at Ephesus.' But the words 'at Ephesus' are left out of the very best manuscripts. The probability is that a copy was made of the letter for each of the Churches to which it was sent, and each Church got its own name inserted in its own copy. That the copy belonging to the Ephesians should be the one transmitted is the most natural thing to occur. But, however that may be, that is not the reason why men deny that the Epistle to the Ephesians was written by Paul.

Nor is it because its language is different from the language of the other Epistles. It is different. The differences are undeniable. And hitherto they have been very puzzling, very puzzling to everybody. There are what is called 'Semitisms' in it. That is to say, there are traces in it of very close translations or recollections from Semitic language, translations or recollections so close that they cannot properly be called Greek at all. And there are no Semitisms in any other Epistle attributed to Paul. Still, it is not the language of the Epistle to the Ephesians that has been the chief factor in the denial of its Pauline authorship. It is the extraordinary likeness between it and the Epistle to the Colossians.

This is Professor MOULTON's explanation. Paul wrote a letter to the Colossians. He saw the necessity of writing at the same time to the other Churches of the Lycus valley. One letter would do for them all. It could be sent round from Church to Church, and each Church could keep a copy if it chose. But the conditions in Colossæ were particularly dangerous and needed careful handling. The Apostle decided to write the letter to the Colossians himself, and then let Timothy either turn it into a circular letter which would be

suitable for all the Churches in the valley, or write a letter himself out of his recollections of Paul's oral discourses.

Dr. MOULTON suggests Timothy as the writer of the circular letter. Why Timothy? Because that would account for the Semitisms. 'I suggest Timothy especially because we read of him that "from a babe" he was steeped in the sacred writings; and he is the one of whom we can easily believe biblical phraseology would come naturally from his lips, so that he would easily drop into "Semitisms." Paul was equally steeped in these sacred writings, but it does not follow that every man who knows his Bible will use biblical phrases in his writings. Paul quoted the Bible, but he did not let it mould his style to any appreciable extent; while Timothy may well have let biblical phraseology colour his ordinary writing.'

What has put the idea into Dr. MOULTON's head? It is something that has been found in the Egyptian rubbish-heaps. He assumes, you see, that the likeness between Ephesians and Colossians is due to their being written at the same time, Colossians by Paul himself, and Ephesians by a friend, most likely Timothy, who reported from memory an oral discourse of the Apostle. Now two letters have been found among the papyri which stand to one another very much in the same relation. Their date is 168 B.C.

'A man having a wife and child had been in very serious money difficulties, and, to save himself from further trouble, he promptly went into "retreat" in a monastery. Perhaps you may think that the monastery suggests Christianity, but the date is B.C., and monasticism is in fact not a Christian institution at all, but much older. (Some of us think that there is not much Christianity in it at the best of times!) In the Serapeum, the temple of the god Serapis, at Memphis, there used to be from time to time companies of temporary monks, who went there into retreat and stayed for a fixed period. These letters are written after the

retreat has come to an end. Most of the people have gone home, but this man has not. He knows that he will find things uncomfortable at home, and so he determines to be very religious and stay. When his poor wife knew the retreat was over, she wrote this touching letter: "Isias to Hephaestion her brother, greeting:" (*Brother* here means husband) "If you are well and everything else goes with you reasonably, it would be as I perpetually pray the gods. I myself am in good health and the child and all in the house."

'Then the good woman adds words between the lines, "making mention of you continually."

'You will find that phrase in Rom. i. 9, in Eph. i. 16, and so on. It was a formula of writing which was used, you see, among the heathen, and which Paul took up.

'And then her letter proceeds.

' "When I received from Horus your letter in which you explained that you were in retreat in the Serapeum at Memphis, I immediately gave thanks to the gods that you were well, but that you did not return when all the others who were shut up returned distresses me; for in view of having piloted myself and your child through such a crisis, and having come to the last extremity because of the high price of corn, thinking that now at last your return would give me some relief, you have never even thought of returning nor sparing a look for our helpless state. While you were still at home I went altogether short, not to mention how long time has passed since, and such hard times, and you having sent nothing. But now that Horus, who has delivered your letter, has told us about your having been set free from the retreat, I am altogether distressed. And your mother, too, is in great trouble about it. I entreat you for her sake and for ours to return to the city, unless, indeed, something most important is keeping you. Remember to take good care of yourself and be in good health. Good-bye. July 24, 168 B.C."

'This letter was found in the temple. No doubt

he left it behind in his hurry when he went home! From the same place comes this second letter, dated on the same day—from his brother. I think you will agree as you hear it that the wife and the brother-in-law had been having a conversation in which they have made up together the pleas they will urge in separate letters. "Dionysius to his brother Hephaestion, greeting: If you are well and other things suit you reasonably, it would be as I perpetually pray to the gods. I myself am well, also Eudaemonis and the children and Isias and your children, and all in the house. When I received your letter explaining that you had been brought safely out of great dangers and were in retreat, I rendered thanks to the gods that you were well, but I wished you had returned and come to town as Conon and all the others who were shut up, that Isias, who when your child had been in the utmost danger had done everything to pull him safely through, and had suffered such hard times in addition, might at last get a little breathing space by seeing you. For it is altogether needless for you to stay in seclusion until you can make something and bring it. Every one when he has pulled safely out of danger tries to get home quickly and greet his wife and his children and his friends. So please try quickly to return, unless something most important is keeping you. Take good care of your bodily health. Good-bye. July 24."

In the end of his lecture Professor MOULTON touches upon another matter concerning Paul. We shall just touch it also.

Had Paul ever seen the Lord Jesus in the flesh? He saw Him on the way to Damascus, and he never forgot the Face which thrust itself that day between him and his sinfulness. Had he seen Him before that great day? The answer will introduce some things which concern the criticism of the Gospels.

In the first place, then, we have Paul's own words in the Second Epistle to the Corinthians. 'Though we have known Christ after the flesh, yet now we know him so no more.' Do these words

mean that he had seen Jesus while He was upon earth? The best discussion, Dr. MOULTON thinks, is that of Johannes WEISS, in his *Paul and Jesus*. WEISS comes to the conclusion that Paul had seen Jesus. And Dr. MOULTON agrees. For, whatever these words mean, we know that Paul was in Jerusalem before the Passion, when he studied under Gamaliel. We know also that he was there very soon after; for the story of Acts implies it. It may be that between these times he had gone back to Tarsus. But it is at least as easy to believe that he never left Jerusalem.

Is there no other evidence? Yes, there is evidence, Dr. MOULTON believes, in the Gospel according to Luke. Turn to Luke's story of the Passion. There are several things there which are not contained in Mark. Where did Luke find them? Dr. MOULTON believes that he obtained them from Paul. For there are traces in Paul's own words that he had first-hand information about events in the life of Jesus which would be of supreme value to a historian like Luke.

There is his reference to divorce in the seventh chapter of First Corinthians. There he speaks of a woman divorcing her husband. That is extraordinary. No woman could divorce her husband in those days. Where did Paul get the reference? and what made him use it? Dr. MOULTON believes that he got it from Jesus.

One day Jesus was visited by a deputation from Jerusalem. They wanted a declaration on divorce. Why? Suppose He had said that a man may

divorce his wife, they would have told Him that He agreed with Hillel. Suppose He had said that a man must not divorce his wife, they would have said that He was of the school of Shammai. But if He gave them a decision about a woman divorcing her husband, then they would have Him. For what an ordinary woman could not do could be done by a princess. Herodias had actually divorced her husband. And 'that fox' was not far away. Jesus gave them a decision, and Paul never forgot it. For Dr. MOULTON believes that Paul was on that very deputation.

Again, Paul speaks of 'a house made with hands.' Where did he obtain that significant expression? Why not at the trial of Jesus before Caiaphas? If he was present he heard the false witnesses declare that He had said, 'I am able to destroy this house which is made with hands, and in three days raise another made without hands.'

'Finally, there is that tremendous saying of Jesus in the Garden, reported by Luke alone. He protested against arrest, telling them He was daily in the temple and they had never laid hands on Him. "But," He said, "this is your hour, and the authority of darkness." Darkness may enshroud the Prince of the Light, in order that darkness may be expelled for ever from the world which He came to redeem. With that word He relapses into awful silence. We meet with that phrase again in the Epistle to the Colossians, where Paul says, "Who hath delivered us out of the authority of darkness and translated us into the kingdom of the Son of his love."'

A Short Sermon on Shakespeare.

BY WILLIAM SANDAY, D.D., LL.D., LITT.D., LADY MARGARET PROFESSOR OF DIVINITY AND
CANON OF CHRIST CHURCH, OXFORD.

'And God saw everything that he had made, and behold, it was very good.'—Gn 1³¹.

FOR the last two or three weeks the country has been celebrating the Tercentenary of the death of William Shakespeare. Shakespeare died on April 23, 1616. In this year April 23 fell on Easter Day, so that the celebrations had to be postponed. We have been thanking God for the gift to this nation of him who is by common consent the greatest poet—certainly the greatest dramatic and lyric poet—that ever lived. It is hardly possible to overestimate the value of this gift. At the present moment especially, when the things of the mind and of the spirit are so all-important to us, as our best support and comfort in a time of stress and strain and sorrow, it is a happy coincidence which reminds us of Shakespeare. I need hardly say that we do not think of him in any boastful or vain-glorious spirit, but seriously, as one of whom we would try to make ourselves worthy, as the most precious of all our spiritual possessions.

Why do we call Shakespeare the greatest of poets? Why should I speak of him here in the pulpit as such a wonderful gift from God? Not because he was the most religious of poets. There are many other poets whom, especially at the first blush, we should think of as more religious. He was what we should call a worldly man; he was a shrewd man of business, who had a free and easy career and enjoyed life as it came to him. Yet this would be a shallow way of speaking. One who had such magnificent thoughts was certainly more than a mere worldling. And when Shakespeare does allude to religion, the allusions are sweet and pure; he sets a watch over his lips as the Bible would say; he speaks with reverence and understanding. Neither do we call Shakespeare the greatest of poets because he was the most sublime; because, although there are many things in his poems which, when they are rightly considered, touch the very highest point to which sublimity can go, there are other poets—such, for instance, as Milton or Dante—whose general attitude and character was more consistently sublime. Nor yet was he so great because he was the most perfect and

finished of poets; because, although single passages and single lines are as perfect as human expression can be, his average style is not by any means either perfect or finished; it was in the manner of the time, which had about it something rather strained and artificial. If we are to choose any one quality that made Shakespeare the greatest of poets, it would, I think, be because he was the most comprehensive, the most *universal*. What do I mean by this? I mean because his mind included such innumerable aspects of life; because it contained within itself such a countless multitude of observations and ideas, to many of which he gave the aptest and most telling expression. His was the *largest* mind that ever was; it contained at once the infinitely great and the infinitely small. Shakespeare could pass from the one to the other with the most consummate ease. He was like his own Hamlet. You remember how, when Hamlet says that to him Denmark is a prison, some one remarks: 'Why, then your ambition makes it one; 'tis too narrow for your mind.' And he replies: 'O God! I could be bounded in a nutshell, and count myself a king of infinite space.' Shakespeare could at any moment bound himself in a nutshell, and at any moment count himself king of infinite space—so astonishing was the reach of his mind. One might say that he plays with worlds and systems of worlds. There is no one who can convey such a sense of vastness. He has an extraordinary power, at the same time, of making one feel that everything which seems to us most solid is yet in a state of flux or transition. The fashion of this world passeth away.

'The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind.'

I said just now that Shakespeare was not exactly what we should call a religious man. And yet, after all, is there not something almost godlike in a power like this? The way in which Shakespeare looks out upon the universe—and the way in which he makes

you feel that it is a universe, called into being by the word of God and existing only at His pleasure, reminds one of the half-verse that I have taken for my text. It seems to be the nearest approach that the human mind has ever made towards this picture of God Himself contemplating His own creation. It is for this reason that such words as 'creativeness,' 'creator,' occur so naturally to the mind when we think of Shakespeare. He peoples his universe with living beings, with objects of all kinds; and then, by the force of his poetry, he lights them up (as it were) and brings out their beauty and value. He compels our attention to them and invests them with a glory which they never had before.

I will give you an example of the way in which Shakespeare speaks of Man and sets him in the framework of nature; and then I will remind you of a parallel from the Bible. Again it is Hamlet, explaining how he has fallen into a morbid state of mind in which God's creation is spread before his eyes in vain.

'I have of late,—but wherefore I know not,—lost all my mirth, forgone all custom of exercises; and indeed it goes so heavily with my disposition that this goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted¹ with golden fire, why, it appears no other thing to me but a foul and pestilent congregation of vapours. What a piece of work is man! How noble in reason! how infinite in faculty! in form, in moving, how express² and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! And yet, to me, what is this quintessence of dust? man delights not me; nor woman neither.'

Let us set by the side of this the 8th Psalm:

'I will consider thy heavens, even the works of thy fingers: the moon and the stars, which thou hast ordained.

'What is man, that thou art mindful of him: and the son of man, that thou visitest him?

'Thou madest him lower than the angels: to crown him with glory and worship.

'Thou makest him to have dominion of the

¹ *I.e.* adorned as a ceiling is adorned.

² *I.e.* finely shaped or moulded.

works of thy hands: and thou hast put all things in subjection under his feet.

'All sheep and oxen: yea, and the beasts of the field;

'The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

'O Lord our Governor: how excellent is thy name in all the world!'

The poetry of the Psalm is simpler, but not less impressive. And there is an added lesson, inasmuch as it brings out at once the littleness and the greatness of man: in comparison with nature man seems so small; and yet how great he is, and how precious in the sight of God!

It is difficult to stop when one begins to speak on such a theme. I know that I must stop; but I think you will allow me to add a few words.

I said just now that this side of Shakespeare's genius was godlike. To prove it, if it needed proof, I would only ask you to think of the Sermon on the Mount. The words of our Lord Jesus Christ are austere in their simplicity. He does not allow them to expand into what we commonly call poetry; and yet the essential poetry shines through them.

'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

'And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin.

'And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

'Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven: shall he not much more clothe you, O ye of little faith?'

Here are these two humble forms of God's creation, the birds and the flowers. I must allow myself to give you examples of what Shakespeare can make of them.

A young girl, gathering flowers, lets her fancy and her imagination wander and play about them, and becomes for the moment a poet like Shakespeare himself:

'I would I had some flowers o' the spring that
might

Become your time of day ; and yours, and yours,
 O Proserpina !

For the flowers now that frightened thou let'st
fall

From Dis's waggon ! daffodils,
That come before the swallow dares, and take
The winds of March with beauty ; violets dim,
But sweeter than the lids of Juno's eyes
Or Cytherea's breath ; pale prime-roses,
That die unmarried, ere they can behold
Bright Phœbus in his strength, a malady
Most incident to maids ; bold oxlips and
The crown imperial ; lilies of all kinds,
The flower-de-luce being one. O ! these I lack
To make you garlands of, and my sweet friend,
To strew him o'er and o'er.'¹

And then take this, from one of the Sonnets,
The poet pictures himself in a state of deep depression and melancholy :

'Yet in these thoughts myself almost despising,
Haply I think on thee,—and then my state,
Like to the lark at break of day arising,
From sullen earth, sings hymns at heaven's gate.'

That tiny speck lost in its 'privacy of glorious
light' : what music ! and what rapture !

¹ It is worth while to observe the wonderful ease and freedom with which Shakespeare handles the old pagan mythology—the element which came to him through the Renaissance. We can appreciate the special quality in this if we compare it—let us say, with Titian's 'Bacchus and Ariadne' in the National

I go back to the Gospels. And just one more touch I will ask you to notice of which—if it had been a disciple who was speaking, and not the Master—we should have said, How Shakespearian—How more than Shakespearian ! For there is a lofty serenity and divine authority about it which goes beyond Shakespeare :

'Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy.

'But I say unto you, Love your enemies, and pray for them that persecute you ;

'That ye may be sons of your Father which is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

'Ye therefore shall be perfect, as your heavenly Father is perfect.'

'He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust !'

Of course there is a problem in the very existence of Evil ; and these words certainly have a bearing on that problem. Perhaps they even in part suggest a solution of it. But at all events they—and Shakespeare with them—help us to understand how—in spite of evil—God could yet look round upon the world that He had made and pronounce it 'very good.'

Gallery, a picture which derives part of its beauty from the flowers : the rich warm glow of the latter, and the cool glancing lightness and delicacy of the former, a very miracle of grace and charm. The phrase about the daffodils is, I must needs think, the *ne plus ultra* of purest poetry.

Eastern Religions in the West.

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ONE of the most interesting and yet least generally known passages of history is the one concerning the invasion of the West by Oriental religions in the early centuries of our era. The religions of Asia Minor, Egypt, Syria, Persia carried on a vigorous missionary crusade in Rome and countries under Roman influence with considerable temporary success. This supposes a vacuum to be filled, a want to be supplied ; and such was the case. The

old religion of myth and legend which had reigned so long in Rome and Greece held its ground among the masses, but among the higher classes it was utterly discredited ; there its value was only symbolical. Philosophy had taken its place, and philosophy can never be a substitute for religion. There are needs of human nature which it does not even profess to satisfy. It did not even in Greece, where it was carried to such a height of

perfection; and still less did it do this in Rome, which borrowed its philosophy from Greece. Philosophy's message is to the intellect, not to the heart and soul. Even were it otherwise it is out of the reach of the millions everywhere. It was this great crisis in the Roman empire which the Eastern systems of faith sought to meet on a large scale. Juvenal describes the movement as the flowing of the Orontes (in Syria) into the Tiber, and he might have added the Nile and the Halys. The story is graphically told by F. Cumont in lectures delivered at the Collège de France.¹ The lecturer's task is a difficult one. The third century, when the Eastern cults were at their zenith in the West, is one about which history gives us little information. Our knowledge has to be picked up from allusions, fragments, medals, papyri; and it is remarkable what success modern students have had in the search. The greatest difficulty has been in the complete loss of the old pagan liturgies. 'We know not how the ancients prayed; we cannot penetrate the secret of their religious life, and certain depths of the ancient soul remain unknown to us.'

A point of great interest is that, in invading the West at that time, Oriental systems became open rivals of Christianity in its first missionary campaigns. Those systems had been at work a considerable time and had gained some hold on the soil. They spread in the same way as Christianity, not only by appointed agencies, but also by the spontaneous work of traders and merchants from the East. Oriental traders swarmed in the countries bordering on the Mediterranean. Just so the gospel was brought to Rome and Gaul and Carthage by private Christians.

Another important point is that the West owed a great debt to the East in other spheres than religion. This holds good of Rome even more than of Greece. M. Cumont limits his account to 'Roman' paganism. Roman science, art, literature, law had received abundant stimulus and rich endowment from Eastern sources. We know how Roman law has stamped itself on the world for centuries. But the general principles underlying that wonderful jurisprudence came largely from the Levant. Ulpian and Papinian, leading jurists, hailed from Syria; a famous legal school was established at Berytus. Stoicism, Epicureanism, Neo-Platonism, which dominated the educated

classes at Rome, had their roots in the East. The Romans were great soldiers and administrators, but originality of ideas was not their forte. Even the armies came to consist largely of foreigners. 'The great astronomers, the great mathematicians, the great physicians, like the great creators or advocates of metaphysical systems, were mostly Orientals.' These were the predecessors and companions of pagan missionaries from the East.

Another question is, What was it in the Oriental faiths which attracted or appealed to the Roman world? What enabled them in any degree to supply the want that had arisen? Without any attempt at depreciation it may be safely said that religion was not Rome's strong point. Professor Cumont says that there was never another religion so 'cold and prosaic' as the Roman. It had a certain dignity and stateliness. It was friendly to the domestic and civic virtues. It was a devoted servant of the State. But it had no sentiment, and little human sympathy; it was 'cold and prosaic.' It had not grown. We need not refer to its moral inadequacy and faults as set forth in Paul's epistle to Roman Christians. Chapters 12 and 13 of that epistle were the revelation of a new ethic. The invading systems from the East were imperfect enough from the moral standpoint. But they were rich in attractions which Roman religion lacked. Their temples and services abounded in life, movement, colour, in gorgeous vestments and processions, in imposing ritual and elaborate doctrines about man and God, about questions of good and evil which deeply stir human feeling. We do not wonder that 'the deities of Egypt and Asia soon crossed the seas, began to gather worshippers in all Latin provinces, and were worshipped up to the farthest limits of Britain and Germany.' The pagan mysteries, a sort of sacramental service, to which only elect initiates were admitted, were a strong attraction to Romans.

The invading faiths came from Asia Minor, Syria, Egypt, and Persia. The first two were the least worthy; the other two were the most worthy and the most successful. India, which could have made the best contribution, had not yet risen above the horizon for the West. Alexander is said to have reached the north-west of India, but he left no sign of his visit.

The chief deities of Asia Minor—Cybele, the great Mother of the gods, and her consort Attis—absorbed in themselves all the functions divided

¹ *Les religions orientales dans le paganisme romain.*

elsewhere among many gods. Cybele had precedence above her husband, and had lions harnessed to her chariot. Attis among other things symbolized the annual decay and revival of vegetation. This was the death of Attis, which Cybele and the worshippers mourned with paroxysms of grief, which again were followed by paroxysms of joy when spring returned. Resurrection was part of the popular creed. The passionate temperament of the people gave way to wild excesses on these occasions—frantic cries and dances and self-mutilations. The wonder is that a system so contrary to the sober Roman spirit was allowed to settle in Rome. This was due to the belief that Cybele had helped Rome in the war with Hannibal, when a temple was built in her honour. For a long time the wild extravagances were restrained by law; but these fell into disuse. The faith grew and spread in all Latin lands. A repulsive part of the ritual was the sacrifice of the Taurobolium, which was simply a blood-bath—a sort of sacrament supposed to regenerate its subject. The existence of the cult in Rome can be traced through six centuries.

Little need be said respecting the Syrian cults in the West, as they existed almost entirely for the Syrian traders who were to be found all over Europe, but exerted little influence on others. The Syrians were skilful in the arts of trade in every form. Carthage was founded and peopled by them, and they had settlements in every European country, with temples, priests, and rich equipments. An inscription in honour of the goddess of Hierapolis was found near the wall of Hadrian in the north of England. The Syrian worshippers were divided into many sects, who carried on bitter controversies with each other. The cult was of a low religious type, as seen in the frequency of human sacrifice and temple prostitution. Of course there were better elements in the case. Cumont writes: 'These traders always occupied themselves with the concerns of heaven as with those of earth. At all times Syria was the home of a fervent piety, and its children in the first century applied themselves zealously to establish the worship of their barbaric gods in the West.'

If Syria had little success in proselytism, Egypt—the land of mystery and charm of many kinds—was foremost of all. This was to be expected from its natural resources of every kind, the skill of its

people, and its achievements in art and science and religion. As a Roman province it was the granary of Rome. Its religion, with splendid temples, a cultured priesthood, elaborate doctrine and ritual, was one of the greatest religions of the world. Its doctrine of the future life was unique in its definite and complete character. It was bound to be a missionary religion. 'Of all religions of antiquity none is so well known to us as that of the Egyptians. One can follow its development through three or four millenniums, read the sacred texts, mythical narratives, hymns, rituals, the Book of the Dead in its original form, and distinguish the different conceptions which it gives of the higher powers and the future life.' Not that we know all we wish to know about Egypt and its religion. Much is still obscure. Thus we do not know where the word Serapis comes from, although it is the name by which the Egyptian god Osiris is generally known. Sinope, Seleucia, and Babylon are variously advocated as its place of origin, and the name itself is variously derived from Egyptian and Chaldaic. Osiris was the Egyptian sun-god, the consort of Isis. He was the judge of the dead. It was the custom for a new dynasty to add a new god to the pantheon or to give a privileged position to the god of the district from which the dynasty sprang. Serapis was introduced by the first Ptolemies in Alexandria. The Serapium, his great temple in Alexandria, contained a colossal statue of the god, the work of an Athenian sculptor. The object of the Ptolemies in establishing the worship of Serapis was not so much to add a new deity as to establish a form of worship in which Egyptians and Greeks, who were numerous in Egypt, might join; and this was the case, Greek was the language of the new liturgy, and the statues of the gods appeared with the Greek features. This syncretism in religion was the fashion of the age. Then began a vigorous missionary propaganda for the new form of faith. There is no need to describe the methods of propaganda, which in the case of a country as famous as Egypt could scarcely fail of effect. Suffice it to say that the new faith spread rapidly, and was well established in the islands and on the shores of the middle sea before it approached Rome.

It seems strange that the introduction into Rome was long and stoutly resisted both by the civil and religious authorities on moral and political grounds. Roman priests charged the Egyptian faith with

moral laxity and with deadly hostility to the old faith of Rome. The civil authorities, including the emperors, opposed it as the faith of an old enemy at Rome. Temples built for its service were destroyed. But the opposition was outweighed by the great popularity of the new religion. One after another of the Roman colonies admitted the stranger; the capital could resist no longer. In 38 A.D. Caligula erected a great temple of Isis on the field of Mars, which Domitian enlarged in splendid style. About 215 A.D. Caracalla erected a still more elaborate temple in the heart of the city on the Quirinal. The gods of Egypt had become Roman. The hold of the religion on the empire continued in strength until the close of the fourth century.

It is not difficult to discover some of the features in the Egyptian religion which impressed other peoples. They were struck, as we are, by the contrast between the imposing splendours of its temples and rites on the one hand and the objects of worship on the other. Animal-worship—the worship of bulls, cats, beetles, crocodiles, etc., and of vegetables, as leeks and onions—was universal. Juvenal exclaims: ‘O holy nation, whose gods are born in its gardens!’ This feature doubtless repelled rather than attracted, and the reason underlying it is matter of discussion.

A more important point is the knowledge ostensibly displayed on subjects of interest to man. This knowledge has been preserved to us by the dry climate and soil of Egypt, which keep the records intact. The order and administration of the world in earth, air, and sky are mapped out like the details of a human government, names of the deities, high and low, being catalogued at length. We are supposed to see the secret springs and causes of all changes and movements in heaven and earth as we see the material objects around us. Such profession of knowledge of the mysterious must have impressed many.

Not only the present but the future life is opened out with the same minute detail; the veil is stripped from the whole scene. The devotion of Egyptians to the future world is unique. The tombs were furnished as ‘homes,’ the houses in which people lived were ‘lodgings.’ Food was provided for the departed, ornaments and decorations gave them pleasure. The embalming of the dead was common. The movements of the soul were described. The judgment after death, when the individual gave

account of himself to Osiris, is reported in full. In this way the desire of friends to know the state of the departed was supposed to be definitely met.

Religious services, twice a day in the temples, were conducted by a trained and organized priesthood, as in the temple of Jerusalem—a most unusual course in antiquity; congregational worship was rare. The rites performed were supposed to act mechanically, magically; the intention of priest and worshipper was indifferent. The gods were bound to comply. Porphyry relates with astonishment that Egyptian worshippers ventured to threaten their gods. This was probably exceptional. ‘Even in Rome adherents of the Alexandrian gods often write the wish on their graves: “Osiris give thee cool water.” This water soon became figuratively the spring of life, conferring immortality on the thirsty souls. The metaphor became so common that the Latin *refrigerium* finally signified the same as refreshing and blessedness. In this sense the expression passed into the liturgy of the Christian Church; and this is the reason why still to-day, although the Christian Church scarcely resembles the Elysian fields, men pray for the “*sauvagement*” of the departed.’

Feasts and processions were common parts of religious observance. In the daily service the statues of the gods were dressed and adorned. There were many points in common between religious tradition in Egypt and other countries. According to one story, Osiris was torn to pieces by the evil being, Set; and Isis traversed the country to collect the scattered fragments, the result being that Osiris was restored to life. Similar legends are found elsewhere. As to the conception of God among the educated classes, thought tended to heathenism and monotheism, but scarcely went beyond the tendency.

The last Oriental religion to make a raid on the West was the Persian, known as Parsism or Mazdaism. The ancient Persians were renowned for intellectual force and military prowess, and their religion displayed similar qualities. Parsism did not appear in its pure, simple form, but as a syncretist system under the name of Mithraism,¹ which was strongly leavened by Semitic and Babylonian ideas. Cumont calls it ‘Mazdaism impregnated with Chaldæan ideas.’ The leavening had taken place in the Persian settlements in other

¹ *Mitra* is Sanscrit for sun. Persia and India were closely associated. *Mitra* is a sun-god.

countries, especially in Asia Minor. Mithra occurs often in names in Asia Minor, as Mithridates. From Asia Minor, Mithraism passed to Italy without touching Greece, which could not forget Persia as an old enemy. There was a Mithra community in Rome in Pompey's days, 67 A.D. When Rome began to make conquests in Mesopotamia it came nearer to Parsism. The army kindled with enthusiasm for a faith which favoured strength and valour. Mithra added to his functions that of God of War, *Sol invictus*. The enthusiasm quickly spread. The imperial court shared it. There was a moment when the empire seemed near to adopting the new faith. M. Cumont says: 'Never, even in the epoch of the Mohammedan invasions, was Europe more exposed to the danger of becoming Asiatic than in the moment when Diocletian officially recognized Mithra as the protector of the restored empire.' Renan writes: 'If Christianity had been arrested in its growth by any mortal malady, the world would have been Mithraist.' Heaven forbid!

Of all pagan religions, Mazdaism (Ahura-Mazda, Ormuzd) approached nearest to monotheism.' 'It puts at the head of the divine hierarchy an abstraction which it regards as the first cause, Zeruian Akarana.' But this abstraction does not seem to be identical with Ahura-Mazda, high as the latter is placed 'above all other heavenly spirits.' A prime doctrine of Mithraism was Dualism, Ahura-Mazda = the good Being, and Ahriman or Angro-Mainyu = the evil Being. Mithraism must have got this principle from Persia, as has been generally supposed. M. Cumont writes, 'Persia introduced into religion a weighty principle—Dualism. It was this which distinguished Mithraism from the other sects, and animated its theology as well as its morality, lending to them a strictness and compactness hitherto unknown in Roman paganism.'

Dualism commended itself to the Roman spirit, as it furnished a simple explanation of the existence of evil. One of the Fathers calls Ahriman Satan. Plutarch was disposed to look on the idea with favour, and in modern days it has found support in some speculations. To this principle or power all the calamities of life are traced. Yezidis or devil-worshippers are still found in the East.

A better recommendation of Mithraism was its

stern, austere morality. Its adherents were to be always at war with evil, as an apostle speaks of fighting 'against principalities, powers, the world-rulers of darkness, spiritual hosts of wickedness.' The idea appealed strongly to the Roman temper; hence the rapid spread and wide triumph of the new religion. 'Ahriman was the king of the gloomy kingdom of the underworld.' 'It was above all this morality, which in the Roman society of the second and third centuries, with its unsatisfied longing for perfect righteousness and holiness, secured the success of the Mithra mysteries.' In Zoroastrianism, Mithra, the old genius of light, became the God of truth and righteousness and remained so in the West. The cardinal virtue in Persia was truth, an instinctive horror of lying. Mithra was always appealed to as the witness to the pledged word and the security for the fulfilment of accepted obligations. When Mithraism was finally defeated and driven from Christian Rome, Dualism was taken up by Manichæism, whose history was less happy than that of Mithraism. Whether the followers of Mithraism realized that the best way of fighting evil is to preach and practise goodness, we are not told. 'The wording of the Mithraic decalogue is not preserved to us.' At least religion was not for it mere contemplative mysticism but practical virtue. Perfect purity was its goal. It sought to avoid defiling the divine elements, such as water and fire, and the worshipper's own person. So far, at least, it has Paul by its side (2 Co 7¹).

It is remarkable that, when Christianity went forth on its universal mission, rivals appeared on the field bent on the same errand. We are far from supposing that they contained no elements of good. They were better in many respects than the systems already in possession. Christianity swept the field because it contained all the good its rivals promised and much more of which they had never heard. There were other competitors besides those we have noticed—philosophical theories like Stoicism, Epicureanism, Neo-Platonism, which had considerable vogue in the Roman world, to say nothing of the different Gnostic schools of which we know so little. In our own day we have seen similar attempts, from which much was expected, end in blight. 'No man having drunk old wine desireth new; for he saith, The old is good.'

In the Study.

A Study in Apostleship.

THE name Apostle means 'one sent forth.' But the Apostle is more than a messenger. The Greek word for mere messenger is *angelos* not *apostolos*. The apostle is also a representative or delegate of the person who sends him. He carries something of that person's authority with him; he is responsible to that person for the discharge of his mission.

Let us see (1) to whom the name of Apostle is given; (2) what entitles a man to be called an Apostle.

I.

To whom is the Name of Apostle given?

1. *Christ*.—It is given to Christ as the delegate of the Father. The passage is Heb 3¹, 'Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus.' Jesus is one who is sent, and He is sent as one who carries authority: He is both messenger and delegate.

(1) He is a Messenger. He often spoke of Himself as 'sent.' 'My meat is to do the will of him who sent me, and to finish his work' (Jn 4³⁴). That He was sent is indeed asserted no fewer than thirty-six times in St. John's Gospel alone.

(2) He is also a Delegate. When one sovereign or government desires to treat with the sovereign or government of another people, an ambassador is sent. His instructions are given to him; he has a message to deliver. It is not his business to try to shape affairs according to any fancy of his own, but being accredited from a sovereign and government, he becomes their agent to express their views, and to treat for them. If he closes any matter and signs any treaty, it is not in his own name and by his own authority, but as the agent and representative of the sovereign head of his state. Christ Jesus is the Envoy from God to men, 'Who hath in these last days spoken unto us by his Son.' He is the appointed means of communication between heaven and earth, the Envoy Extraordinary. This point is emphasized by St. John, 'For he whom God hath sent speaketh the words of God' (Jn 3³⁴). He does not deliver His own message to mankind, but God's message. Christ was sent to the world with a message from

God; sent to each one of us with the message of 'so great salvation.' Am I in doubt as to truth? Here is an accredited messenger. Do I want to know God's views on matters which concern me? Here is One authorized to declare them with authority. Do I want to know the terms on which the Almighty will treat with me, a sinner? Here is the appointed Envoy, the Apostle, Christ Jesus.

2. *The Twelve*.—When Jesus called the disciples to Him and chose twelve of their number to be with Him and to be sent forth, He called them Apostles. So St. Luke tells us: 'And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles' (Lk 6^{12, 13}).

The occurrence of the word 'Apostle' in the Gospels is, however, surprisingly rare. Hort believes that the phrase, 'whom he also named apostles,' occurred originally in Mark's account of the choice of the Twelve (Mk 3¹⁴) as well as in that of Luke (see also R.V.m). But the only occurrence in our present text is at 6³⁰: 'And the apostles gathered themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.' It is more frequent in Luke. It occurs six times. Once it is possibly used in its etymological meaning of *messenger*; in two other places (6¹³ 9¹⁰) it may be used to designate the special mission on which the Twelve were first sent; but in the remaining three (17⁵ 22¹⁴ 24¹⁰) it is employed to designate the Twelve in their capacity as the representatives of Jesus, the sense which it commonly bears in the Acts. Matthew, on the other hand, gives even less prominence to the title 'Apostles' than Mark. He tells us (10¹) that our Lord 'calling his twelve disciples unto him gave them authority over unclean spirits so as to cast them out and to heal every disease and every sickness.' 'Now the names of the twelve apostles,' he adds, 'are these. . . . ' Thenceforward Matthew never uses the term 'Apostle.' When he needs a precise designation, it is usually, 'His twelve disciples,' or 'the twelve,' and once (28¹⁰), 'the eleven disciples.' St. John's usage is more remarkable still. He never calls the

Twelve 'Apostles,' unless it be by indirect allusion (13¹⁶), 'A servant is not greater than his lord; neither an envoy (one sent) greater than he that sent him.' Of the Twelve he speaks in 66⁷, 70, 'Jesus said therefore to the twelve, Would ye also go?' 'Did not I choose you the twelve, and one of you is a devil?' besides his use of the term to describe Judas (67¹) and Thomas (20²⁴).

3. *The Witnesses of the Risen Christ.*—The number of the Apostles was originally twelve. On the death of Judas Iscariot that number was restored by the election of Matthias. It might therefore be expected that that number would be preserved by similar elections as the death of any of the original Twelve took place. But there is no evidence for that. It has been suggested that James the brother of our Lord was chosen to fill the place of James the brother of John, but without evidence, and even contrary to the probabilities. For we find that soon after the Ascension others besides the Twelve were called Apostles. Besides James, both Paul and Barnabas are certain; and there are others that are almost certain, as Silvanus (1 Th 2⁶), Andronicus, and Junias (Ro 16⁷).

The fact that there were people who claimed, without any right, the title of 'Apostle' (2 Co 11¹³, Rev 2²) amounts to proof that in the Apostolic Church there were 'Apostles' outside the Twelve. It is incredible that there were people who claimed to belong to a body so well known as the Twelve. Very soon, though not in the N.T., the title of 'Apostle' was given to the Seventy. It is not likely that Joseph Barsabbas and Matthias were the only persons among the one hundred and twenty gathered together after the Ascension (Ac 1¹⁵) who had the apostolic qualification of having seen the Lord; probably most of them had been His personal disciples. All of those who took to missionary work would be likely to be styled 'Apostles'; and it is not impossible that the 'false apostles' who opposed St. Paul had this qualification, and therefore claimed to have a better right to the title than he had.

4. *Delegates of Churches.*—All the apostles already spoken of claim to be directly sent by Christ, whether before or after His resurrection. But the name of Apostle came to be given to others who were sent forth by some Church and carried its commission. Such were the brethren

mentioned in 2 Co 8²³, and there described as 'apostles or delegates of the churches.' Again, Epaphroditus is called ὑμῶν ἀπόστολον, 'your delegate' (Ph 2²⁵), as being the bearer of the contributions of the Philippians. Possibly Andronicus and Junias were also apostles in this sense, i.e. delegates of a Christian Church, though other explanations are admissible. On the whole, it would appear that this sense of the word may have been borrowed from Jewish usage, as both the Jewish and Christian delegates were occupied with the care of contributions. The account given by Philo (*de Monarchia*, 2⁸) of the selection by merit of the most approved persons to carry the contributions of the Dispersion to Jerusalem, shows that this system was before St. Paul's mind in his institution of messengers of the churches to take charge of the alms (see 2 Co 8¹⁸⁻²³).

5. *Missionaries generally.*—As the earlier decades passed, the numbers of men who were called 'Apostles' increased rather than diminished. They were wandering missionaries whose special duties were to the heathen and to the unconverted. All these men called 'Apostles' have one distinguishing characteristic: they have given themselves for life to be missionary preachers of the Gospel of the Kingdom of Christ. They were all engaged in a life-work of a peculiar kind, aggressive pioneering missionary labour. The crowning vindication of their career was what they were able to accomplish; their courage, their self-sacrificing endurance, the 'signs, wonders, and mighty deeds' which accompanied their labours, and, above all, the results of their work.

'It were much to be wished,' says Sanday, 'that we knew more about the wider use of the name "apostle"—its use, I mean, not merely for the "delegate" of a particular Church, as in 2 Co 8²³, but for what would seem to be a lesser copy of the original institution. Suspected before, as, e.g., by Bishop Lightfoot, this use has been proved beyond dispute by the discovery of the *Didaché*, in which the wandering apostle and the wandering prophet clearly take precedence of the officers of the local Church. The existence of this wider sense creates a certain amount of ambiguity in more than one passage. It would be a pertinent question to ask how far the peculiar claim which is made for the Twelve is supposed to extend. If it includes St. Paul, does it also include St. Barnabas and St.

James, the Lord's brother? If it includes these, does it include the whole class referred to in the *Didaché*? And if it includes the whole class, on what ground is the claim made for those outside the direct recipients of the two commissions given by our Lord before and after His Resurrection? The absence of any sharp boundary between the Twelve and the larger class who bore the same name involves the exclusive claim which is made for the Twelve in serious difficulties.¹

6. Although the use of the title 'Apostle' was thus on the one hand enlarged, and although on the other hand the members of the original Twelve were gradually passing away, there was a tendency, especially in apocalyptic, to preserve ideally or symbolically the original number of twelve. In Mt 19²⁸, where it is said that the twelve apostles shall sit on twelve thrones judging the twelve tribes of Israel, the original twelve may be referred to, but McNeile (*Com. in loc.*) thinks that 'the present form of the verse, with its symbolic "Twelve," may be due to later thought.' But in Rev 21¹⁴, where the wall of the heavenly city is described as having 'twelve foundations, and on them twelve names of the twelve apostles of the Lamb,' the ideal use is unmistakable. And just because the use is ideal or symbolical it is idle to ask who are the Twelve there spoken of. The author of the Apocalypse has the original Twelve in his mind, and does not stop to consider the question raised by the lapse of Judas. Renan misses the mark when he says that 'Paul has no place among the twelve apostles of the Lamb' (*L'Antichrist*, 479).

II.

What gives a Man the Title of Apostle?

We find the best answer to this question in the life of St. Paul. He claimed the title of Apostle; he had to prove his right to it. Sometimes he appealed to the fruits of his ministry as proving that he possessed the powers of an apostle. 'If I be not an apostle to others,' he says to the Corinthians, 'at least I am to you.' Their conversion was the seal of his Apostleship (1 Co 9²). In another passage he speaks in like manner of his having wrought the *signs* of an Apostle among them (2 Co 12¹²). The signs, which he contemplates in these passages, our modern conceptions

would lead us to separate into two classes. The one of these includes moral and spiritual gifts—patience, self-denial, effective preaching; the other comprises such powers as we call supernatural, 'signs, wonders, and mighty deeds.' St. Paul himself, however, does not so distinguish them, but with more of reverence regards them rather as different manifestations of 'one and the self-same Spirit.'

But this was only the proof that his claim to apostleship was valid. He made the claim for two reasons: first, because he had seen Christ, and next because Christ had sent him to tell others what he had seen. And these two, the Vision and the Witness, are the marks by which all Apostles or missionaries have been known from the beginning until now. The name may be given because of the witness. Whether we use the word 'apostle' taken from the Greek language or the word 'missionary' taken from the Latin, the meaning is 'one sent forth.' But it is Christ that sends apostles forth. And He sends them in order that they may declare that which they have seen and heard.

I. THE VISION.—The vision may be of the human Jesus, or of the risen Lord, or of the heavenly Redeemer.

(1) *The human Jesus.*—This was the first experience of the first apostles. By what seems to be a double process of selection (though the word selection is not used), proceeding wholly from Himself, our Lord set aside twelve for two great purposes, kept apart in the Greek by the double *iva*: the first, personal nearness to Himself 'that they should be with him': the second, 'with a view to sending them forth,' this mission of theirs having two heads—to preach, and to have authority to cast out the 'demons,' these two being precisely the two modes of action which St. Mark has described in 1³⁹ as exercised by the Lord Himself in the synagogues of all Galilee.

The mission did not take place immediately (Lk 9^{1ff.}, Mk 6^{7ff.}). For the mission was not the only or the immediate object of the choice, as we learn clearly from St. Mark, who places the 'being with Jesus' as His first aim in choosing them, and their mission to preach as the second. St. Matthew does not record the choice, but only their summons to receive a charge before going forth. The very words used seem to imply that the Twelve had been previously set apart (Mt 10¹). A main

¹ W. Sanday, *The Conception of Priesthood*, 52.

object of their mission was to 'preach the kingdom of God' (Lk 9²), and for this they had been prepared by our Lord's parables of the Kingdom, delivered for the most part to the multitude, but privately interpreted to the Apostles. They had received an esoteric teaching, which was nevertheless not properly esoteric, for it was hidden only that it might afterwards be made known, and those to whom it was addressed were not selected as intellectually capable of advanced teaching, but, so far as mental gifts went, were samples of the average intelligence of the nation. They were armed for their mission with supernatural gifts and protection, and to emphasize these were forbidden to make the commonest provision for the journey. No details are given of the events of their mission. It cannot be doubted that its object was much more the preparation of the Apostles for their subsequent employment (cp. Lk 22^{35, 36}) than any immediate result.

The Sermon on the Mount is regarded by many as an address delivered by our Lord when He chose the Twelve. The note of time in the Gospel of St. Luke ascribes it to this occasion, and there is no reason to reject this testimony. Besides, it has the greatest internal probability in its favour. The appointment of the Apostles formed an epoch in the ministry of our Lord; what more natural or suitable than that He should avail Himself of the occasion to explain and enforce His convictions as to the true life of man? The time was most opportune for such a deliverance. The hearts of the disciples were deeply moved; their whole natures were quickened and alert; why not sow seed which might afterwards bear abundant fruit? The character of the Sermon itself is another argument confirming this conclusion. It is didactic rather than hortatory. It expounds truth rather than proclaims the mercy of God.

(2) *The Risen Lord.*—When Matthias was chosen to fill the place of Judas, the choice was made from those who had followed Jesus in His ministry from the very beginning. But a new qualification was added, the choice must fall on one who may 'become a witness with us of his resurrection' (Ac 1²²). Again, in an important passage (1 Co 9^{1, 2}), where St. Paul is maintaining his authority against gainsayers and advancing proofs of his Apostleship, he asks, 'Have I not seen the Lord Jesus Christ? Are not ye our work in the Lord?' It would appear then that

the having seen Christ was a necessary condition of the apostolic office. It may be urged, indeed, that St. Paul is here taking the ground of his Judaizing opponents, who affected to lay great stress on personal intercourse with the Lord, and argues that even on their own showing he is not wanting in the qualifications for the Apostleship. This is true. But independently of St. Paul's language here, there is every reason for assuming that this was an indispensable condition (Lk 24⁴⁸, Ac 1⁸). An Apostle must necessarily have been an eye-witness of the resurrection. He must be able to testify from direct knowledge to this fundamental fact of the faith. This knowledge, which was before lacking to St. Paul, was supplied by a miraculous interposition, so as to qualify him for the office. All the others, who are called or seem to be called Apostles in the New Testament, may well have satisfied this condition. Andronicus and Junias were certainly among the earliest disciples (Ro 16⁷), and may have seen the Lord, if not while His earthly ministry lasted, at all events during the forty days after the resurrection. Barnabas was a well-known and zealous believer in the first days of the Christian Church (Ac 4³⁶), and is reported to have been one of the Seventy. James and the other brethren of the Lord were at least so far qualified. Silas also, who was a leading man in the church of Jerusalem (Ac 15²²), might well have enjoyed this privilege.

(3) *The Heavenly Redeemer.*—The time came when the title of Apostle had to be extended beyond the number of those who had been with Jesus in His earthly ministry, and even beyond the number of those who had been eye-witnesses of the risen Christ. Nothing could take from the 'Eleven' the fact that they had been personally selected and trained for their missionary work by Jesus while He was still with them in the flesh. This gave them a unique position not only within the Jewish Christian Church, but also throughout all Christendom. This also was the basis of the apostolate in the narrower sense of the term. Others might be, and were, 'separated unto the gospel of God,' might devote themselves, in obedience to the 'call' that came, to a life of active missionary work, and have their 'call' vindicated in the abundant fruit of their labours. The risen Christ had appeared to many others besides themselves. What separated the 'Eleven' from other apostles was that the Lord, *while in the*

flesh, had selected them and had spent long months in training them for their work. They were missionaries like the others, and made missionary tours like them, but this special preparation which no others possessed gave them a position apart.

But apostles, in the wider sense of the term, existed in the Church of Christ even in New Testament times, and are with us still in the missionaries and missionaries of the various branches of the Christian Church. In lands where the language of the New Testament is still spoken, the name as well as the thing survives; the missionaries and missionaries of the modern Greek Church are still called 'holy apostles.'

2. THE WITNESS.—The second characteristic of the Apostle is his work of bearing witness. This comes out with special clearness in St. Peter's address to the brethren with regard to providing a successor to Judas: 'Of the men,' he says (1²¹), 'that companied with us all the time that the Lord Jesus came in and went out unto us, beginning from the baptism of John unto the day that he was received up from us, of these must one become a witness with us of his resurrection.' The prayer that follows describes the office itself as 'the place of this ministration and mission,' just as St. Peter had previously (v. 17) called it 'the lot of this ministration.'

The Twelve seem to have been selected originally because of their fitness for bearing witness. They were not specially qualified for grasping or expounding theological doctrines; nor were such qualifications greatly needed, for the doctrines which the Master taught them were few and simple. Yet they had difficulty in apprehending some of these, and sometimes surprised their Master by their inability to understand (Mk 7¹⁸ 8¹⁷ 9³²). But because of their simplicity they were very credible witnesses of what they had heard and seen. They had been men of homely circumstances, and their unique experiences as the disciples of Christ made a deep impression upon them, especially with regard to the hopeless sense of loss when He was put to death, and to the amazing recovery of joy when their own senses convinced them that He had risen again. They were thus well qualified to convince others. They evidently had not the wit to invent an elaborate story, or to retain it when it had been elaborated,

and therefore what they stated with such confidence was likely to be true. They were chosen to keep alive and extend the knowledge of events that were of the utmost importance to mankind—the knowledge that Jesus Christ had died on the Cross, and had risen from the grave. That He had died and been buried was undisputed and indisputable; and all of them could testify that they had repeatedly seen Him alive after His burial.

The Apostles did not argue; they simply stated what they knew. Every one who heard them felt that they were men who had an intense belief in the truth of what they stated. There is no trace in either Acts or Epistles of hesitation or doubt as to the certainty of their knowledge; they knew that their witness was true (Jn 21²¹, 1 Jn 1¹⁻³). And the confidence with which they delivered their testimony was communicated all the more effectually to those who heard it because, without any sign of collusion or conspiracy, they all told the same story. They differed in age, temperament, and ability, but they did not differ when they spoke of what they had seen and heard.

'The unanimity of the eleven,' says Latham, 'both as to their testimony and as to their adoption of a particular course of conduct, has been less dwelt on by Apologists than I should have expected. If one or two could have been gained over by the Scribes to dissent from the account of the rest, the moral force of the evidence would have been lost. The chances against the agreement of the entire body in an illusion or a misrepresentation are enormous. But an event so transcendent as to wipe out of the minds of the witnesses everything else—"all trivial, fond records" would efface small subjective differences by the overwhelming force of the objective impression; and the occurrence of such an event would account for that perfect agreement in action among men who had not uniformly agreed before, which is among the many striking phenomena which the Book of the Acts of the Apostles discloses to our own view.'¹

If He should come to-day and stand beside me,

And I should see Him as He was of yore,
When veiled in flesh in all His stainless beauty
He walked beside the Galilean shore;

¹ H. Latham, *Pastor Pastorum*, 242.

If He should speak and beckon me to follow
 A lonely path and dreary up life's hill—
 I wonder—should I dare to go unflinching,
 Caring for naught—save but to do His will?

If I should see Him, scorn'd of men, rejected,
 Bending beneath that bitter Cross, anew,
 With patient eyes that smile through tears of
 anguish—

His brow thorn-crown'd, scarr'd hands,
 pierced through and through—

If He should hold to me the cup of suffering,
 Bidding me drink the dregs and trust Him
 still—

I wonder—should I shrink from such a testing,
 Or stretch out hands of faith to do His will?

If I should see Him in His risen splendour,
 Bearing the palm of perfect victory,
 Love's very self enthron'd, triumphant, tender,
 Gleaming in light of awful purity;

If He should touch me with those radiant
 fingers,

Sealing me His, His purpose to fulfil,—
 Should I refuse that claim to my allegiance
 Or, strong in faith, go forth to do His will?

Virginitus Puerisque.

I.

July.

A LAD WHO HAD A VISION.

'There is a lad here, which hath five barley loaves.'—Jn 6⁹.

MANY of you children have been looking forward to the month of July for a long time. To one boy, July means a visit to friends in the country, to another, a single day's fun at the seaside. In the minds of the greatest number, however, and in that of both boys and girls, it stands for the end of the school year.

'What month do you like best?' I asked some boys in an Industrial School. 'July,' was the answer. 'Why July?' 'Because that's the month we'll get out of this place.'

I felt sorry. They were, as I said, Industrial School boys. Their lives were very different indeed from yours; they were not living with their fathers and mothers, they were placed under a discipline in which there seemed to be but little love. Yet, I believe that with a good many of you, there

is much the same feeling about the month of July. You say to yourselves, 'When July comes, I'll be away from school altogether.' There are a few amongst you, I know, who are eagerly looking forward to going to the University. That means the beginning of a wide and interesting life, and now that life is not far off. May God's blessing go with you.

With every one of you, leaving school means a break in your life. To-day, my mind is specially with the boy, with the girl, who, instead of proceeding to the University, is about to make a start in business, or at other work of some kind. I thought of those boys and those girls as I read of the lad with the five barley loaves, and I want to say a few words to them.

You think that leaving school will mean freedom for you. It will certainly mean freedom of a kind. But freedom may be a very dangerous thing. You must have noticed that certain young animals, such as foals, are sometimes kept tied up. That is to prevent them from hurting themselves. They would be almost certain to do this if they were allowed to run about just as they liked. And some of you are old enough to have heard stories of big boys having gone out into the world away from the restraint of their parents, and wandered into paths that led them far away from the 'Father's House.'

When boys and girls do go away from home to make their way in the world, I think their chief danger is in forgetting certain things. One autumn morning I met a lad of fourteen who had been in my Sunday class. I knew he had only left the day-school in July. He was carrying a small parcel. 'What are you doing now?' I asked him. 'I'm a draper,' he said proudly. 'I have to be an apprentice for four years, after that I'll be a journeyman. I'll be eighteen . . . that's a pretty old man.' He seemed very 'keen' on his work, and I should say promised to be successful in business. But I just wondered if, in his eagerness, he was forgetting, and would continue to forget, such things as the beauty of the world, or the messages that such a month as July brings. July has more than one message for boys and girls. It reminds many of you of the holidays; to others it means a start in life; to some of the older people the beauty of it brings the message that God is good.

I can believe that the little lad of the text,

although younger than many of you, had just finished with school, and was going on an errand. My boys and girls, that errand meant his meeting with the Lord Jesus Christ. In July, the world is, as I said, very beautiful; everything speaks of God's love. As you go about your new work, whether it be in a shop, an office, or in your own home, don't forget that there is another side to life. When you get out into the open air—it may be to go on some errand—look round about. If you do that with a pure heart you will be led to think of Him who made the summer. The thought will come upon you, you will scarcely know how, 'This is God's work; this is His life which is in the air and on the earth. It is He who makes the birds so happy.' You will feel, like the little lad of the New Testament, that you have had a vision of the Lord Jesus Christ, and have heard Him calling you.

We must rise or we must fall;
Love can know no middle way;
If the great life do not call,
There is sadness and decay.

God often gives us chances to make fresh starts in life. You will never have a better than you have now. The little lad had not much to offer: 'There is a lad here, which hath five barley loaves.' We can imagine him going home carrying his basket, careful not to spill a crumb that had been blessed by the Lord.

He may have grown up to be a successful man, but he would never forget that day of the great crowds, the wonderful Teacher, and the look Jesus gave him.

He was just such another as any of you. What a setting out in life. You may have the same if you ask for it. If you say, 'Here is my life—my five barley loaves—take them'; at this, the beginning of your manhood and womanhood you will get the vision, you will get the blessing.

II.

Seaside Lodgings.

'He lodgeth . . . by the sea side.'—Ac 10⁹.

The summer holidays have come round once more, and very soon we shall be packing our boxes, and brown-paperying our windows, and setting off for 'somewhere' in the country. Now it is my opinion that the best place for a holiday is the

seaside, because there we find so many nice things to amuse us. There is the cool water in which we can splash on a hot day, and the pools at the water's edge just made for paddling. There are the sands where we can have such glorious fun riding on donkeys, building houses, and making turreted castles surrounded by moats. And there are the rocks with their pools in which we can find all sorts of wonderful things—shells, and crabs, and shrimps, and small fish, and beautiful sea-weeds. There are the small boats in which we can spend the afternoons fishing and rowing, and there are a dozen other things of which you will be able to think far better than I can. We leave home rather tired and pale, and we come back strong and brown. Why, even the very sea-weedy smell as we sniff it at the railway carriage window makes us feel well.

Yes, I think the seaside is one of the very best places to spend a holiday, so to-day I have chosen a seaside text—'He lodgeth . . . by the sea side.' Now I suppose you know who it was that was lodging by the seaside. It was Simon Peter, and he was staying at Joppa, with a man called Simon, a tanner by trade. Joppa was an important seaport in those days. It was the seaport of Jerusalem—just as Leith is the seaport of Edinburgh; only Jerusalem was a hundred miles distant. It was to Joppa that the cedar wood from Lebanon was brought for building Solomon's temple at Jerusalem. The town still exists, but it has changed its name to Jaffa, and it is from there we get those lovely, big, juicy oranges called Jaffa oranges. The spot where Simon Peter stayed is still shown to visitors, though a mosque has taken the place of the house in which he lodged. From that point there is a lovely view out over the Mediterranean Sea, and the waves wash right up to the walls of the courtyard, so that Peter could not have been nearer the sea unless he had lived in a boat.

Now I am not going to speak to you about the wonderful thing that happened to Peter at Joppa, because you can read that for yourselves in the Book of Acts, but I want you to think of a few of the lessons the seaside teaches us.

I think I hear some one saying, 'Oh, lessons again! We don't want to hear any more about lessons for weeks and weeks.' But then, you see, the seaside teaches its lessons in such a nice way that they are just like stories.

I want to speak to you about the rocks and some of the curious things you find there. Well, first of all there are our friends the crabs. Do you know how a crab grows? His outer coat or shell, as we call it, is very hard and will not stretch in the slightest degree, so when he wants to grow he has to change his coat, or rather get rid of the coat he has and grow a new one. This he does about once a year until he is quite full grown. It takes him a few days to complete the change and he always hides himself during that time, because, when he has got rid of his old coat of mail, and has not yet grown a new one, his body is quite soft and unprotected from his enemies.

Now I often wish some people were more like crabs. You hear them saying, 'Oh, it's no use trying to be good. I've tried already dozens of times, and I've always failed.' Well, no wonder these people have always failed, because they are always thinking of their failures. They stick to their old coats which have grown too small for them, and they will never 'grow in grace' until they leave their old coats behind, forget about them, and put on a new coat of fresh endeavour.

We are meant to remember failures only as they help us to avoid the same mistakes the next time: we are not meant to think about them until they cramp us and stunt our growth. So if you have failed in any way, take heart and try again. Forget that you have failed, and make up your mind that you will win yet.

If you hunt in the muddy pools at low-water you may find a creature which looks something like a hairy slug. It is between three and four inches long and its almond-shaped body is covered with long hairs. This curious creature is a Sea Mouse. It looks very dull and dingy, but if you wash it repeatedly in clean pools until all the mud is gone, you will see that it is very beautiful. All the colours of the rainbow seem to be chasing each other over its bristles, and altering with every movement and every change of light. Doesn't it seem strange that this beautiful creature should live with its beauty covered up? And yet, I think lots of boys and girls, and men and women, are like this Sea Mouse. They show a very ugly outside to the world, and people never guess what a great deal of beauty they have underneath. And do you know, I think we are all like this dingy Sea Mouse until Jesus touches us and washes away the

ugly mud of sin that covers up the beauty of our souls.

There is just one more sea-creature I wish to talk about, and that is the jelly-fish. You often see jelly-fish floating in the water when you are paddling or bathing—curious bluish creatures that look like jelly. But the jelly-fish you really should avoid is the big yellowish-brown one which sometimes comes in the early autumn. It has a fringe all round its body of what look like hairs, but these harmless looking things are really stings; if they sting you they can hurt very badly, and if you have a thin skin, they may make you seriously ill. Now there are two things I should like to say, 'Don't be a stinging jelly-fish. Bitter, angry words can hurt and sting the heart just as much as the stings of the jelly-fish can hurt the body. And don't be a thin-skinned person who magnifies little stings into big hurts. Such people are a great bother to their friends, and they make themselves needlessly unhappy. Think of other people, not of your own poor little feelings. That is the best recipe for growing a stronger skin.'

There are many, many other curious and wonderful things down by the sea which you will be able to study for yourself. Somehow or other God seems very near to us at the seaside. We remember how Jesus loved the sea too, how He loved to walk by it, and to sit by it, and to preach from it, and to sail upon it. When we look at the grains of sand—countless in number—they speak to us of the multitude of God's loving-kindnesses to us. When we study the millions of tiny creatures He has made and remember that not one of them is forgotten in His sight, that not one little life is lived unknown to Him, we marvel at the wonders of His greatness. And when we look out to the vast ocean stretching away and away into endless space, we remember the boundless love with which He has loved us, and the infinite forgiveness which casts all our sins into the depths of the seas.

& Communion Address.

The Brotherhood of the Burning Heart is the title given to a volume containing twelve Communion Sermons (Boston: Pilgrim Press; 75 cents). The preacher is the Rev. Oscar Edward Maurer, Minister of the Center Church, New Haven. The title of the book is the title of the first sermon in it. The text of that sermon contains the explana-

tion: 'Was not our heart burning within us while he spake to us in the way, while he opened to us the scriptures?' (Lk 24³²). We should like to commend the little book. The best way to do so will be to quote one of the addresses. At the end of each address there is a prayer. We shall quote the prayer also.

Jesus Christ: Guest or Host?

'I will keep the passover at thy house.'—Mt 26¹⁸.

'This private message of our Lord to an unknown friend in Jerusalem has always been to me an occasion for much speculation. Whether or not there had been a prior understanding and arrangement between the Master and the friendly citizen, the man was not taken by surprise. When the two disciples delivered the request, he showed them a large upper room, furnished and ready. But the question has often come to me, Why was the host absent from the feast? We hear nothing about him, except in this incidental reference. Jesus and the twelve passed into the guest chamber, but the man himself did not join them at the table. He had the pure, yet half anxious joy of knowing that they were in his house. He might hear their voices occasionally in conversation and in singing the final hymn. Yet, there he was, in his own house, an outsider. He did not himself partake of that eucharistic feast of love. Did he feel a wish to be with them and of them, or was he content? Was it enough for him that Jesus should be in his house?

'We must not press the question too far, for possibly the man was not invited to share in the Passover. But as we face the Communion Table I want to ask the question, What is your relation to Christ? Is He your guest or is He your host?

'The incident suggests the relation of many to Christ. They provide Him with the guest chamber. He comes to them in their reading, in their study, in their inherited traditions; and there is about Him something so impressive, so suggestive of moral dignity and worth, that courtesy and reverence, if nothing else, prompt them to admit Him. He awakens a sincere admiration. It may even be said that He is welcomed into the house because His presence gives it a real distinction. But despite all this, there is no fellowship. He is in the guest chamber, but the doors are shut, and they are on the outside.

'Is not this a fair statement of the relation which

Christ has to many of us? He is for us a great and significant historical figure. We cannot deny Him. He compels our recognition. He holds our imagination, just as any other historical or literary figure does. We honour His name, and are interested in the literary document which refers to Him. He is the subject of speculative interest. But He is only a guest. The guest room and the parlor are reserved for Him but He never gets into the living room. The intimacies of the fireside are not for Him.

'It must be granted that there is an inspiration in the study of the great life; a quickening of the imagination as we follow Jesus, step by step, seeing Him resist the power of temptation, hearing the great sermon on the mount, feeling ourselves among those whom He healed, marvelling at the mystery of that death on Calvary. But after we have perfected ourselves in such a study, still our knowledge of Him is mostly biographical. He may have entered into our prophet's chamber, but that does not signify much, for probably other great souls whom we have encountered in history have lodged there. He is still not of us. He is not the vine and we the branches. He is the marvellously beautiful cereus blooming once in a lifetime, and we the admiring botanists examining into the nature of the wonder. He is the Christ of history, but not of experience.

'But notice that, the real host being absent, Jesus, the Guest, becomes the Host. The positions are reversed. "Behold, I stand at the door and knock. If any man open the door, I will come in to him, and will sup with him, and he with me." It always ends that way. We think to accept Christ, and find that He has accepted us. When Frederick Denison Maurice lay dying, a friend spoke about laying hold of God. Maurice answered, "We do not lay hold of God, but God lays hold of us." So here, He who has entered as Guest has now become the Host. How this sums up human experience in meeting Jesus Christ! We have opened the door to Him as if we were showing Him grace and hospitality and perhaps just a little good-natured condescension, and all at once we find that the Guest has become our Host, that He has filled up our scanty table with richer provisions than we even dreamed of, and is inviting us to sit down and eat with Him. All at once we realize that neither the guest chamber nor the house are ours at all. They belong to Him. We

have surrendered them. The life we live we live not to ourselves but Christ liveth in us. He is the Master of the House, bidding us sit down and break the bread of life and drink the wine of love, with Him.

'And after all, this is the true relation. It is the normal relation. We want more than a hero. We want more than a great or historic figure. What the human heart is really craving, what it has always craved with a longing deeper than any of the unprofitable desires which seem to form life, is communion with God. We search the heavens and His handiwork is there, but He is not there. We dig up the earth and His works are there, but He is not there. And yet we want Him. Our heart and our flesh cry out for the living God. And then we turn to man himself, and lo! we find God. We turn to Jesus Christ,

"Whose feet have toiled along your pathway rough,

Whose lips drew human breath."

And when we turn to Him, the old vexed questions as to His nature and place never even occur. We are in a larger air of freedom and joy. He is the living Christ, and in Him, and with Him, we have found the Father and we are satisfied.

'This is not speculation, this is human experience.

"The healing of His seamless dress
Is by our beds of pain.

We touch Him in life's throng and press,
And we are whole again.

For warm, sweet, tender, even yet
A present help is He,
And love has still its Olivet,
And faith its Galilee."

'O men and women, I welcome you to-day to the hospitality of the living Christ, our Master, our Head, our Saviour, who shows us the Father, in whose will is our peace. Some of you are confessing Him to-day, for the first time before men. You are coming into the communion of the Holy Catholic Church. The Christ of that Church is a living Lord, not a dead Christ. I charge you never to forget that the Church sprang out of a great, living, God-filled person; that it was not an idea, but a life; that this Table, covered to-day with fair linen, is a direct link between us and the

early group which was thrilled by the presence of that life. And remember, too, that personality is eternal. You don't want an idea to comfort and strengthen yourself with, when the press and stress of life comes on. You want a Friend. You want a Master. You want a Lord—great, pure, holy, divine, in whom you can find God.

'The Table is spread: Is Jesus Christ the Guest of this Church? Or will He be your Host to-day? Will you come and eat with Him?

'O Lord and Master of us all, this is Thy Table and Thou art the Leader of the Feast. We thank Thee with grateful hearts for Thy loving invitation. We are not worthy to sit down with Thee. And yet we come unto Thee, because we are weary and heavy laden: because we are hungering and thirsting for Thy righteousness. Break Thou the bread of life for us, dear Lord, as Thou didst break it for Thy disciples in the upper room. Strengthen us with Thy spirit, O gracious Host, that we in turn may strengthen our brethren, and all of us remain faithful to Thee through life's long day, until Thy Church shall behold Thy face in glory everlasting. Amen.'

Point and Illustration.

A Volcano.

'Why did God make Volcanoes? I know the optimist answer from people who do not live on volcanic soil and have never seen the thing except in a picture book. It is that you cannot have a cooling globe without volcanic action, and therefore it is all right. Only they do not tell us why the globe had to cool, and its surface to crack and exude fire, nor why it could not have been started at a proper temperature both inside and out. They simply say "It is so," and then reiterate that "So it is." That is the pretty optimist's way.'

And the optimist has his way with Scripture. For 'the Scriptures, too, placid as they look, are a volcanic deposit. Some parts of them, especially the Epistles, were at one time so hot that the postman burnt his fingers in carrying them.'

Dr. Rendel Harris, whom we are quoting, takes for example the Epistle to the Galatians. The Epistle 'is a blow-hole and crater of the first magnitude. Nothing in the New Testament is so instinct with passion, so charged with double cracks of innuendo as this Epistle. If you tried to edit it

you would know, if you tried to print it or to give it a historical interpretation you could tell. You would use up your hyphens for the broken sentences and exhaust the auxiliary signs both of question and of amazement which chase one another up and down the properly edited and rightly printed page.'

But we can now pass over the volcano of the Epistle to the Galatians without feeling a tremor. We can pass from the fifteenth to the sixteenth verse of the fourth chapter with unconcern. Of all the recent commentators only Dr. Douglas Mackenzie in Garvie's 'Westminster New Testament' sees anything unusual and makes a note of it. In the fifteenth verse the Apostle reminds the Galatians that once they would have plucked out their eyes and given them to him, such was the love they had to him. In the sixteenth verse he suddenly says, 'So then am I become your enemy, because I tell you the truth?'

There is surely something in that word 'enemy' that we do not see. Had anybody called him an enemy? Had the Galatians been persuaded by anybody to call him so? There is nothing in the texts we favour. But Dr. Rendel Harris turns to the Western Readings of the Acts of the Apostles and finds abundant suggestions of hostility to St. Paul under the actual title of 'the Enemy.'

'For instance, when St. Paul comes to Jerusalem for the last time, and a riot breaks out in the temple courts, we are told (Ac 21³⁶) that "the mob followed after him, shouting out '*Down with our enemy.*'" And when Paul recounts what happened in the riot, on his trial before Felix, he says that the disturbance was due to some Jews from Asia, "who laid hold on me and shouted out '*Down with our enemy*'" (Acts xxiv. 18). Further, when Paul reaches Rome and has conference with the Jewish leaders as to the reason of his arrest and appeal to Rome, he says that at the trial in Cesarea, the Jews made an uproar and shouted out "*Down with our enemy.*"'

These statements are found only in Western Manuscripts. That is true. But, whatever their actual value as readings, they are part of the text in the second century. They are therefore evidence for at least as far back as the second century as to what certain people thought of St. Paul. And they give the passage in Galatians an intense reality and terrific force.

All this is to be found in an address which Dr.

Rendel Harris delivered at the Twenty-First National Council of the Evangelical Free Churches. The address is published in the *Free Church Year Book* for 1916 (Meyer). And much more than this will be found in the same volume. For it contains as fine a series of sermons and addresses as any volume that has yet been issued. Among the rest it contains the much-discussed, and some say epoch-making, presidential address of Mr. Shakespeare.

Jealous or Zealous?

Dr. Hermann Gollancz has published a second series of *Sermons and Addresses setting forth the Teachings and Spirit of Judaism* (Chapman & Hall; 6s. net). As becomes a Professor of Hebrew in the University of London, Dr. Gollancz is keenly interested in the Hebrew language of his texts.

In one sermon he deals with the 'jealousy' of God. He recalls the use of that word in one of the Ten Commandments, 'a connexion which will be known to every Jewish man, woman, and child.' He does not approve of the translation, 'Thou shalt not bow down to them, nor serve them, for I, the Lord thy God, am a jealous God.' He knows that 'jealous' is merely an archaic expression for 'zealous,' but in that 'merely' there is more than most of us are aware of. 'For the child, unable to make a distinction between archaic and modern forms of speech, grows up with the idea that the quality of "jealousy," in the sense in which we now use it as applied to man, is also an attribute of God—the Creator and Preserver of the Universe.'

This is the rule which he lays down: 'Wherever in the Scriptures this word "jealous" or "zealous" or the substantive, "jealousy" or "zeal," is used as applied to God, it occurs only in contexts which speak of the sin of idolatry, and of the necessity in the interests of man and for man's own good, of putting it down, and crushing it out of existence, by every means possible. In this sense only, God is a "jealous" God, "zealous" rather in His desire that His creatures on earth shall not go astray after the dictates of their own hearts, shall not give their allegiance to, or put their trust in, false objects of adoration—false gods, fashioned by human hands, that cannot help when appealed to, frail and transitory as the fashioners of the idols themselves.'

He then gives two examples :

(1) 'When Phinehas, the grandson of Aaron, incensed at the corruption which Israel's contact with the people of Moab had brought about, on one occasion took the law into his own hands and destroyed the offenders, we read the following words : "And the Lord spoke unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy" (Numbers xxv. 10-11). This is the wording of the Anglican and Revised translations. Who can understand the meaning of Scripture from such a rendering of the Hebrew? What is really meant is this : God approves the act of Phinehas, and withholds His anger from the people because Phinehas, "was zealous in maintaining God's authority among them" ; in other words, because "he took God's part and vindicated" the principles of morality and purity among the people.'

(2) 'Again, when Elijah went about in danger of his life at the hands of Jezebel, and he came into a cave and lodged there, and the word of the Lord came unto him saying, "What doest thou here, Elijah?" he answered (1 Kings xix. 10-14) : "I have been very jealous for the Lord, God of Hosts." But the original Hebrew conveys the sense, "I have been very zealous on behalf of the Lord, God of Hosts," i.e. "I have maintained His authority, vindicated His honour and His Law," in having shown to the priests of Baal and the people the hollowness of idol-worship, the impotence of their support ; so that, as narrated in the previous chapter, when all the people saw it, they fell on their faces and said : "The Lord He is God, the Lord He is God !" Here was a clear vindication of God's authority, made manifest in the sight of the people.'

Medley of Rawdon.

Rawdon College is a place dear to many men. Pleasantly situated on a wooded hillside in the West Riding of Yorkshire, it is associated with

happy memories of student days. And of these memories none is more sacred than the memory of William Medley, who taught Logic, Scientific Method, Philosophy, Ethics, Theism, and the New Testament—and taught them, taught them all, so as to make his pupils feel the joy of living. 'As a tutor he delighted to speak of himself as a Lamp-lighter. Customs are rapidly changing, but most of us can remember the man described by William Canton :

From lamp to lamp, from street to street,
He speeds with faintlier echoing feet,

A pause—a glint of light !
And lamp by lamp, with stars he marks his
round !

One of Medley's pupils, the Rev. P. F. Chambers, Minister of Unthank Road Baptist Church, Norwich, has made a selection of his sayings—some from his few books, more from notes of lectures. The little book is called *The Lamp of Fellowship* (Norwich : The Author ; 1s. 6d.). It is difficult to select from the selection. Let this stand as a fair example :

'How necessary a thing it is to keep vividly alive within us a quick responsiveness of feeling to every presentation of duty or noble opportunity. The later stages of reflection and balanced consideration are so apt to quench the quick spirit of instinctive intuition. For it may well be that intuition will furnish us with a more direct approach to the Divine Mind, and apprehension of the Divine Will, than any self-conscious process of thought can ever attain.

'And how needful it is also to endeavour to convert mere transient impulses into permanent habits of moral life firmly based on reason and conscience. They will then be rescued from contingency, and gradually assimilated to the substance of character.

'Surely it is possible to maintain in balanced harmony the fresh, spontaneous instincts of a child, and the reflective thought and judgment of the experienced man. Thus should we escape our Lord's rebuke : "Hidden from the wise and prudent, but revealed unto babes."'

The Mysticism of Greece.

By ADELA MARION ADAM, M.A., LECTURER AT GIRTON AND NEWNHAM COLLEGES, CAMBRIDGE.

III.

PLATO.

THE Orphics do not seem to have been, as a rule, persons of great spiritual gifts, but they had a notable influence on others endowed with higher qualities of religious and intellectual insight, and, most of all, on Plato. The combination of Orphic aspirations after holiness with the Pythagorean thirst for science of the most abstract kind was exactly what was suited to rouse his genius, and pin his faith firmly to his two central doctrines — 'man is not an earthly, but a heavenly plant' (*Tim.* 90 A) and 'philosophy is the highest music' (*Phæd.* 61 A).

If to Plato man is a heavenly plant, it is in virtue of the soul within him; the body is but a tomb or prison-house (σῶμα σῆμα, *Crat.* 400 C, *Gorg.* 492 Ef., *Phædr.* 250 C, with Thompson's note), clogging the soul, so that during the temporary union of soul and body called 'life' the soul is hampered by base desires and passions and feebleness of intellectual vision, and is unable to give free play to the Reason that is its true essence. It is the task of those on earth who love wisdom to separate the soul from its bondage as far as may be, using as their instrument philosophy, the true means of purification, and thus to make life a training or practice for death (μελέτη θανάτου), which is the state of release and separation of the soul from the body (λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος: see *Phæd.* esp. 64–69 and 114). This is the duty and the privilege of the true philosopher, and, having learned to walk in the right path himself, he is called to guide his fellow-citizens along the same road. Putting this thought in another way, Plato speaks of mankind as prisoners bound in a cave, making guesses at the nature of dim shadows cast by the light of a fire. A deliverer comes to free them from their chains, 'converts,' or turns them round, and helps their dazzled eyes to become accustomed to the light of day, and until they can aspire to complete the Sun of Wisdom and Righteousness himself. To some extent the cave-image is

Orphic. Empedocles, who was either an Orphic or versed in Orphic doctrine, calls the world 'a roofed-in cave' (frag. 120 [Diels]); also there are Orphic fragments (Abel, 109, 110) containing the same idea. The celestial origin of the soul is Orphic, likewise the doctrine that the body is a tomb, and the hope of the soul's deliverance; but, though Socrates inspired Plato with his faith in Virtue as the crown of knowledge, and Pythagoras may have supplied him with the germ of his ardent belief in science and mathematics as the road to the knowledge of God, it was he, and no Orphic, who taught that Reason, Beauty, Truth, and Goodness are one, the 'eternal source from which all Being is derived, the goal and the reward of man's highest endeavour' (*Rep.* vi. and vii.; *Symp.* 204–212; *Phædr.* 246–250, etc.).

Man, then, in so far as he is truly man, partakes of the divine nature (*Rep.* 589 D). Before birth he has had a vision of the divine world in the 'region above the heavens' (*Phædr.* 277 C). Efforts after knowledge stimulate recollection of eternal truths known by intuition in the disembodied state (*Meno.* 86 B; *Phædr.* 250; *Symp.* 207 f.). Sometimes, though it is not one of the Orphic doctrines on which he lays most stress, Plato assumes transmigration of souls, and periods of purgation between incarnations (*Tim.* 91 Df.; *Phædr.* 248 f.; *Rep.* 617; *Phædo.* 81). Out of the crude ecstasy cultivated by the Bacchants he develops a theory of inspired madness, giving a divine release from custom and convention (*Phædr.* 265 B). Such noble madness fills the soul with love and yearning for the divine beauty, a yearning that is never satisfied till union with the beloved object is attained (*Phædr.* 249 ff.; *Symp.* 211).

Orphic and Pythagorean teaching seems to have had much more influence on Plato's mind than the Eleusinian ceremonies, but there is at least one passage already referred to (*Phædr.* 246–250) where the phraseology constantly recalls terms used of the mysteries. 'Ritual,' 'initiation,' 'beholding,' 'blessedness' are instances; so is the

expression that the wings of the soul are 'nourished' by the 'Divine Beauty, Wisdom, Goodness, and the like,' and the metaphor 'happy emblems, beheld in a blaze of pure light.' Plato's mysticism may be summed up as an unswerving belief in the soul's immortality and power to approach the divine. Man's chief end is to become as like to God as possible (*Theæt.* 176 B), for 'God should above all be the measure of all things to us' (*Laws*, 716 C). 'The unpurified in soul is evil, the pure, its opposite' (*ib.* 716 E).

Plato's supreme good or God is soul in its highest form, *i.e.*, Reason untrammelled by matter. Evil is possible only when Reason is limited and particularized, *i.e.*, when it exists in the form of many particular minds. Nevertheless it is an eternal, immutable law that 'always there must be something that pits itself against good' (*Theæt.* 176 A). Is, then, Plato a dualist? That question will be asked so long as Plato is read, and different temperaments will give different answers. To the present writer it seems that nothing can be more emphatic than Plato's declaration that all being comes from the Good (*Rep.* 509 B), and his identification of Evil with Not-Being, or, in other words, with the limitation of Being (*Soph.* 257 D-258 A). Yet there is nothing to limit the Good but the Good itself, which is the prime mover, itself unmoved. Therefore in the last resort Evil, Limitation, and Matter must somehow proceed from the Good, the Infinite, and Mind. Why limitation involves evil Plato does not and cannot tell us. He is not alone in his failure to explain the origin of evil, but we may believe him, even when speaking of necessity and imperfection of existence, to have been firm in the conviction that the apparent antagonism between good and evil would vanish, if we could rise to the comprehension and contemplation of the Good.

PINDAR.

We can only glance at mystical elements in other Greek writers. In Pindar they are chiefly seen in the enunciation of the celestial origin of the soul. 'One is the race of men and gods, and from one mother we both derive the breath of life; but in power we are altogether diverse' (*Nem.* vi. 1 f., with Bury's note).

In this passage is shown Pindar's agreement with and divergence from the Orphics. The soul truly comes from on high; but let it not aspire to

be united again with God: 'To mortals mortal things are fitting' (*Isth.* v. (iv.) 16). By thus acquiescing in human limitations Pindar parts company with the Orphics, who were very probably his teachers. 'The soul alone is from on high' (frag. 131 [Christ]); 'the bodies of all men follow death' (*ib.*).

Rebirth, retribution, and hopes of final arrival at the islands of the blest are the things that await the soul after death (*Ol.* ii.). The fragment 137, which points to Eleusinian initiation, has already been noticed, and frag. 129 gives a picture of an Orphic paradise like that in the pseudo-Platonic *Axiochus*, and corresponding to representations on vases.

EURIPIDES.

Euripides has several passages which show a knowledge of Orphism. Besides the fragment from the *Cretans*, there is the celebrated: 'Who knows whether life is death, and death in the under world is accounted life?' (frag. 638 [Nauck]), a clear reference to the *σῶμα σῆμα* theory. But there is nothing to determine whether he himself accepted the doctrines; on the other hand, in the taunt of Theseus to Hippolytus: 'Go, hold thy revel with Orpheus as thy king' (*Hipp.* 953 f.) the poet may very well be expressing his own scorn. But in the *Bacchæ* it is impossible not to think that Euripides 'felt profoundly what he so rapturously says' (J. Adam, *Religious Teachers of Greece*², Edinburgh, 1909, p. 317). Iconoclast though he was, he knew what was meant by the spirit of religious exaltation, and used his incomparable poetic gift to interpret it to mankind.

PHILO.

A few words must be said about Philo of Alexandria (1st cent. A.D.), who was penetrated with Platonism. Being a Hellenized Jew, he aimed at reconciling Plato and Moses. His writings are so diffuse that it is difficult to disengage his doctrine from his interminable allegorical O.T. exegesis. His God is absolute Being, transcendent, yet, though nominally without qualities (*ἀποιος*), He seems to possess goodness, activity, and will. At His side there are Ideas or Powers, intermediaries between God and the world, and chief among them is the Word, the Creator of the material universe. The soul's highest good is to detach itself from the body, and surrender itself to

God: 'He who ceases to know himself, knows the Living One' (*de Somn.* i. 10).

Philo, though a forerunner of the Neo-Platonists, passed comparatively unnoticed in his own day. So did Numenius, both possibly, as Inge suggests, on account of their Jewish nationality and its unpopularity. The system of Numenius has points of contact with that of Philo, and both anticipate Plotinus in forming a triad, consisting, with Philo, of God, the Word (or intelligible universe), and the material world; with Numenius, of God or Mind, the Creator (not called the Word), and the world.

PLOTINUS.

There is not space for much discussion of Plotinus and his successors. They cannot, however, be wholly omitted here. For over 200 years after the eclipse of Pythagoreanism, it had survived in obscurity, until the friend of Cicero, Nigidius Figulus, brought it forward once more, and from this germ there followed a vast growth, originating apparently in Alexandria, which developed first into the school of the Neo-Pythagoreans, and later, in the 3rd cent. A.D., into that of the Neo-Platonists. There was a debased magical side, of which Apollonius of Tyana (1st cent. A.D.) was the most prominent representative. It is attested by Greek magic papyri, and flourished, as might be expected, especially in Egypt. On the other hand, we have to thank this revival for Plotinus. It is a misfortune that the difficulty of his style makes it toilsome to read him, and translations do not much smooth the path. But there are signs that Plotinus is becoming known to a far wider circle than heretofore, and those who venture are well rewarded.

Like Plato, Plotinus looks up to a supreme Good, the One, which is above or beyond Being. But, unlike Plato, he assigns to Reason a lower place, thereby indicating that in the last resort Reason cedes the palm to intuition. Our striving to reach the vision of the One should be even as a flight to our dear fatherland: 'For that is our country whence we came, and our father is there. What then is the journey and the flight? It needs not to be accomplished by feet. For everywhere feet bear us from one land to another. Nor does it behove thee to make ready a chariot with horses, nor yet a vessel to fare by sea, but all these things thou must put away, and not gaze with

thine eyes, but as it were closing the eyes (*μύσῃς*) receive another sight, and awaken that power of vision which all possess but few use' (*Enn.* i. vi. 8).

More explicitly than Plato, Plotinus lays Evil at the door of matter: 'Therefore matter is the cause of the soul's weakness, and is the cause of Evil' (i. viii. 14). Yet Evil is really the non-existent, being as it were the Form of the non-existent, and the soul that falls into unmingled evil sinks below vice, for vice is still human, mingled with something opposed to it. Such a soul dies, and sleeps the sleep in Hades 'until may be it rises, and lifts up its countenance out of the mud' (i. viii. 3, 13). Here we see the old Orphic ideas and imagery still vigorous.

The Good is the lord and sun of Reason and of the eternal Forms or Ideas immanent in Reason, which are 'clothed with colour' by the Good itself, and endowed with power to inspire love in the human soul: 'And then the soul, receiving into herself the emanation from the world beyond, is moved, and rejoices as a Bacchant, and is stirred in all her being by spurs, and becomes love (vi. vii. 22). 'Where is Beauty apart from Being, and where is Being apart from Beauty?'

Often, when men walk on high mountains lit by the sun's rays, they appear transfigured by the golden light. So the eternal light of Beauty, Life, Wisdom, Goodness, for all these are One, glories with its colour the countenance of the beholder, and no longer are the seer and the thing seen apart, but he who sees with clear vision has the thing seen within him (v. viii. 7, 9f.). When we turn away from the Good, we are like a chorus that sings discordantly, for it has turned its eyes away from its leader. Even as that chorus, when it looks to its leader, sings well, and is truly united to the leader, so we, away from the Good, will be separated completely, and will lose our being; but, when we look to It, then for us there is rest and completion, as we truly dance round about It the divinely-ordered (*ἐνθεος*) dance (vi. ix. 8): 'This is the life of gods and men divine and happy, a release from all else that is our care in this world, a life without part in our pleasure here, the flight of the alone to the alone' (vi. ix. 11).

These passages, chosen almost at random, will serve to give a glimpse of the fervent mysticism of Plotinus. The more we read him, the more

we feel that he is imbued with the spirit of Plato, and through Plato with the dim, unknown men who transmitted to the greatest of the Greeks the germ of their spiritual wisdom and rapture.

To such noble developments could the Orphic belief in the soul's celestial kinship, and the wild Bacchic enthusiasm (ἐνθουσιασμός) be transformed.

Literature.

ANDREW JACKSON.

AN edition of *The Life of Andrew Jackson*, by Professor John Spencer Bassett, Ph.D., of Smith College, has been issued in one volume (Macmillan; ros. 6d. net). That is to say, the original two volumes are bound in one, and the paging is made consecutive. It is a volume of 766 pages, not counting the Preface, printed in fine large open type and strongly bound.

Andrew Jackson was an American. Only in the United States of America could he have been born. Only there could he have had his training—if it was training. Only there would have come to him the opportunities which he was so eager to seize. Only there would he have been recognized as a sufficiently civilized citizen. When he reached the White House, the States could boast, and did boast, that now at last they had a President who was neither English nor German, neither Irish nor Scandinavian, but American. There was no hyphen in Andrew Jackson's name or nature.

They said that he ran away with his wife, and that too at a time when she belonged to another. But it was not the truth, not altogether the truth, and those who uttered the lie would be likely to repent. Andrew Jackson would see to that. In this, as in all matters, he is a well-grown schoolboy. It is not enough for you to say you are sorry, you get your punishment in addition.

He did not run away with his wife, nor did his wife run away with him. They both understood (though it was a mistake) that her husband had divorced her. In any case she was a good woman and made him a good wife. 'Her affection,' says the biographer, 'was deep enough to win her husband's strong nature and make him her lover as long as he lived. Her devotion to religion broke down his indifference on that subject—he was, it seems, never antagonistic to it—and he became

in the latter part of his life a loyal, if not a devout, Presbyterian.'

Andrew Jackson was elected President of the United States in 1828. During the contest, that old story of the divorce was used without scruple against him, and his friends had to issue a reply. 'About a month after the election Mrs. Jackson drove into Nashville to purchase clothes for use in her new station. She was quite happy in the occasion and went from shop to shop with interest till her strength was gone. Then she retired to the private office of a newspaper editor, one of her relatives, to rest until her carriage was ready for the return. Here she came upon a copy of the pamphlet issued by her husband's friends in her defense. It came as a surprise and she was overwhelmed. When her companions came an hour later, they found her crouching in a corner, weeping and hysterical. On her way home she made every effort to resume her composure, so as to avoid giving pain to her husband, but she was not successful. The forced gaiety which she assumed attracted his attention at once and he had the story of the day's happening. From that time, says the narrative, she grew worse, at last taking to her bed and dying on December 23d. For some years her health had been poor, and the final collapse was attributed to heart disease, but Jackson believed that her grief was a cause. The blow left him dazed, and he sat by the body for a whole night in the belief that life was not entirely extinct. He buried her in the garden at the "Hermitage," near the little Presbyterian church which, chiefly from his own funds, he built in 1823 for her gratification. One of the last acts before his departure for Washington was to order a suitable monument for the grave.'

THE NORMANS.

There is nothing that one would expect to play its part in the making of the patriot more frequently

than race. There are few things that have less influence. The Swiss are of two races, and so are the Belgians, yet where do we find more passionate patriots? The Latins in the Swiss Confederacy do not say to the Teutons, 'We are none of you,' nor the Walloons to the Flemings in the kingdom of Belgium, 'We will have none of you.' The mere geographical boundaries of country sweep so radical a thing as the diversity of race out of political significance.

But as a subject of study, race is of far greater interest than country. The Normans are to be found in France, in England, in Italy, in Sicily, in Spain, in Syria—where are they not to be found? And in all these countries they are long since attached to the soil, and will fight for it against their kinsmen elsewhere. But to trace the history of the race, coming down from the North and spreading itself as a race with all its possibilities over much of Europe and some of Asia, is a study that is fascinating indeed. No doubt it demands the pen of the true historian. A mere annalist, collecting facts and arranging them, would do nothing for us. The true historian, such a historian as Professor C. H. Haskins, of Harvard, takes the facts up into his imagination and makes the race live before us.

The title of the book is *The Normans in European History* (Constable; 8s. 6d. net).

SOUTH AFRICA.

The third volume is published of the *History of South Africa from 1795 to 1872*, by George McCall Theal, Litt.D., LL.D., in its third revised and enlarged edition (Allen & Unwin; 7s. 6d. net). This volume carries the history of Cape Colony from 1846 to 1860, the history of Natal from 1845 to 1857, the history of British Kaffraria from 1847 to 1860, and the history of the Orange River Sovereignty and the Transvaal Republic from 1847 to 1858.

Some one has somewhere said that Dr. McCall Theal loses himself in detail. We do not think so. We like the detail. We need it. The historian who makes his way by just touching the tops of the mountains is no use to us. He must live and move and have his being among the people, else all he says passes away as a cloud. Gardiner's *History of England from 1603 to 1642* is in ten volumes, crown octavo, but when we have read them

we retain their contents and do actually know something of that period. How many sketches of it have we read with little result? Five volumes for eighty years of the *History of South Africa*—and such years!—is not excessive. And we shall know it when we have read them.

One of the things which Dr. McCall Theal brings gradually into prominence is the contrast of ideal between the British and the Dutch colonist. The British settler 'was full of energy, loved a life of bustle and excitement, made plans for the rapid development of the resources of the country, in which great risks were not considered, and used as his standard of prosperity material wealth. The other was more cautious, and though also weighing material wealth, did not set such high value upon it as upon a life free from turmoil. He was content to let any resources the country might have wait for development rather than rush on hastily, and by so doing imperil a humble certainty for the chance of possible riches or grandeur.' Diverse ideals have coalesced before now. But these ideals were mismanaged, and they had to fight before they became fast friends.

THE PAPACY.

'The design which occurs to me is to write a study of the Papacy by taking a score of the outstanding Popes—which means, in effect, a score of the more significant or critical stages in the development of the Papacy—and giving an adequate account of the work and personality of each. The evolution of the Papacy has not, like the evolution of life in general, been continuous. It has had periods of stagnation and moments of rapid progress or decay. Of the first hundred Popes, scarcely a dozen contributed materially to the making of the Papacy: the others maintained or marred the work of the great Popes. It is the same with the environment of the Papacy, which has influenced its fortunes as profoundly as changes of environment have affected the advance of terrestrial life. There have been long drowsy summers closed by something like ice ages; there have been convulsions and strange invasions, stimulating advance by their stern and exacting pressure. I propose to select these more significant periods or personalities of Papal history, and trust that the resultant view of the Papacy will have interest and usefulness. The periods which lie between the various Pontificates

which I select will be compressed into a brief account of their essential characters and more prominent representatives, so that the work will form a continuous study of the Papacy.'

In that way Mr. Joseph McCabe describes his purpose in the writing of his latest volume, which he calls *Crises in the History of the Papacy* (Putnam ; ros. 6d. net). The idea is excellent. For the Papacy is so great a subject that no man can write on it all and be of any use. As Mr. McCabe himself says, it would take fifty great volumes to do it justice.

This is not Mr. McCabe's first volume of Church History. He has already written on Abelard, on Augustine, and on the Jesuits. This volume is written with the same facility—superficiality, an enemy would call it, but wrongfully—as the other books. But, unlike most books which are easily written, it is easily read. Its author has a good working knowledge of his subject which keeps his mind at rest, and he has at the same time a good working command of everyday English, which keeps his reader's mind at rest.

The ideal historian is more sympathetic than Mr. McCabe. He is not at all in touch with his subject intellectually or spiritually. He does not believe in the Papacy. He has an unconcealed contempt for every pope, as pope, that ever succeeded St. Peter. That is a weakness. And one wonders at first what attraction the subject can have for him. Has he the hope of discrediting religion in the person of the Pope? Or is it simply that he has got hold of a good subject and loves the writing of books?

THE NESTORIAN MONUMENT IN CHINA.

'If we were to follow the example set by the late Professor Max Müller, who was wont to distinguish between the Christianity of the Church and that of Christ, China and the Chinese of the T'ang Era were far more influenced by the Christianity of Christ than some parts of European Christendom are to-day. For instance, Russia is, no doubt, a Christian country, but Christianity—if not Ecclesiasticism—exercised much greater influence in China during the T'ang Dynasty than in the Russia of the Empress Katherine the Great.

'Those who labour as missionaries in the Far East should remember that they are working in a field that has been already, thinly as it may be,

sown with the seed of Gospel Truth. They must realize that they are treading on "holy ground"!

'The people to whom they preach to-day are the spiritual descendants not only of Confucius or of Sakyamuni, but of the Early Christians themselves, and in rooting up what appears to them to be "tares" they should beware lest they are also destroying the "wheat" which has lain buried for centuries—unrecognized for lack of discerning eyes!

'The Nestorian Monument itself is a great witness to this fact.

'We are convinced that the China of the T'ang Era was under Christian influence actually, if not in name.

'Christian humanity was then well developed, and in the Chinese literature of that period we find an account of the Emancipation of slaves by Liu Tsung-yüan in his province, whilst the ideas of individuality and human equality were also highly developed in Chinese society.

'For we read in this Inscription: "The great Emperor Kao-Tsung (A.D. 650-683) most respectfully succeeded to his ancestors; and giving The True Religion (*i.e.* the Luminous Religion) the proper elegance and finish, he caused the monasteries of the Luminous Religion to be founded in every department. Accordingly he honoured A-lo-pên by conferring on him the office of the Great Patron and Spiritual Lord of the Empire. The Law (of the Luminous Religion) spread throughout the Ten Provinces (of China), and the Empire enjoyed great peace and concord. Monasteries were built in many cities, whilst every household was filled with the great blessings (of Salvation)."

'And that this is no exaggeration is proved by the fact that when this Inscription was written "the titular Directorship of the Imperial Bureau of Ceremonies, Music, Festivals, Sacrifices, and Worship" was held by a Nestorian Priest and Archdeacon, the head of the Church of Kumdan and Saragh, whose name was Gabriel.'

That all this is true is undeniable. The Nestorian Monument itself proves it. And it is this that gives the Nestorian Monument in China its importance. So important does it appear to be to Professor P. Y. Saeki of Tokyo that he has edited the Monument in a large handsome volume, with an introduction of 161 pages, translated it in 20 pages, and written notes on it which run to 80 pages more. Besides all this he has added appendixes which

contain the Syro-Chinese text of the Inscription and sundry other texts in Chinese.

The volume is published by the Society for Promoting Christian Knowledge under the title of *The Nestorian Monument in China* (10s. 6d. net). It is introduced to its English readers by Lord William Gascoyne-Cecil and Professor Sayce.

The Right Rev. H. Russell Wakefield, Bishop of Birmingham, is able to recall the manner in which certain questions puzzled him while he was groping his way to the joy and peace of faith in Christ. And now he answers them as he wishes they had been answered to him. The questions are: What is Religion? Is there a God? What think ye of Christ? and the like. The book is called *Simple Answers to some Great Questions* (Longmans; 1s. net).

The Gospel according to St. Mark has appeared in the Westminster Version of the Sacred Scriptures (Longmans; 1s. net). The editor is the Rev. Joseph Dean, D.D., Ph.D., Professor of Sacred Scripture in St. Joseph's Diocesan College, Upholland. Dr. Dean is a scholar. He knows the Protestant as well as the Roman literature of his subject. The Introduction and Notes are brief, but they are to the point. Not a word is thrown away. In an appendix the Rev. C. Lattey, S.J., discusses the Chronology and Harmony of the Life of Christ.

The second volume of *Kant's Critical Philosophy for English Readers*, edited by J. P. Mahaffy, D.D., C.V.O., Provost of Trinity College, Dublin, and J. H. Bernard, D.D., D.C.L., Archbishop of Dublin, has been issued in a third edition (Macmillan; 6s.). This volume contains the Prolegomena translated, with Notes and Appendices. It is a reprint of the 1889 edition, 'with a few trifling corrections.' We hope the first volume will appear in a new edition also, for this is a convenient size and clearly printed.

Several men who have written books recently on the Gospels have confessed that they entered upon their study with a bias against the supernatural, and were driven by the study itself to accept it. Here is another. Mr. Anson Phelps Stokes, in his book on *What Jesus Christ thought of Himself* (Macmillan; 4s. 6d. net), does not say that

he was prejudiced against the Gospel miracles, but he says that he was determined to believe them only if he could not do otherwise. He believes them. He could not do otherwise. An advanced critic, aware of his forwardness, he writes a thoroughly orthodox and evangelical volume.

Do you know good writing when you see it? Is this good writing?

'Then at last we "got out."' We were confronted with dearth, danger and death. And then they came to their own. We could no longer compete with them. We stolid respectable folk were not in our element. We knew it. We felt it. We were determined to go through with it. We succeeded; but it was not without much internal wrestling, much self-conscious effort. Yet they, who had formerly been our despair, were now our glory. Their spirits effervesced. Their wit sparkled. Hunger and thirst could not depress them. Rain could not damp them. Cold could not chill them. Every hardship became a joke. They did not endure hardship, they derided it. And somehow it seemed at the moment as if derision was all that hardship existed for! Never was such a triumph of spirit over matter. As for death, it was, in a way, the greatest joke of all. In a way, for if it was another fellow that was hit it was an occasion for tenderness and grief. But if one of them was hit, O Death, where is thy sting? O Grave, where is thy victory? Portentous, solemn Death, you looked a fool when you tackled one of them! Life? They did not value life! They had never been able to make much of a fist of it. But if they lived amiss they died gloriously, with a smile for the pain and the dread of it. What else had they been born for? It was their chance. With a gay heart they gave their greatest gift, and with a smile to think that after all they had anything to give which was of value. One by one Death challenged them. One by one they smiled in his grim visage, and refused to be dismayed. They had been lost; but they had found the path that led them home; and when at last they laid their lives at the feet of the Good Shepherd, what could they do but smile?

Well, what do you think of it? The editor of the *Spectator* says: 'With all sincerity a Commander of to-day might parody Wolfe and declare that he would rather have written that passage than win a general action.'

It is a quotation from *A Student in Arms* (Melrose ; 5s. net). The author's name is not revealed.

How many millions did Carlyle say there are in the world, and added, 'Mostly fools' ? Mr. Rollo Franklin Hurlburt divides them into six classes—the Young Fool, the Companion Fool, the Woman Fool, the Rich Fool, the King Fool, the No-God Fool. But the classification breaks down at the Woman Fool. For the examples given are more wise than foolish. No doubt Jezebel is here (and she *was* a fool), and David Copperfield's 'fool wife.' But Wesley's mother is here also, and Nathaniel Hawthorne's wife—'it was her faith in his latent powers, her sympathy and encouragement, that made him one of the great masters in our literature'—and Samuel's mother, and Phoebe, and on one page a great cluster—Miriam, Queen Elizabeth, Florence Nightingale (why not Clara Barton ?), Maria Mitchell, Mary Lyon, and Frances E. Willard. The woman fool, it seems, is hard to find. The title of the book is *Six Fools* (Methodist Book Concern ; 5s. net).

Freedom in Service (Murray ; 2s. 6d. net) is the title which Dr. F. J. C. Hearnshaw, Professor of Mediæval History in the University of London, has given to a volume containing 'six essays on matters concerning Britain's safety and good government.' It is the book of a patriot, a patriot who knows his own mind and has no mercy for the shirker. He is even suspicious of the reality of the conscientious objector. His purpose is to set the individual right as regards his relation to the State. And the State has reason to be grateful. The discussion of what liberty is, though short, is enlightening.

It must be a difficult thing to write history as the fulfilment of prophecy. Mr. W. E. Vine, M.A., writes the history of *The Roman Empire in the Light of Prophecy*, that is to say, in the light of the prophecy of Daniel (Pickering & Inglis ; 1s. net).

The English Catalogue of Books for 1915 (Publisher's Circular ; 7s. 6d. net) is a little later this time than usual, and no wonder. The wonder is that it is not also a good deal thinner. It is not any thinner ; it is two pages thicker than the issue for 1914. It is true that the analytical table of books published gives 10,665 against 11,537 for 1914, a decrease of nearly a thousand. And why that does

not affect the bulk of the book we cannot tell. It is possible that the *subject* index is fuller. In any case it is a wonderful circumstance that throughout the year 1915 the output of books continued so steady and reached so satisfactory a total.

Is it generally known that the English Catalogue contains an index of subjects as well as of authors ? The subjects are arranged according to the title of the books ; but that is so sensibly entered that it tells us at once the books on a particular topic which have been issued during the year. Thus, there are six entries under Babylon or Babylonia, and so far as we have observed no more than these six books were published last year in English.

Teachers of Bible Classes should inquire for the Bouverie Series of *Coloured Scripture Postcards*. They are the work of Harold Copping, and they are published by the Religious Tract Society, at 6d. net, each packet.

We must try every way with the scientific unbeliever. The Rev. T. A. Lacey tries the way of letter writing. In a series of 'Letters to a Questioner' he discusses *Nature and God* (S.P.C.K. ; 1s. net).

No event has occurred since the beginning of the criticism of the Bible that is more significant than the issue by the Society for Promoting Christian Knowledge of a volume on *The Book of Jonah* which treats that book as fiction. 'Fiction' is the very word used in the contents, and fiction is the fact openly and ably advocated in the volume. The author is the Rev. T. H. Dodson, M.A., Rector of Wootton, Northampton, and Canon of Lincoln. As an introduction to the science of Biblical Criticism the volume could not easily be surpassed ; and yet it is what it professes to be, an introduction to the sincere and reverent study of the Book of Jonah (1s. net).

What is a nurse to do when there is no chaplain near and she must comfort as she can ? She is to have at hand always a little book by Fanny K. Kindersley called *One Minute Readings for Nurses and Patients* (Stock ; 6d. net).

The Rev. W. M. Grant, M.A., has written three Primers of Old Testament History, the first on the

Patriarchal Age, the second on the Conquest and Settlement in Canaan, the third on the Age of the Kingship. The third is just issued. Its full title is *The Judges and Kings of United Israel* (8d. net).

The Primers are prepared as Text-books for Bible Classes. That purpose is fulfilled. The information which they contain is reliable, and it is set forth clearly. More than that, there is the hand of the enthusiast in education on every page. It is felt in those turns of phrase which arrest the attention and stir the emotions. The reader of these little books is sent with appetite to the Bible itself. It is a great final triumph that they can be read by old or young as mere enjoyment.

A Pastoral Year (Stoneham; 2s. 6d. net) is the title which the Right Rev. Philip Xenophon Eldridge, D.D., Presiding Bishop of the Reformed Episcopal Church of Great Britain, has given to a small volume of papers or addresses on matters of Christian living. The papers appeared originally in *Work and Worship*. They are short. They deal with problems of doing rather than believing. They are direct and even incisive in style. Attractive outwardly, the little book is to be heartily commended in all respects.

Messrs. Stoneham have also published a Guide to New Sunday School methods under the title of *The Child in the Midst* (2s. net). The author is Mr. Ernest H. Hayes, a practical Sunday School teacher. And it is practical reform that is not beyond the scope of the ordinary school and the ordinary teacher that he advocates. As Principal D. L. Ritchie, who writes the Foreword, says: 'This book seeks to help the average school to be its best, and the average superintendent and teacher to do their best. Ministers, too, should find here what they need to enable them to give churches that leadership in the service of the young for lack of which so many fail in their service of the Kingdom of God.' The way of reform is to study the child's nature. Mr. Hayes has taken as his first principle, 'Let the child teach us.'

A book entitled *Downward Paths*, and further described as 'an inquiry into the causes which contribute to the making of the prostitute,' has been published by Messrs. Bell & Sons, with a Foreword by A. Maude Royden (2s. 6d. net). It is painful reading. Not that anything is said in it that might have been left unsaid—no book could be more

free from needless offence—but because of the terrible immorality of our cities of which it offers such overwhelming evidence.

Did ever any man attempt an exposition of the epistles to the Seven Churches of Asia without the feeling of failure? The first disappointment is the paucity and the poverty of the literature. The next is the surprising difficulty of adding to it. If, therefore, we can say that one man has made a success of it we are saying a great thing. And the man is not even a theologian. It is Dr. Christopher N. Johnston, Sheriff of Perth. His book is *The Seven Churches of Asia* (A. & C. Black; 2s. 6d. net). What is the secret of his success? *Because* he is not a theologian? It looks like it. He has not lost himself in any search for subtleties or hidden meanings. He has himself seen some of the cities; he knows their geography and antiquities; he is content with well-defined religious and ethical lessons.

Dr. W. Warde Fowler has been led by the beating of drums and drilling of soldiers to read again that wonderful description in the seventh book of the *Aeneid* which he calls *Virgil's 'Gathering of the Clans.'* He has published it, with the translation of Mr. James Rhoades, and he has annotated it in the most perfect manner of scholarship and literary love (Blackwell; 3s. 6d. net). The reading of the notes is at once a pleasure and an education. One very prominent thing is the use that is made by Dr. Fowler, as by all great classical commentators now, of the study of Comparative Religion. They have got in front of the Biblical Commentators there.

Most attractive, and as precious as it is attractive, is the volume of *Devotions from Ancient and Mediæval Sources (Western)*, which has been translated and arranged by the Rev. Charles Plummer, M.A., Fellow and Chaplain of Corpus Christi College, Oxford (Blackwell; 5s. net). Many of the prayers are quite new to English manuals, and they are all newly translated. Surely there cannot be much left for the next gleaner. The sources which Mr. Plummer has used are the best. For the three Roman Sacramentaries he has used Muratori's *Liturgia Romana Vetusta* (2 vols.; folio, Venice, 1748), and the three modern editions, Mr. Wilson's edition of the Gelasian, Mr. Feltoe's of the Leonian, and Mr. Wilson's of the Gregorian. The arrangement

is a work of care and thought, making for variety and facility of use.

It becomes every man, however all-round a scholar he may be, and well-read, to add to his accomplishment the thorough knowledge of some one subject, that he may be looked upon as its supreme master. Professor John Burnett has chosen the Greek ideas of the soul, and he will write on that subject in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. For the second annual philosophical lecture under the Henriette Hertz Trust, he chose *The Socratic Doctrine of the Soul*. The lecture is published for the British Academy by Mr. Humphrey Milford (1s. 6d. net).

Our eyes have been partly opened of late regarding the actual position and character of the German woman. The book entitled *Feminism in Germany and Scandinavia* (Constable; 4s. 6d. net) will open them wider. It has been written by Katharine Anthony, for the purpose of showing women everywhere, but especially in the United States of America, what has been done for the emancipation of women in Germany, and still more in Norway and Sweden. And it is done partly for imitation, though still more for warning. The three great reforms which the author aims at accomplishing are to secure (1) the woman's right to variability, (2) her right to freedom of movement, and (3) her right to self-defence. Perhaps her strongest desire is for variability, as her keenest scorn is poured on 'the undifferentiated female type, that paragon from which all divergence is considered as degeneration.' 'No single woman,' she says, 'is bound to be any particular type of personality, but all women taken together are bound to be all sorts of people. But so powerful is the "tyranny of the norm" that most women succumb to mental stagnation at a comparatively early age and only the most elastic individualities continue to hold their own against the repressive terrors of taboo and ostracism.'

The prose sketches in Mr. Fielding-Hall's New book *For England* (Constable; 3s. 6d. net) are better than the poems. But the sketches have faults of their own. They are sketchy; they are unlikely; they are lacking in good taste. What could be more improbable or more distasteful than this? A motor-driver, who has gone to the war,

returns with the Victoria Cross, and then lectures the Vicar:

"No, Vicar, no. I believe in no fancy God who has to be believed in. But through the battle I saw God, and now I see Him still and always. Not your God, parson—not in the least like yours."

"What is the difference?" asked the Vicar, with the supercilious look of the ecclesiastic towards the layman.

'But Janeson only smiled back with seeing eyes.

"There's all the difference, parson. Yours is a long way off in some heaven; but the God I see is in the earth He made. He's real, parson, and you don't want to go to any book to read about Him. I'll tell you one thing about Him. The God I see who made the world didn't take all that time and trouble over it for it to be wasted on idle or cowardly or foolish folk. He gives it to whoever will make the best of it. He is behind the strong battalions. And those who won't save themselves have got to go, parson, be they men or classes or nations. He don't like loafers. The Sermon on the Mount's good for the hospitals, but not for the fighting line. Tell us about the real God, parson, and your churches will never be empty."

'But the Vicar had turned away to go as one who heard blasphemy.'

And it was blasphemy. For this soldier's god was his own successful self. However the soldiers return, surely they will not return pigs.

Mr. Fielding-Hall is a keen patriot. He has two mottoes for life: one 'Dulce et decorum est pro patria mori,' which he says 'is worth all the texts of all the scriptures ever written'; the other, 'God is on the side of the big battalions,' which (though he does not say it) this war has already turned into ridicule.

With all that the commentators and the war have done for us, the Sermon on the Mount is unintelligible to the common people. For one thing, and a great thing, its leading precepts are supposed to be negative, passive, pithless; whereas they are active, energetic, masterful. This is well said by Annie Rix Militz in her interpretation of *The Sermon on the Mount* (Fowler; 1s. net). 'But, I say unto you, Love your enemies'—is that easy? is that passive? Yet that is the centre of the Sermon, its substance and its sum. 'Beyond the negative, still attitude toward evil it swings you

into a most active, positive, supreme, supernatural attitude towards all evil, overcoming everything with the omnipresence and omnipotence of God.' But the most arresting feature of the little book is the comparison so often made in it with the teachings of Buddha, whereby the Sermon is seen in its wonderful originality.

The great and pressing problem of marriage and celibacy is dismissed by Mr. Walter M. Gallichan in a volume entitled *The Great Unmarried* (Werner Laurie; 7s. 6d. net). It is such a book as any one may read; it is such a book as every one ought to read. 'Marriage is honourable in all'; why do so many not marry? The chief reason is the possibility and even facility of sexual immorality. And for that 'the alpha and the omega of reform in sexual morality is moral sexual education. This education must be soundly scientific, broad, positive, nobly conceived, and reverently imparted. All archaic shams and mediæval fallacies must be weeded out of the system. There must be more, not less, decency and delicacy; and these elements can only be infused by those with minds clean-purged from shameful thoughts and morbid ideas of sex. From no other source can true, living purity arise. The way of virtue in this domain of conduct is through knowledge.'

But who is to be the teacher? 'The education of boys in this respect must begin with the parents. It is lamentable that women habitually seal up their eyes and close their ears to knowledge of the condition to which pseudo-celibacy, among other causes, degrades a mass of their sisters in Western civilizations.' 'A few words spoken to an impressionable boy by the mother may tinge his thought and bias his conduct for good or ill throughout the whole of life. The modern scientific study of the mind proves this beyond dispute. Hence the responsibility of mothers in the training of their children in morality, and perhaps most of all in the matter of sexual conduct, is nothing less than tremendous. That is why every mother should

educate herself so that she may be a proper instructor of her child, and not a blind or unwittingly harmful guide.'

And what is to be taught? 'The fine ideals of love and marriage, as presented in the highest forms of art, and in the biographies of the happily wedded, should be taught as history is taught in the schools. We need a new standard, a nobler concept, of the impulse that links man to woman for the continuance of humankind, to counteract the dark superstitions of the past, the influence of the obscene and the pornographic minds, and the common flippancies and fallacies of the street. The might of love must be impressed, and the dangers of tampering with or negating this stupendous energy plainly demonstrated.'

Some four or five volumes of the series entitled 'Modern Handbooks of Religion' have already been published. A volume has now been issued which is intended to serve as introduction to the whole series. Its title is *The Revelation of God in Nature and Man* (Lindsey Press; 2s. net). The author is the Rev. Edgar Thackray, M.A., B.D., Ph.D.

The author's desire is to eliminate from religion all idea of the miraculous. He would say with Huxley, 'Miracles do not occur.' And why? Because the universe is a cosmos. It is hung on the eternal laws of right doing. Do well and it shall be well with you, is the sum of all its commandments. There is therefore no need of violence of any kind, war or rivalry. And there is no need of any interference with its working. Leave it alone, all ye who demand Incarnations, Atonements, Resurrections, and it will do very well.

Is there no sin, then? Well, none to worry about, as Sir Oliver Lodge would say. Sin is evil, more speculative than practical, a thing to be explained, not expiated. Has Mr. Thackray ever yet stood before God and said, 'Father, I have sinned, and am not worthy'?

The Denials of Peter.

By SIR W. M. RAMSAY, D.C.L., LL.D., LITT.D., D.D., EDINBURGH.

Excursus to Section III.

THE HOUSE IN THE NEW TESTAMENT.

SEVERAL other references to house architecture in the New Testament suit the type of house described in this section; but we must except (1) the incident in Mk 2¹⁻⁴, Mt 9², Lk 5¹⁹, which implies a peasant's hut, the humble kind of house alluded to in passing.¹ (2) It was on the third floor that Paul preached on the Sunday night at Troas to the assembled Christians (Ac 20⁸),² and Eutychus fell through the window. This window was simply a large opening to the air, without any glass or shutters or lattices. Through such an opening Jesus looked and saw Peter by the light of the fire in the courtyard beneath; but that took place on the second floor: the rooms on the ground being the first floor. The house at Troas, therefore, differed in construction from the regular Asiatic and Syrian house, and is probably to be understood as a Roman type of house in the Roman Colony of Alexandria Troas Augusta: the house was a large one with a *turris*, and the congregation gathered in the highest room of the *turris*, evidently a room of large size. This seems to be hardly a satisfactory explanation of the incident (with regard to which I do not feel at all confident).

I almost shrink from offering a conjectural explanation of the incident at Troas and of the expression ἀπὸ τοῦ τριστέγου, because I have made free with accepted explanations in so many other cases. The phrase does not mean 'from the third floor,' but 'from a place, or part of the house, which has a third ceiling or roof.' There may have been a gallery at one end of the ὑπερῶν in which the Brethren assembled, viz. at the end overlooking the courtyard, and opposite the upper end of the chamber where Paul and the most honoured persons of the congregation were. I cannot remember any exact analogy to this in the ordinary type of Eastern dwelling-house; but in the Tetrapyrgia type, as mentioned above, the

method of construction with galleries is quite common. This τριστέγον at Troas would, then, be a species of Bala-khane,³ 'high house,' whose name indicates its nature. The existence of this constructional term proves that the construction is a usual Eastern device; but I have seen it only in khans (which, as was mentioned above, are modelled on the ancient Tetrapyrgia type). In the best example that I have seen, the Bala-khane was over the stairs leading up to the first floor and the ὑπερῶν, and was a separate room; but inside galleries are quite a common feature of the large khans; and it seems in accordance with the purpose and nature of the device that it might be used as an enlargement of the main audience-chamber, open to it and closed on the outside by a wall containing one or more upper windows. This would involve only a slight modification of the house construction which I have seen; but it would carry with it an important result. The house at Troas, where the disciples assembled, must have been a mansion of considerable size and pretentious construction, belonging to a family of wealth and distinction. The house of Lydia, the Thyatiran merchant at Philippi, was perhaps of the same type, for Lydia was evidently a person of standing and possessed of some wealth: it would not have been in accordance with social custom for a woman to entertain four men in a small house; she must have had plenty of room and a numerous household.

The same result would follow from the other supposition that this was a house of Roman type with a *turris*. The term *turris* was applied to any part of a Roman house that was elevated above the roof of the ground floor; and a *turris* containing a room suited for the assembly would have been part of a large mansion: moreover, as being Roman, it would be the property of an aristocratic family: the Romans were the local aristocracy.

On either supposition it is certain that the congregation at Troas included at least one household of standing and influence. As Paul wrote to the

¹ The incident is fully discussed in *Christ Born at Bethlehem*, p. 57 f.

² τριστέγου.

³ Bala-khane is our word 'balcony,' coming from the East through the Italian, though the dictionaries make 'balcony' a Teutonic word.

Corinthians, there were in his congregations 'not many nobles,' but this implies that there were a few. Deissmann, however, insists that there were none, and quotes these words in proof.

In other passages of the N.T. the 'upper chamber' was the public reception-room, the one large room of the house, of the same type as that in which Annas sat to investigate the case of Jesus. In such a room it was that every gathering took place, and honoured guests were entertained. In that upper chamber the body of Dorcas was laid in state before her burial (Ac 9³⁷).¹ Dr. G. M. Mackie has some excellent remarks and also some that I cannot accept, on this subject.² 'The funeral of such an eminent and beloved disciple was to be of a public nature, and there would be much preparation and consultation about the ceremony.' This is good. Funerals were, and still are, occasion of much display; and many families in Turkey run into debt in order to make a sufficiently stately show. So far, however, as my experience goes, there would be no time for much preparation and consultation after the death of Dorcas. Funerals are hurried on very soon after death, and the rites are in almost every case much the same. With the rest of Dr. Mackie's remarks I am unable to agree: 'The upper chamber . . . would be chosen for the sake of privacy and quiet as a place where her friends might look for the last time on her face.' It was, however, not

¹ This was the real intention of the local congregation, when 'they laid her in an upper chamber.'

² See his notes in the *Sunday School Times*, March 1916.

privacy that was sought, but state and complement to the deceased. The main chamber of the house was chosen, because it was specially the public room. At that time, and still at the present day among Greeks of the old fashion, the corpse was carried to the grave fully exposed to view in the most splendid dress that was worn by the deceased in life.³ This was not a case, as among us in Britain, when a few friends were admitted to a last view before the coffin was closed: there was no coffin, but only a bier. The disciples met in an upper chamber, as being a large room, able to accommodate them all (Ac 1¹³). So also the Last Supper was held in 'a large upper chamber furnished and ready': it was the 'guest-chamber' of the house (Mk 14^{14f}).

A chamber of this kind was called in the Attic dialect *ἀνωγειών*, and by Mark (followed by Luke) *ἀνάγειον*; but this term, meaning only 'above the ground,' was applicable to any room in an upper story, though it is commonly used of the principal room. There were often other upstairs rooms, besides this principal one. In the Acts the term for the upper chamber is *ὑπερῶν*, which seems to be synonymous with *ἀνάγειον*. It was in a *ὑπερῶν* that the earliest congregation met in Jerusalem.

³ Among the Greeks at the present time the dress is economically removed, as a rule, from the corpse, before it is placed in the grave. In Italy (as Juvenal mentions in his first Satire) the face of a man who had been poisoned by his wife, was exposed to open view as the funeral was borne through the streets of Rome; and the populace saw the signs of poison in the face, and whispered to each other as it passed.

Contributions and Comments.

Acts xxvii. 39.

IN the course of various journeys here during the last six months, I have had frequent occasion to pass St. Paul's Bay, and have seen it from every possible point of view, and under all sorts of conditions of weather. For example, a few evenings ago, when returning from an outlying service, I saw it in dim moonlight. A sailing-ship, probably not so big as that which carried the apostle, lay at anchor in the bay, riding safely at anchor in the

very creek into which the mariners of St. Paul's vessel were 'minded if possible to thrust the ship.'

On the occasion of a former visit to the island I studied with some care most of the literature on the subject of the shipwreck, including Conybeare and Howson and Smith of Jordanhill.

The usually accepted view of the matter is that the ship anchored to the east of the place where the two seas meet, *i.e.* on the side nearest Asia and furthest from Europe.

During my former visit, having sailed round the

island in conjunction with which the narrow channel is formed, I noticed that looking inwards into the bay from the western side of the island one sees what seems to be a land-locked bay—a safe anchorage, if only the ship, tossing without, could be thrust through the narrow opening and between the island and the shore. At the same time, from my small boat as I passed into the channel I could see a hidden reef, below the surface but sufficiently near it to cause destruction to any considerable vessel that should make the attempt.

I then and there formed the theory that the ship had come to anchor not on the east but on the west side of the island, and that it was from that side that the attempt to enter the bay was made. This view answers exactly to the saying 'into which they were minded—if possible—to thrust the ship.' On the contrary supposition there was really no thrusting to be done. The bay lay before them. All they had to do was to let go the anchor, hoist the mainsail, and anchor again further up the bay—say, at the spot where I saw the sailing-ship anchored and safely riding out a considerable storm.

Smith, if I remember rightly, goes minutely into the question of the possibility of such a ship as St. Paul sailed in being able to sail very close to the wind. This seemed to be a crucial point in determining whether or not my theory were tenable, and after consulting a young sea-captain on the subject I felt reluctantly compelled to take the view that perhaps the traditional theory was correct—namely, that the vessel spent the night to the east of the island and endeavoured to reach a safer anchorage in the morning. But still I was puzzled as to the phrase 'thrust the ship,' for there was no need in this case to thrust it through the channel, the safe anchorage being on the other side of the island.

A few weeks ago, I happened to be discussing this subject with a daughter of the late Captain Kirton, who was for many years agent in Malta for the P. & O. line of steamships. I told her of the theory I had been inclined to advocate, and she answered emphatically, 'My father always held that view.' Captain Kirton was an authority on sailing matters whose opinion is worth having, and I was of course much interested to hear that this had been his view of the matter.

Sailing-ships in the Mediterranean to-day, with

their broad lateen sails, seem to be able to tack in any direction, swiftly and unerringly. I watched one a few days ago going round in circles, waiting for authority to enter the harbour. I have recently done some sailing also myself with a view to proving the possibilities of tacking to windward at a given angle. It is evident from the narrative in Acts that there was a difficulty about the operation, and perhaps just an odd chance that they might get through. If the ship answered her helm they might just make the curve needed to run between the island and the shore. A few seconds would make all the difference between shipwreck and safety. They were minded to try, difficult as the operation seemed. Possibly but for that hidden reef they might have succeeded. If the ship struck in mid-channel or at the entrance to the channel the passengers had only a few yards between them and the shore. Reference to a picture or chart of the island and bay will illustrate my meaning, but I regret that I have no photo to send you in illustration of it. Personally I am inclined to believe that Captain Kirton's theory is the one that is most in accordance with the words of the text.

P.S.—While I am writing allow me to refer to another matter which may possibly be of interest to some of your readers. Malta is replete with antiquities — Phœnician, Pre-Phœnician, Greek, and Roman. *Inter alia* we have several pre-historic temples, gigantic ruins, evidently built to endure to the end of time. Two days ago, along with a friend, I paid a visit to Valletta Museum. Among other interesting objects which the guide showed us was a cast of an inscription in the Punic character found on the floor of the great Baal-Temple at Gozo, and deciphered by a lady antiquarian. It reads (I quote from memory): 'For the love of the great father, the god hoyah.' 'That,' said the guide, 'was probably the name of one of the Phœnician deities.'

The characters are almost identical with the Hebrew יהוה. The resemblance to 'Jehovah' is so close that one wonders whether or not it is the identical name.

I shall endeavour, when I find time, to make some further inquiry as to the view held by local antiquarians on this matter.

W. COWAN.

Malta.

Revelation i. 17, 18.

'I AM . . . the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.'

Is it here implied that the Living One has possession of the key of life through the fact of death? Because if the key of life is thus possessed it follows naturally that He whose hands hold the key of life has also possession of the key of death by reason of His resurrection.

There is an illuminative suggestion with regard to the key of life by Count Goblet d'Alviella in the *Encyclopædia of Religion and Ethics*, iv. p. 326.

In speaking of the handled cross and the cross potencie, he says: 'The magical virtue which down to our own day has been attributed to this sign owes its origin unquestionably to the veneration paid by the Egyptians from their prehistoric days to the handled cross, or *key of life*, represented by a cross potencie surmounted by a handle. This cross, which is met with on the most ancient monuments of the Egyptian monarchy, is frequently to be seen in the hand of a god, a priest, or a king. . . . In the paintings on the tombs it appears to be employed by the divinities to awaken the dead to a new life. The following inscription may be read upon a bas-relief of the XIIth Dynasty, where the goddess Anukit is seen holding the extremity of the handled cross to the nostrils of the king Usertesene III.: "I give thee life, stability, purity, like Ra, eternally." . . . Whatever may be the material object of which the handled cross is the representation, its abstract sense is not doubtful: it is a symbol of life, of the vital germ, and it is not without reason that it has been called the *key of life*.'

'From Egypt the *key of life*, now become a magical and propitiatory sign, spread to the Phœnicians and then to the whole Semitic world. . . .

'With the Egyptians the two-headed mallet became in the hieroglyphs a Latin cross, with the meaning of "crusher," "avenger."'

May we take it, then, that in John's mind there is the thought that He who has the power to deliver from the underworld is He who by His death holds the key of life? Is this key which introduces to life also the destroyer of death? 'The last enemy that shall be destroyed is death.'

Is it possible that the apostle will have in thought regarding the keys of death and Hades the cross potencie?

T. J. PENNELL.

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From the Crimea.

SOME years ago I had the opportunity of visiting Kertch, in the Crimea, and in company with a former student of Robert College, Constantinople, I had the pleasure of visiting certain of the local churches. In one of these were four very old monoliths which I was told had been dug up at some unknown time in the near neighbourhood and utilized in the construction of the church. Two of these columns were badly placed for examination, being half-embedded in the altar screen, in an upright position, but on these two were ancient inscriptions, somewhat obliterated through age, but the following was fairly decipherable, and arranged in lines as follows:—

On one column.

ENΘΑΔΕ
KATAKITE · H
ΔΟΤΑΗ · ΤΟΤ · ΤΟΝ · ΘΤ
ΚΤΡΙΑΚΟC · ΤΙ
ΟC · ΓΕΩΡΓΙΟΝ ·
ΕΝΕΟΝ · Ι
ΔΗΡ · ΕΤΕΔΗΟ
ΘΗ · ΜΗΝΗ
ΟΤ Γ · ΜΙΝ Ι
Γ · ΑΠΟ · Α
ΔΑΜ
S · C · Z ·

On the other.

ENΘΑΔΕ · ΚΑ
ΤΑΚΤΕ · Ο
ΔΟΤΑΟC ΤΟΤ
ΘΤ · ΚΟΝ
CΤΑΝΤΙ
ΝΟC · Ι · ΕΝ
— — — —
— — — —
— — — —

In this latter, 3rd line, 4th letter should obviously read Λ, but I have copied it as then made, only a rubbing would be perhaps of real value, and this would be difficult to obtain.

In the same church I was shown what appeared to be a very ancient wood chalice, also a very old silver alms dish with apparently Arabic characters, and some ancient MSS.

I shall never forget the extreme courtesy of the Papa, or the Russian equivalent to our Clerk, but the linguistic difficulties between us were great. In consequence of unavoidable circumstances I was not able to go further into these several things at the time, and I was never able again to visit Kertch, but I have several times thought that perhaps, at the close of the war, when intercommunication between Russia and Great Britain will be on a greater scale than before, investigators

may possibly find both the inscriptions and antiquities of some use. This must be my excuse for sending you the above.

G. E. CRAVEN.

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‘With Observation.’

‘THE idea of *τηρεῖν*,’ says Bishop Westcott, in his *Commentary on the Gospel according to St. John* xvii. 12 (vol. ii. p. 251), ‘is that of watchful care rather than of safe custody (*φυλάσσειν*); cf. ch. xii. 7.’ Consonantly with this we find that *τηρεῖν* is used in the sense of watching for, waiting for, e.g., a wind (Thuc. i. 65); a man coming up from the harbour (Dem. 1252. 7); a moonless night (Dem. 1380. 6); a use, however, which can be nearly paralleled from *φυλάσσειν*. When we come, however, to the derived sense, of observing, or keeping, e.g., an engagement or a secret, in Attic Greek we find *φυλάσσειν* almost monopolizing the ground. In the N.T. too, *φυλάσσειν* occurs some eight times in this sense, while *τηρεῖν* occurs twice in St. Matthew, once in St. Mark, thirteen times in St. John, and eight times in the First Epistle, three times in the Acts (15⁵. 24 21²⁵), once in St. James, once in St. Paul’s first letter to Timothy, and seven times in the Apocalypse. When we come, however, to *παρτηρεῖν* a different state of affairs confronts us. To begin with, the use of *παρ-* is well known in composition with verbs of *seeing*, to give the sense of *sideways*, *cursorily*, with a *sidelong glance*, e.g. *παραβλέπειν*, *παρακύπτειν*. It is a word almost wholly of the later period, and in every passage quoted by L. and S. the sense ‘to watch narrowly’ is patent or latent—it is never ‘to observe’ in the sense of *scrupulously respecting*. One passage, indeed, L. and S. refer to as if the word there had this sense—namely, Arist. *Rhet.* iii. 2, § 15, *εὐλαβεῖσθαι δὲ δεῖ καὶ παρτηρεῖν ἐν ἀμφοῖν τὸ μέτριον*, and on that passage it is instructive to quote the note given by that fine Greek scholar, E. M. Cope—‘to lie in wait for,’ he says: ‘in the word here there is no evil purpose’ implied. It is rather ‘to wait upon,’ ‘watch for an opportunity.’ He refers to Arist. *Rhet.* ii. 6, § 20, where his note is:—

παρτηρεῖν] *infr.* III. 2. 15; Xen. *Mem.* III. 14. 4, with an evil design, ‘to lie in wait for’; Polyb. xvii. 3. 2; *ap.* L. and S. Add Arist. *Top.* θ11, 161a. 23, *ὅταν ὁ ἀποκρινόμενος τάναντία τῷ ἐρωτῶντι παρτηρή*

προσπηρεάζων, of one, who in a dialectical discussion ‘wantonly’ (*πρός*, in addition to his proper functions, as a work of supererogation) ‘and spitefully or vexatiously (*ἐπηρεάζων*) lies in wait to catch his opponent’ in some logical trap or other.

In the N.T. it is the same: *παρτηρεῖν* always means ‘to watch narrowly’; and in one passage, Gal 4¹⁰, the ordinary sense read from the English Version into the passage is incorrect. The Galatians did not so much *observe* certain days as *watch* and *wait* for them with scrupulous eyes, circumspectly avoiding them as dates for doing this or that on them, or carefully selecting those dates for certain duties to be performed. It follows *a fortiori* that the derivative *παρτήρησις* can have no other sense.

One passage has been quoted from Athenagoras’ *de Resurrectione* (Migne, vol. vi. 1005A) as exhibiting the later sense. It runs as follows: *ἀναστάσεως γὰρ μὴ γινομένης . . . μάταιος ὁ νοῦς, ματαία δὲ φρόνησις καὶ δικαιοσύνης παρτήρησις*. I venture to maintain, however, that here too the true translation is on the lines of Cope’s interpretation, and the scholar who made the Latin translation given by Migne seems to have felt the same, since he gives *iustitiae observatio* (not *observantia*). The precise meaning then will be ‘looking out for opportunities to practice righteousness.’

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The Twelfth Chapter of Romans.

I WISH to suggest that we may have misunderstood the twelfth chapter of Romans owing to a mistaken interpretation of (α) *ὑπερφρονεῖν*, (β) *ἐν τῇ διακονίᾳ κ.τ.λ.*, (γ) *μέτρον πίστεως*, and (δ) *κατὰ τὴν ἀναλογίαν τῆς πίστεως*.

St. Paul here says in vv. 16 that, if we are to present our bodies a living sacrifice well-pleasing to God, we must avoid conformity to the world’s standard, and undergo that renewing of our way of thinking that is essential to discerning the will of God. This, he says (v. 8), will involve a refusal on the part of each Christian to let his mind stray beyond the field of Christian vision. To show that this is what he means by *ὑπερφρονεῖν* (= ‘exceed bounds in thought’) he adds the explanatory *παρ* δὲ δεῖ *φρονεῖν*, and further illuminates the prohibition by the positive injunction *φρονεῖν εἰς τὸ σωφρονεῖν*,

demanding not humble-mindedness but sound-mindedness. In agreement with this general requirement is the ensuing application of the principle to different endowments or offices. Leaving for the moment the first of these, we notice that in regard to the others the Apostle says that each Christian is to exercise his function 'in the functioning,' *i.e.* in the one taught by Christ and filled with His Spirit. The believer who ministers to men's bodies is to do it as Christ did, bringing them to faith in God, and not as a mere philanthropist. The teacher is not to wander off into speculation. He who cheers another is to bring to bear only 'the comfort wherewith he himself is comforted of God.' Of the prophet (or preacher) he says, not 'Let him exercise his office in the prophesying,' *i.e.* keeping to what he has heard from God, but 'according to faith's ratio.' This may mean that he is always to keep clear the relation of God's grace to man's endeavour, of the wind to the sails, the steam to the engine; always letting his appeal for the 'living sacrifice' rest on 'the mercies of God.' In this and all his Epistles St. Paul's prophesying observes this proportion. And this is what ἐν τῇ προφητείᾳ would have meant, for only this is the Christian preaching. But κατὰ τὴν ἀναλογίαν τῆς πίστεως is more explicit. Perhaps, however, κατὰ τὴν ἀναλογίαν τῆς πίστεως means rather 'letting faith determine what subjects he treats of and in what way he treats of them.' 1 Jn 4^{1st} shows that for a prophet to 'confess Jesus,' or to 'confess Jesus Christ as having come in flesh,' is to prophesy as faith prompts.

An indication that the words which we have been considering are used in the sense which we have given them is afforded by the next verse (v.⁸). If the Apostle is saying that only in the mind of Christ can each prophesy, minister, teach, encourage; that each function is marred by the admixture of what is foreign to the One Spirit, he quite naturally goes on to say that that Spirit will make the giver simple and whole-hearted, the Christian called to preside painstaking, and the Christian who shows pity cheerful. He will have no thought save the wholesome one of the service of the Body. And in all that follows is it not the fulness of the true Christian mind that is set forth? Do we not see at work all through the man who is transformed by the renewing of his mind; and who refuses to let the fashion of the world intrude into his activities?

Neither by precept nor in practice do the men of the New Testament suggest that he who 'ministers' is not to teach or cheer, or that the teacher is to abstain from cheering or 'ministering.' The word διάφορα in v.⁶ is seen by a comparison of this passage with 1 Co 12 and Eph 4 to point to the fact that all the varied functions are needed for the completeness of the Body. And as in 1 Co 12 the Apostle says that, varied as the functions are, they all proceed from the One Spirit: so in Ro 12, does he not say that, though we have different gifts of grace, yet only in faith can they be wholesomely exercised? As with all their variety they have one origin, so different as they may be one principle guides their exercise.

But what does the Apostle mean (in v.³) by ἐκάστω ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως? In the only other place where he uses the expression ἐμέρισεν μέτρον (2 Co 10¹³) he seems clearly to be speaking of a *sphere (of work) allotted*. I would suggest that his meaning here is the same. Only with great point and force he writes not μέτρον ἔργου or διακονίας, but μέτρον πίστεως, 'a sphere for faith to work in.' Could he have found a more emphatic way of saying that for one who undergoes the great transformation from the world's way of thinking to that which corresponds with the will of God, the one secret of energy and effectiveness will be trust in God?

In a striking passage of his *Theologie des Neuen Testaments* (ii. 527 ff.), Schlatter, after dwelling on the stimulating influence of faith on Christian thought in the first age, goes on to point out how it was the very strength of their faith that robbed purely speculative problems of all interest for these early Christians. Implicitly trusting Christ they could not, in the discharge of the task which He had given them, forget how He ever sought to awaken repentance and faith, and never for a moment busied Himself with problems of merely intellectual interest. As He came to *save* the world and did always the things that pleased Him who sent Him on this mission, so they, while true to Him, could never desire to search and question about matters outside their calling, their experience, their work. The writer to the Hebrews in his eagerness to bring home to his readers their blessedness in having a High Priest in heaven is led to speak of Melchizedek, but he shows no inclination to indulge in speculation about him. St. Peter encourages Christians to face death by

the thought of death having been for Christ a quickening in spirit which made it the door to a vaster ministry, but there is no trace of his feeling any temptation to turn aside from this *παράκλησις* to speculate on the entrancing theme of the universal scope of the mission of his Lord. In each case we see instinctive obedience to the precept *μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν*. We see men keeping to the *μέτρον πίστεως* allotted to them, letting their prophesying, ministry, teaching, encouraging be determined as to tone and scope by no other ratio than faith's.¹

G. H. WHITAKER.

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St. John xvii. 1.

IN the course of teaching these Indians, it became necessary to find a term, in their language, expressive of 'glory.' The word *ēnwōkā* was discovered.

What do we, ourselves, mean by 'glory'?

The Indian word is used of scenery: such as giant trees and spreading palms lit up by the sun; near, or distant, mountains, with their various hues; lake-like expanses of water, reflecting blue sky and white cloud, its surface strewn with the magnificent *Victoria Regia* lilies; or sunrises and sunsets, with all the wealth and symphony of colour to be seen in the tropics.

Any, and all, of these; provided, always, that light is present.

There are separate words for 'beautiful' and 'bright.' *Ēnwōkā* combines both.

Apply the expression to the spiritual sphere, and we arrive at some conception of the meaning of 'glory.' This was a new thought to these Indians, and their faces lit up with smiles of apprehension of the new idea. As usual, the matter was talked out with them. They could think of the glory of the Great Spirit. They could understand that every delicate, beautiful flower, every tint of sunrise and sunset, every arrangement of minute cells in designs of created things, is an expression of the thought of the Great Spirit. Had He not thought of them, they would not be. Thus far they could go.

¹ A paper entitled 'A Sphere of Faith and Faith's Ratio,' which appeared some years ago in the *Guardian*, was from the same pen as the above Note.

But they could not suggest how it could be possible to glorify the Great Spirit. He could glorify us. But how could we glorify Him? He could glorify the Son; but how could the Son glorify Him? What thought lies behind the expression? Is it a mere declaration, a mere *telling*, of His glory? Could we allow no deeper thought? Yes. If we do not confine the declaration to words only.

Take a mirror. It reflects a glorious scene. Turn it from the reflected scene, and the glory is no more seen in it. Allow it to become dirty, spotted, coated with dust, its power of reflecting is seriously interfered with. So with an expanse of water. A dirty surface, matter in suspense, rubbish floating upon it, — all these prevent complete and clear reflexion. Mirror and water reflect the glory, including the element of light, to any other mirror, or water, placed at the proper angle.

Throughout this Gospel, Christ insists upon the fact that His works and His words are from the Father, that He does nothing of Himself, even the life which He has in Himself is of the Father, who is the Source of all.

As Christ was always 'towards' the Father, He always reflected His glory. He came not to do His own will. So, when we are 'towards' God, we, too, reflect glory we receive of Christ, who is one with the Father, and others can behold this glory and take a reflexion from us. We mean our spirit. We mean our will, our thought of intelligence, and our love.

By keeping our spiritual mirror unspotted, well polished, and always 'towards' Christ and the Father, we glorify God. Our own 'self' arrests the glory and reflects it through our spirit, as the quicksilver at the back of a mirror arrests and turns that which the mirror reflects. And so the glory of God is reflected in His creatures, in men and in women, in boys and in girls, as well as in the expressions of His thought in sunsets and petals; and, in reflecting it, we actually glorify God.

These Makooshe Indians could follow this train of thought, and they were delighted with this attempt at an explanation of a word which, as they admitted, they used in the services, had thought about frequently, and had failed to find any meaning in it.

WALTER G. WHITE.

Rapo-mune, British Guiana.

Entre Nous.

New Poetry.

Wilfrid Blair.

Mr. Blackwell of Oxford has published 'A Chronicle Play in Two Scenes,' by Mr. Wilfrid Blair, the subject of which is *The Death of Shakespeare* (1s. net). Is it good acting? We cannot tell. It is good reading. Greatly daring, Mr. Blair represents Shakespeare as recalling the outstanding experiences of his life in his last unconsciousness. Is it not enough to say that the words he is made to utter are not utterly ridiculous?

Shakes. [wildly]. O punishment!
Never turns summer's sky so swift from a
 laugh
To thunderous menace as the soul from glut
Of headlong passion vomits up despair,
Self-loathing, and abhorrence! . . .

 Nay, Master Sandells!

The shame I grant, but this is not the
 way.
Shame, by your leave, cannot be so tricked
 out
To pass as honour, virtue, and respect.
Amends? I say that here is no amends!
Will you constrain me to't—and let her know
 it!—
Better be saddled with an unsired babe
Than a forced husband! . . .

That is *not* ridiculous. And the rest is just as acceptable.

Grace Hazard Conkling and Paul Shivell.

Messrs. Constable are the publishers in this country of 'The New Poetry Series.' Two volumes are issued together. They have no outward and little inward connexion. They represent two spheres of poetic impulse, Miss Conkling being more drawn by the love of children and home life, Mr. Shivell by the love of winds and flowers and nature. But one passion of regret and indignation has seized both. It is regret for the ruined city of Rheims; it is indignation at its ruthless destroyers. We shall quote both poems. Miss Conkling's book is *Afternoons of April* (2s. net). This is her

RHEIMS CATHEDRAL—1914.

A wingèd death has smitten dumb thy bells,
And poured them molten from thy tragic
 towers:

Now are the windows dust that were thy flowers
Patterned like frost, petaled like asphodels.
Gone are the angels and the archangels,
The saints, the little lamb above thy door,
The shepherd Christ! They are not, any more
Save in the soul where exiled beauty dwells.
But who has heard within thy vaulted gloom
That old divine insistence of the sea,
When music flows along the sculptured stone
In tides of prayer, for him thy windows bloom
Like faithful sunset, warm immortally!
Thy bells live on, and Heaven is in their tone!

Mr. Shivell's book is entitled *Stillwater Pastorals* (2s. net). His poem is called simply

RHEIMS.

In rapt imagination many times
I've stood and watch'd and worship'd in thy
 streets,
Where bursting steel shrieks death, and loud
 hoofbeats
Of cavalry instead of evening chimes
Are heard, O burnt and desecrated Rheims!
Christ's fairest monument no longer greets
The beauty-loving eye, nor proudly meets
Man's highest expectation! The soul climbs
To heights like this in carved stone no more.
Imperious and irreverent is man;
Busy with armies and material schemes,
Kings have their dark way with him as of yore
He spares to God what little time he can
From building mortal power on Love's de-
 molish'd dreams.

Joseph Campbell.

In *Studies of Contemporary Poets*, by Mary C. Sturgeon (Harrap; 5s. net), we have a criticism, fresh and fair and not too 'informing' of many of the best known living poets. One or two also are included whom we do not know well. Mrs. Sarojini Naidu, for example. She is named as one of two Indian poets, who within the last few years have produced remarkable English poetry.

The second of the two is, of course, Rabindranath Tagore. Mrs. Naidu has published several volumes of poetry, one of which has been introduced to us by Mr. Edmund Gosse, and another by Mr. Arthur Symons. Still she is not well known. This book will do something for her. Not much is quoted. This is quoted, however:

THE POET TO DEATH.

Tarry a while, till I am satisfied
Of love and grief, of earth and altring sky;
Till all my human hungers are fulfilled,
O Death, I cannot die!

Besides the greater names there is an Irish group more briefly described. In that group is found Mr. Joseph Campbell, and from Mr. Campbell's volume called 'Irishry' is taken this poem:

As a white candle
In a holy place,
So is the beauty
Of an aged face.

As the spent radiance
Of the winter sun,
So is a woman
When her travail done.

Her brood gone from her,
And her thoughts as still
As the waters
Under a ruined mill.

Mary E. Boyle.

The little volume of sonnets called *Aftermath* (Heffer; 1s. net), which Mary E. Boyle has published, is the outcome and perpetuation of a most beautiful bond between a brother and a sister. The bond was sharply severed by his death 'at the front.' But death has been love's consecration. We shall quote two of the sonnets:

I.

Being a woman, I have heard men praise
My face, my hair, my tricks of voice, my mind,
Compare me with the rest of womankind,
And in my honour word-built altars raise,
And having humour, smiled at their dear ways
Of hailing the ideal, knew them blind
But to their inward vision, watched them find

Flaws in my workmanship, and hush their lays.
But you had just one look which sprang to life,
In your blue eyes, a starry look intent,
When something in me touched your inmost
heart,
Its very sweetness stabbed me like a knife,
We smiled, and then to commonplaces bent,
Yet in some holy place had walked apart.

II.

Could I have been with you that August day,
And seen you stooping o'er your wounded friend,
Could I have seen you when they asked to
send

An officer, to train the guns the way
They needed training. Been near you to pray
God speed you, at your young life's glorious end.
And when you fell, had I been there to bend
Above you, kiss your brow, hold hands and
stay

Beside you, till you passed Death's gate—ah me!
To think, that Love is powerless over space,
No, that's not true. In that wild day's alarms,
Perhaps through dust of battle you did see
Glimpses of home, a vision of my face,
And dying, felt me clasp you in my arms.

James Lyons.

Sons of the Empire (Heywood; 1s. net) is the title given to a volume of poems by James Lyons, who is now serving at the front. There is so much variety, and so much maturity, in the poetry, that one needs the assurance of the Headmaster to believe that the author only a year ago was a boy in Manchester Grammar School. There is even the smile of indulgent humour, as in this:

JE NE COMPRENDS PAS!

[Somewhere in France.]

Tommy Atkins on a day
Met a little maiden—
Somewhere in an old French town,
With her basket laden.
Two such pretty eyes of brown,
Lips like crimson cherry,
Dainty nose—oh, just a tilt,
Laugh so bright and merry.
Tommy gaily smiled at her,
Marie said, 'Goot mornnin', Sair!'

Tommy vowed he'd never seen

Maiden half so charming—

Marie's smile was most demure,

Also most disarming.

'May I walk with you?' he said,

She—no comprehended!

Till he boldly crooked his arm,

Meaning clear intended.

Tripping off with roguish air,

Marie said, 'Goot mornin', Sair!'

Once again they chanced to meet,

Tommy and the maiden—

Walked together down the lane,

He with basket laden.

Parting from her by the gate,

'Twas in April weather,

Tommy cried, 'I love you, dear,

Always shall for ever.'

She—with big brown eyes a-stare—

Coily said, 'Goot mornin', Sair!'

Not a word could Marie speak,

Every time he pleaded—

Only shook her curly head,

Though she must have heeded.

Could not understand a word,

No—not one he'd spoken,

Once again, 'No comprehend,'

Was her only token.

All the English known to her,

Just three words, 'Goot mornin', Sair!'

Tommy felt in deep despair,

Marie deemed it funny—

Couldn't understand, of course,

But her smile was sunny.

Tommy spoke just once again,

Words his whole heart carry,

'Sweetheart, tell me, do,' he cried,

'Shall we quickly marry?'

Little Rogue, I blush for her,

'Yes,' she laughed—'this mornin', Sair!'

Lady Margaret Sackville.

Here and there—in the *Nation*, the *Sphere*, the *Times*—have been discovered short poems by Lady Sackville, and the discovery has always been with a sense of vital influence. They are now to be found conveniently gathered into a cheap volume entitled *The Pageant of War* (Simpkin). This is one of them :

RECONCILIATION.

When all the stress and all the toil is over,
And my lover lies sleeping by your lover,
With alien earth on hands and brows and feet,
Then we may meet.

Moving sorrowfully with uneven paces,
The bright sun shining on our ravaged faces,
There, very quietly, without sound or speech,
Each shall greet each.

We who are bound by the same grief for ever,
When all our sons are dead may talk together,
Each asking pardon from the other one
For her dead son.

With such low, tender words the heart may fashion,
Broken and few, of pity and compassion,
Knowing that we disturb at every tread
Our mutual dead.

Joseph Lee.

Lance-Corporal Joseph Lee of the Black Watch has published a volume of *Ballads of Battle* which he has himself illustrated (Murray; 2s. 6d. net). The ballads are light and almost airy; all the cheerfulness attributed to the trenches is reflected in them and all the friendliness. Here is the opinion which Thomas Atkins has formed of his French fellow-fighter :

PIOU-PIOU.

Your trousers is a funny red,
Your tunic is a funny blue,
Your cap sets curious on your 'ead—
And yet, by Gawd, your 'eart sits true,
Piou-piou!

Your menu's even worse nor mine,
Your pay a day is but a sou;
But still, you blokes have broke the line—
I'm proud to fight along o' you,
Piou-piou!

Your lingo I do not compr-ee—
A necessary word or two—
But, 'deux bier's' enough for me,
And here's the best o' health to you,
Piou-piou!

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'We continue this war to the end,' says Sir Edward GREY, 'in order that it may be an end of war.' 'When the war is over,' says Professor Émile BOUTROUX, 'we must continue watchful and ready for action, for months and years, for centuries even.'

The two statements are not contradictory. To be ready for action is not to be engaged in war. Some say that the readier a nation is to go to war the less likely is it that it will have to go. The experience of the past may not bear that out. But in any case the prospect of having to continue 'watchful and ready for centuries even' is appalling.

Professor BOUTROUX is speaking of France. He has written a book on German philosophy as it affects German character. And it is because the German character, as German philosophy has made it, is what it is that he calls upon France to continue watchful and ready. But what France has to do, we shall have to do also. Professor BOUTROUX's book has been translated into English. Its title is *Philosophy and War* (Constable; 4s. 6d. net). We had better read it.

It has been our hope that if Germany is well beaten the world will be delivered from the fear of war. Professor BOUTROUX does not share

that hope. Some things may follow a great defeat. There may be an uprising of Socialism. There may even be a change of government in Germany. But the thing which above all other things we have been hoping for will not come to pass. Militarism in Germany will not be discredited. For the Germans believe that they have a God-given mission to the human race, and that they are sent to fulfil it by force.

Three things are clear to the German mind—German culture is a blessing; God has elected Germany to bestow that blessing on the world; the only means of bestowing it is by force of arms. These things are not only clear to the German mind, they are parts of the German character. An overwhelming defeat will make many changes at once. But character cannot be changed in a day. It was on the eve of Jena, the most humiliating defeat that ever a great nation suffered, that the supremacy of German culture and the mission of the German nation began to be publicly proclaimed. What a military disaster brought to the birth, a military disaster will not cause to perish.

A reliable scholar (he was partly trained in Scotland), and an arresting lecturer, is the Rev. Henry Sloane COFFIN, Associate Professor in the Union Theological Seminary, New York. When

he lectures, he handles themes that are worthy—Religion, the Bible, Jesus Christ, God, the Cross, the New Life, the Church, the Life Everlasting. He believes that on all these themes he has something to say that has not been said before. For there have been movements of thought of late, and every one of them has brought new knowledge. With these movements he has made himself familiar. To his volume of lectures, which goes by the title of *Some Christian Convictions* (Milford; 4s. 6d. net), he has prefixed an Introduction in which he names 'Some Movements of Thought in the Nineteenth Century which have affected Christian Beliefs.'

The first movement is *Romanticism*. Romanticism is a literary movement, but it was influenced by the religious revival of the German pietists and the English evangelicals. It was a release of the emotions. It brought men into touch with a spiritual Presence in nature. It baptized them with a new sense of wonder. 'It quickened the imagination, and sent writers, like Sir Walter Scott, to make the past live again on the pages of historical novels. Sights and sounds became symbols of an inner Reality. Nature was to Emerson "an everlasting hint." And to Carlyle, who never tires of repeating that "the Highest cannot be spoken in words," all visible things were emblems, the universe and man symbols of the ineffable God.'

What new knowledge of the things of God did Romanticism bring us? It taught us that religion is something more and something deeper than belief and conduct, that it is an experience of our whole nature and cannot be finally expressed in terms of the intellect. Again, it taught us that God is immanent in His world. He does not break in upon our system of things by an occasional burst of miracle; He is active in everything that occurs. It is not that we cease to marvel at the feeding of five thousand with a few small loaves, it is that we learn to marvel at the feeding of innumerable multitudes with the 'daily bread' which is given to us 'this day.'

The next movement is called *Humanitarianism*. 'Beginning in the Eighteenth Century with its struggle for the rights of man, this movement has gone on to our own day, setting free the slaves, reforming our prisons, protesting against war and cruelty, protecting women and children from economic exploitation, and devoting itself to all that renders human beings healthier and happier.'

How has Humanitarianism affected religion? Chiefly by antagonism. Men believed in the total depravity of the human race; the humanitarians taught the belief that something Christlike was in every man and would repay encouragement. Men believed that the wicked would be tormented everlastingly in hell; the humanitarians taught that the everlasting torment of the wicked was the everlasting defeat of God. Men insisted 'that the Bible was throughout the Word of God, and that the commands to slaughter Israel's enemies attributed to Him, and the prayers for vengeance uttered by vindictive psalmists, were true revelations of His mind; and Humanitarianism refused to worship in the heavens a character less good than it was trying to produce in men on earth.'

Another movement is *Physical Science*. This has been the most powerful and the most fruitful movement of all. It has given us the acceptance of the unity of life, and of the universality of law. Over all the universe there is reliable order. It holds true of 'the law of the spirit of life in Christ Jesus' as of the laws of physical uniformity. At first law seemed to be slavery. Now it is known to be the sphere of freedom and the guarantee of freedom.

Physical science has given us other things besides that, though that is the greatest thing. It has given us the conception of development, and encouraged us to apply it in ethics and religion just as in 'the origin of species.' It has enlarged our thought of God. God is great, we now know, as we never dreamed of greatness before.

Closely following the work done by physical science came the *Critical Study of the Bible*. The result has been the 'discovery of the composite character of many books, the rearrangement of the Biblical literature in the probable order of its writing, and the use of the documents as historical sources, not so much for the periods they profess to describe, as for those in and for which they were written.'

What are the gains? These three: 'First there is the conception of revelation as progressive—a mode of thought that falls in with the idea of development or evolution.' Next there is 'the distinction between the Bible as literature, with the history, science, ethics, and theology of its age, and the religious experience of which it is the record, and in which we find the Self-disclosure of God.' And, third, there is the gain of a historical in place of a theological and mainly speculative Christ.

Once more, progress in religious knowledge has been won from *Psychology*. When psychologists began to turn their attention to religion they greatly altered the methods of Sunday School education; they directed the preacher to new and more effective methods of appeal; they tested the value of the materials employed in public worship. And they brought certain new elements into Christian thought.

Dr. COFFIN names two new gains. First came the surprise that such an experience as the new birth may be reduced to regularity and law, in spite of the word 'the wind bloweth where it listeth.' Next came the greater surprise that the new birth is nevertheless a fact of individual experience. A psychological literary critic, Sainte BEUVE, writes: 'You may not cease to be a skeptic after reading Pascal; but you must cease to treat believers with contempt.' Finally, and most surprisingly of all, came the assurance that man may not only 'will to live,' but that he may also 'will to believe.'

Yet another movement is the study of *Comparative Religion*. The influence of the study of Comparative Religion is only slightly felt yet; it will be felt powerfully by and by. Is there anything that it has done already?

It has given us 'a much clearer apprehension of what is distinctive in Christianity, and a much more intelligent understanding of the completeness of its answer to religious needs which were partially met by other faiths.' It has also given us 'a new attitude towards the missionary problem, so that Christians go not to destroy but to fulfil, to recognize that in the existing religious experience of any people, however crude, God has already made some disclosure of Himself, that in the leaders and sages of their faith He has written a sort of Old Testament to which the Christian gospel is to be added, that men may come to their full selves as children of God in Jesus Christ.'

The last of all the great gains have come from the *Social Movement*. To the Social Movement Professor COFFIN attributes a new interest in religion; the discovery, or at least the conviction, that religion is essentially social; the value of Church membership, as the most immediate and extensive way of realizing the social character of religion; and a new credible interpretation of certain Christian doctrines.

Of the Christian doctrines newly and more credibly interpreted the chief is the Atonement. No longer is the doctrine of the Atonement expressed in the language of pure substitution. He who gives His life is one of us. He suffers for His own kith and kin. He suffers as their representative. 'Partaker of the human name,' He carries the human race with Him, in Him, down to the death; He carries them with Him again from the dead. And the share of each one in the Atonement is his by faith, not in an act accomplished, but in a Brother who accomplished it.

Dr. Hastings RASHDALL delivered the Haskell Lectures in the Theological Seminary of Oberlin College, during the autumn of 1913. He has now published them, with the title of *Conscience and Christ* (Duckworth; 5s. net).

The title is appropriate to the present time. So also are the lectures, though they were delivered before the war broke out. For the question which Dr. RASHDALL discusses is how far Christ is to be taken as authority for the modern conscience.

The question has scarcely been raised yet. For it is a remarkable fact that with all their perplexity over the 'conscientious objector,' the tribunals have rarely if ever raised the question of Christ's authority over the conscience. Some of them have accepted it. The most of them have ignored it. But if they could have challenged it, their position would certainly have been stronger—for the moment.

But we may depend upon it that their perplexity will yet lead some members of these tribunals to consider whether the authority of Christ has the determining word. And we had better be prepared for it. For as soon as these men of the world look round them they will find plenty of literature in which the moral authority of Christ is rejected. Dr. RASHDALL is no advocate of authority in morals or religion, in Church or in State. If Christ has moral authority for him it must be because His teaching is morally sound and workable. What has he to say about the moral teaching of Christ?

He has read the literature, and he has gathered together all the objections to the moral teaching of Christ which he can find.

The first objection is that it lays exaggerated emphasis on the value of self-sacrifice. Well, Dr. RASHDALL believes that self-sacrifice *has* been exaggerated. It was exaggerated by Tolstoi. When Tolstoi counted it inconsistent with Christian principles to refuse relief under any circum-

stances to a beggar, he carried the principle of self-sacrifice too far.

What, then, is the rule? The rule, says Dr. RASHDALL, is 'Love your neighbour as yourself'—not more than yourself. That was the rule of Christ, and He obeyed it. 'I do not deny that there may have been occasions when our Lord might have said "Give" when a wider consideration of social consequences would induce us to say "Withhold"; but I do not think there is any precept of His which is inconsistent with the interpretation which I have attempted to put upon them when they are understood with the same allowance for possible exceptions or complementary principles which we should make in interpreting any other moral teacher of any age or country.'

The next objection is that Christ's principles of non-resistance, submissiveness, meekness are inconsistent with manly self-respect. Dr. RASHDALL does not believe that these principles are for all men or for all occasions. Jesus was addressing His own followers, and He was referring to their conduct as private individuals towards one another. Non-resistance has stood the test of time. It has done more for human progress than any application of force. Meekness has been more mighty than self-assertion. But Dr. RASHDALL does not believe that Christ excluded the possibility of cases in which some kind of resentment is best, both for the individual himself and in the interests of society.

'Sometimes literal forgiveness, in the sense of remission of penalty, will be best; sometimes resentment; at other times some combination of the two. Resentment may take a great variety of forms: it may be a rebuke, a protest, the mere showing that we are hurt, renunciation of friendship or diminution of intimacy or a change of manner. At other times the protection of society may make self-defence a duty, and self-defence may sometimes take the form of giving blow for blow, though in

a civilized and orderly society for obvious reasons no one should take the law into his own hands (to use the common phrase) except for some very good reason, and on very exceptional occasions. At other times the resentment that is called for will take the form of legal prosecution. In no case, be it remembered, is the duty of forgiveness entirely abrogated by the duty of resentment.'

The third criticism of Christ's teaching which Dr. RASHDALL notices has to do with the possession of property. He teaches, it is said, a kind of Communism or complete renunciation in the matter of worldly goods. The criticism is founded chiefly on the words: 'If thou wouldest be perfect, go, sell that thou hast, and give to the poor' (Mt 19²¹).

Now here, as before, it must not be forgotten that Christ was speaking to His own. And not only was He speaking to His own, He was speaking in reference to special circumstances in which they would be placed. 'He did not mean merely that they should accept His teaching and endeavour to practise it in their lives. He was calling upon certain of His disciples to devote themselves to His great missionary enterprise, to join Him in going about the world to preach the coming of the Kingdom.' It was manifest to Him, and it would soon be manifest to them, that under these circumstances wealth would be no help but a hindrance. Going, as He bade them, with nothing for their journey save a staff only, no bread, no wallet, no money in their purse, they acknowledged not only that they had lacked nothing, but that they had been most amazingly prosperous.

The call upon the rich young ruler to sell all that he had and give to the poor was not a call to the world to have nothing to do with 'filthy lucre.' It was a call to this young man to show that he loved Christ sufficiently to enable him to take his place among the missionaries of the Kingdom.

The last word under which Christ's teaching has been rejected is Asceticism. Dr. RASHDALL cannot understand it. Christ never taught asceticism and never practised it. John the Baptist, perhaps, but not Jesus. The hardships which He endured and enjoined upon others were the hardships that were incidental to His mission and His work: their motive was simply love of His fellow-men. There is not the slightest trace of the idea that self-inflicted suffering is well-pleasing to God, or that it possesses any expiatory virtue for the doing away of sin, or that all innocent enjoyment is wrong. There is not even any encouragement of voluntary suffering, in the shape, for instance, of fasting, as a means of disciplining or strengthening character.

There is not the least likelihood that any swift transformation will take place after the war in our public worship. There is great enough demand for it. And there is great enough need for it. But the change that comes will come gradually—here a little 'give,' and there a little 'take.' The war may alter our forms of public worship so greatly that the next generation, or the generation after, will wonder that there was any church-going at all in our day. But it will be done so imperceptibly that few of us will ever be able to say, Lo, here! or lo there!

Why should the war demand any change? Because 'the men at the front' say that they wish to go to church but cannot go to church as it now is. That is one reason. Another reason is that other men and good citizens, as well as the men at the front, have ceased to go to church. Let us hear what Canon STREETER has to say.

Canon B. H. STREETER is one of the authors of a book entitled *Concerning Prayer* (Macmillan; 7s. 6d. net). It is a book containing fourteen essays, which—some closely, some rather remotely—have all to do with prayer. It is not by any means an ideal exposition of the theory or the practice of prayer. The simple worshipper will soon find

himself in the dry and barren wilderness of philosophical speculation. But he must be brought back to the title. *Concerning Prayer* is the title, and concerning prayer there is a most unusual amount of thought in the book—fresh, helpful, suggestive thought. One or two of the essays have been written by Canon STREETER. In the essay entitled ‘Worship’ he speaks about going to church.

‘It used to be taken for granted,’ he says, ‘that a man or a woman who is endeavouring to live a moral life would, as a matter of course, go to some place of worship at least once on a Sunday, and some of the old-fashioned church-going was accordingly of a more or less hypocritical character. People who cared only for appearances went to church because they wanted to be thought respectable. That is no longer the case—but why? For the simple reason that so many of those who are really trying to live well, and who do not care for appearances, have ceased to go. In morals and religion those who care for reality are the first to abandon any practice or observance from which they do not derive spiritual nutriment: twenty years later those who wish to be thought to care follow their lead.’

But that does not seem to be a cause; it seems to be only a fashion. *Why* have ‘those who care for reality’ abandoned the habit of attending public worship? Canon STREETER tells us that people of all kinds have ceased to attend public worship because they will no longer submit to being bored. ‘They have come to regard public worship, which is the most conspicuous external symbol of religion, as a tedious and unnecessary discipline rather than as a natural expression and satisfaction of religious needs.’

What are we to do, then? Canon STREETER suggests that we might study Hooker’s *Ecclesiastical Polity*. Out of that ‘and other well-known works’ we might obtain a Philosophy and a Psychology of public worship. But how will that meet the

demands of the men at the front and of those other persons who ‘care for reality’? It will not meet them at all. Canon STREETER sees that it will not. ‘What is wanted is a way of approaching the subject which, without neglecting the thought and experience of the past, will take a less departmental, a less apologetic, a more comprehensive, and a more scientific view of the whole problem.’

Canon STREETER offers ‘some First Principles.’ And the first ‘First Principle’ is this. In our public worship we must cease obtruding our sinfulness before God and man. We have too much to say in public about our sins. We must stop that. And as a corollary we must cease imploring God’s forgiveness. He is quite willing to forgive. We do not need to beseech Him and entreat Him so earnestly and so often. We must give up the idea that God has any reluctance whatever to forgive us our sins, and simply take His readiness to forgive as forgiveness.

What do you think of that? At first sight it has a suspicious resemblance to Sir Oliver LODGE’s remark that the men and women of our day have ceased to worry about their sins. If it is so, God help the men and women of our day. But Canon STREETER does not mean that. What he means is that we ought to accept God’s word more frankly and more faithfully than we do. He is a God who delights in pardon. If we confess our sins He is faithful and just to forgive us our sins. The very confession of them may be overdone *in public*—it *is* overdone in nearly all our liturgies. And the prayer for the forgiveness of them may be so long and so agonizing that it gives the impression of a God from whom pardon must be wrung as the widow wrung her right from the unjust judge, by sheer wearying.

The second ‘First Principle’ is that in all our public worship the minister or priest, the preacher or evangelist, must keep himself more out of sight. ‘It is not their business to say, “Must we fetch you water out of this rock?” but merely to open

the ears of men to the Divine voice which says, "Come ye to the waters," and to direct the eyes of the thirsty towards the rushing stream, leaving it to them spontaneously to drink. Paul may plant, Apollos may water, but it is God who gives the increase; and the increase is a free spontaneous growth of the individual soul into receptivity and responsiveness towards the Divine. Personality and individuality are to be guided and stimulated, not crushed or dominated, whether it be by the boisterous intrusion of the forceful personality of an evangelistic tub-thumper or by the rigid discipline of a too cut-and-dried system of doctrine or a rigid scheme of devotion. Preacher and priest should take as their model the kindergarten teacher, not the Prussian drill-sergeant.'

But the third of Canon STREETER'S 'First Principles' is his real contribution. Public worship must be common worship. It must be the worship of a community. No one must be allowed to say that he or she can enjoy alone and outside that which can be enjoyed within the sanctuary and in the felt fact of the communion of Saints. Now this must be brought about. It does not come of itself. 'When a multitude is swayed by a wave of contrition, supplication, or thankfulness, every individual in it has his own perception, feeling, and capacity indefinitely enhanced. But, on the other hand, when the majority are listless or inattentive, it is doubly difficult for the minority to make their own prayers or praises a reality. No student of the psychology of attention is surprised to find that experience teaches that a congregation which is "bored" simply *cannot* worship.'

How is congregational boredom to be prevented? The 'short bright service' has been tried. Canon STREETER does not ridicule 'the short bright service.' He admits that 'in too many cases it has only succeeded in being short and bright, not in being also a serious religious service. Failures and imperfect successes, however, are inevitable in the earlier stages of every movement, and it is undoubtedly true that many individuals,

by trying experiments and working by rule of thumb methods, have evolved various types of occasional services which in their hands have proved to be extraordinarily successful.'

In short, Canon STREETER recommends, as his last and best recommendation, just the short bright service. So, he says, does every man who has to listen more than to preach. This is his contribution. If the results of recent practical experiments in the holding of short bright services 'could be brought into conscious and explicit relation to the study both of the psychology of attention and of the philosophy of the nature of worship, we might hope to establish certain general principles which would guide the Church as a whole towards very necessary reforms.'

Now there may be no limit to the brightness of the service, but surely there must be some limit to its shortness. The limit is determined by the acts that have to be got into it.

It must contain certain acts of prayer. And in these acts there must be the utmost possible variety. Adoration, confession, petition, intercession, thanksgiving—all must find a place. And that all may find a place each must be very short. 'He that attempts to pray too long ceases to pray at all. What is wanted, as St. Augustine pointed out, is not length but intensity: *non multa locutio sed multa precatio*.'

And there must be room for silence. This is a new demand. Canon STREETER makes it emphatically. 'The explicit recognition of the value of silence is the great contribution to religion of the Society of Friends, and in an age of rush and tumble many feel strongly drawn to the infinite quietness and simplicity of the Quaker Meeting.' Canon STREETER does not commend the Quaker Meeting to imitation altogether, at least not yet. 'It would be disastrous suddenly to spring long intervals of silence upon a congregation not familiar with its use.' But 'intervals of silence in which

individuals can think specially of their own or their friends' needs, or in which the whole body is invited simply to wait upon God, are a vital necessity.'

Again, there must be room for Symbolism. What is Symbolism? It is the repetition of certain words which are symbolic, and it is the repetition of certain symbolic acts. Symbolic words are, for example, the Lord's Prayer. Others are the statement of the doctrine of the Trinity, by which we suppose Canon STREETER means that we ought occasionally to repeat some creed. Symbolic acts are such as the Holy Communion.

Last of all, there must be room for preaching. Canon STREETER would not leave *much* room for preaching. He does not deny that good preaching will fill a church more speedily than anything else. Still he thinks that in the ordinary service there is too much talking and too little opportunity for quiet and meditation. He does not demand much space for preaching, but he would have it occupied well. And that it may be well occupied he strongly urges the advantage of courses of sermons over 'isolated efforts.' 'A connected series on any subject by a man of quite moderate ability will make far more permanent impression than an equal number of isolated sermons by a brilliant speaker.'

'The Things which Jesus did.'

BY PROFESSOR THE REV. JAMES HOPE MOULTON, D.LIT., D.D., D.C.L., UNIVERSITY OF MANCHESTER.

'There are a great many other things that Jesus did—so many that if these are all written down I think the whole world will not be large enough to hold the books as they are written.'—Jn 21²⁵.

'THIS is, of course, a specimen of Eastern extravagance,' we begin to say. If it is, there is plenty with which to compare it in the Bible. Some people forget that the Book was written in the style as well as in the language of the country that gave it birth. The Jews liked forcible and vivid pictures, and never thought it overdone when the colours were what we should call much too strong. Jesus Himself spoke in their style, and we have to translate His style into our own, just as much as we must translate His language into English or Urdu, if we wish to know what He meant. He wanted to describe an utter impossibility—to man, though not to God. He compared it to putting a camel through a needle's eye. We should have been content with a 'cable.' He describes a man offering to help his brother to get a speck of dust out of his eye, and all the time he has a great baulk of timber in his own! For our style a 'splinter' would have been quite enough. He tells us that if we had faith as big as a mustard seed we could order a mountain to uproot itself and be replanted in the sea. We should have composed a tame

sentence to the effect that 'Faith can remove any obstacle, however great.'

Is this verse an example of the same kind? Let us look and see.

It does not need much thought to realize that we have only a very brief life of Jesus in these four little Books which we call the 'Good News.' As they stand, they could all be printed in one issue of some of our big Western newspapers. And there are so many duplicates—things told over again in two of the Gospels, in three, or even all four. Set this against the fullness of that life, as the Gospels themselves describe it. We hear of days when He was too busy to snatch a meal. From dawn till sunset He was teaching His disciples, teaching the crowd, talking to some single soul that needed Him, healing diseases of body and mind. And when the long day was over He often took His rest in hours of prayer. Nor was this all. What about those thirty years of which we have only one story—the years when He was a baby, a school-boy, a carpenter working in Joseph's shop, among villagers who never dreamt what He was? Was all this not worth telling? Why, the full story of one ordinary day out of those thirty quiet years would help you and me to live for God and man better than all the philosophy ever written. If a

cinematograph had preserved a faithful picture of that Figure—eating, working, sleeping, talking, praying—through His whole life from cradle to grave; if a phonograph had caught every syllable He uttered, from the earliest words His mother taught Him, there would have been nothing we could afford to spare. And yet if that whole story had been written out in full from such a record, and the long rolls of papyrus, with their columns side by side, unrolled and laid out on the ground, there would have been plenty of room for them in the field where Jesus saw the sower cast his corn. We are a long way yet from filling the whole world with books that would have to be written!

By a strange coincidence it happens that the verse which stands next to this upon the pages of our Bible has something about 'things which Jesus did.' In his preface to the Book we call the 'Acts of the Apostles,' a Book written perhaps thirty years before that from which our text comes, Luke the Doctor tells us that volume i. of his own work was concerned with what Jesus 'began to do and teach,' up to the day when His disciples saw Him for the last time. *Began!* Does it not suggest that volume ii. describes not the doings of some of His apostles, but the things which Jesus went on to do and teach, even when men could see Him no more? If you were to ask the men who wrote the New Testament they would tell you this was no fancy, but the fact on which their whole life was built. 'Christ in you, the hope of glory.' 'It is no longer I that live, but Christ lives in me.' Life is 'in Christ,' and Christ is 'in' the Christian, just as certainly as we are 'in' the air, and the air 'in' us, if we are to live at all. In the great fourteenth chapter of this Gospel we read some very astonishing words of Jesus Himself. 'He that believes in me will do the works that I am doing.' What *can* that mean? How can you and I match the deeds of One who fed the multitudes on five small loaves, and walked on the sea, as this very Gospel tells? Must we not say then that no one ever has 'believed in him,' since assuredly no one ever succeeded in doing what we read that He did? If that is so, His life was just a failure—a wonderful and beautiful failure, but a failure still. He failed to do just the thing for which He came!

But the verse I have quoted goes on, first to perplex us still more, and then to explain the mystery. 'Greater works than these will he do, because I am going to the Father.' They are to

be *Christ's* works, not yours or mine. It is not my hand that is writing these words: my brain composes them, and the hand is only a tool, like the pen. Even so Christ promises to be the very soul of our soul, working these works through us as His instruments—if we will let Him, for there is the point at which *we* come in! And the works are to be 'greater' even than those He did when He was here on earth. For 'I am going to the Father.'

We think that means He is going very far away. We talk of heaven, and we look up to the stars. We take our telescopes, and see stars so far away that our minds cannot faintly imagine the distance. But no telescope ever showed the City of Gold, which the last book of the Bible describes in such gorgeous figures. Men of the world say there is no such place. But you do not want a telescope to see a house just across the street. And heaven is nearer than that! 'The Son of Man . . . *is* in heaven,' even while on earth. He never left it. Heaven is everywhere where men do the will of God—God the Father 'in whom we live, and move, and exist.' 'Closer is He than breathing, and nearer than hands and feet.' No! Jesus did not go away: His own word to us is, 'I am with you all the days.' It is only that we cannot see Him: He is here just as really as when men touched His hand in Capernaum long ago.

But what happened when He 'went to the Father'? During those years of His life on earth, He was limited as we are, for everything depended on His being a *real* Man. He could not be in two places at once, any more than we can. If He was speaking to a crowd in Capernaum, another crowd in Jerusalem would have to do without Him—still more a crowd in India! But when the weary head drooped in death upon the Cross, He was free—all the powers of Deity, laid aside awhile for us, were His again. No longer 'sent only to the lost sheep of the house of Israel,' He can speak to His own in every tribe and people. Wherever two or three are gathered together in His name, in Britain, in India, in the islands of the Western Sea, He is there, at the same moment, in all His fullness. And what of the 'greater works'? What were the greatest works of His earthly life? He gave a list of them once—sight restored to the blind, lepers cleansed, and so through all that catalogue of mercies. But the climax of them all was that the poor had Good News brought to them. No one

had troubled to bring any good news to the poor before; and *such* good news had never been brought to any one. It was His joy on earth to scatter blessings as He went, to enter a house of pain and despair and leave it echoing with praises to the Father. But those whom His touch had healed must suffer again some day, and faces now wreathed in smiles would be stained with tears once more. The Good News was the greatest of all His works; for it told that God is always and only good, that sorrow and death may tarry for a night, but joy cometh in the morning—the morning of a day that shall never fade into darkness, for ‘there is no night There.’

This is what we mean by the Easter message—that Jesus of Nazareth was dead, and lo! He is alive for evermore. Not alive only as we believe all good people are living after death, in that larger and brighter world that He has revealed to us, who is the Resurrection and the Life. Good men and women do not die even to the world wherein they served the will of God in their own lifetime. They are truly ‘immortal dead who live again in lives made better by their presence.’ Never is ‘the good interred with their bones’—as well try to bury God as to bury goodness! But the influence of the greatest and the best of them fades swiftly as time passes by. Saints like Buddha and Zarathushtra are still lovingly remembered by multitudes, and we can still rejoice in the good that they left behind. But how dim is the light that shows us their figures, and how distorted their ghostly outline as we peer at it through the mists of the years! Abraham, Jeremiah, Paul, still live for the world. But it is not their own light that reveals them to us. They are like ‘the great old saints of other days’ who appeared on the Mount of Transfiguration, borne on a cloud of glory. It is *His* glory, not theirs; and when the cloud is passed, Jesus is found alone. For all experience tells us that our Dead have truly ‘gone away.’ They are ‘with God,’ and when we are walking with God we can feel that we are with them. We love to think that He sends them on His errands to us, but we could not catch their voices if they tried to speak to us. They are busy for God in a world whither we may not follow now, though we shall join them there one day and work by their side again.

Is that all that the continued life of Jesus means to the world to-day? Does He live only in the vivid pages of the Gospels, ~~much as old letters and a~~

portrait are treasured by us as the pitiful substitute for a human presence ‘loved long since, and lost awhile’? From the whole wide world comes back a thunderous No! Was it only a page of ancient history that a missionary took to an island of savage cannibals, and in seven short years they were tamed? Was it an Avatar of Vishnu that laid hold of poor scavenger thieves in the metropolis of Hinduism, and left them honest, cleanly, and ready for education! Truly the world would not contain the books that could be written if all these stories were told. Let those who boast of other religions, or the power of science and culture, tell their story if they can! Where have they laid hold of human rubbish and turned it into pure gold? The power of Jesus has been doing it all the world over, among savages and cultured races, in East and in West; none are out of His reach. So have the later volumes of that Divine Library come to be written, though not with human pens, and already they fill the world. There are Gospels to tell us where Jesus has been to-day, Acts of twentieth-century Apostles of the Redeemer, ‘living Epistles, known and read of all men,’ true messages from the Father in heaven, and many a revelation of the ways of God to men. We cannot take them down from the shelves of a library, but every one of us may read them if we will. And all of them together heap up the proof that the Jesus who died is alive and among us for evermore.

But ‘the Books that are being written’ come even closer to our own lives than anything I have said yet. There is a Book being written now about every one of us. It tells not of our deeds and words alone, but of our thoughts. And it tells everything, with a completeness and a truth we could never match if we wrote about ourselves. Each day there is something new set down in that record. And what is written, is written. As the grim old Persian, Omar Khayyam, says:

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

And the Day is coming when before the Great White Throne the judgment will be set and the books opened, and the dead will be judged by the things written therein. What will the record be for us? A story of wealth, pleasure, learning, success? We shall have little use for such things then. The one question will be whether our story is a

new volume of 'the things that Jesus did.' For if it is, there will be many another yet to be written that will be 'burdened with his name,' and our lives will thus be blessed beyond all thought for evermore. But if we knew of Him and left Him out of our lives, we had better never have been born.

There are many millions of records which angel pens are writing to-day, telling the story of human lives in India that daily go to their account. In them Religion takes no small part, and in a great number of them sincerity and deep belief is written on every page. But what are the pictures of God that are drawn therein? Far-off and terrible, cruel and blood-stained and propitiated with bitter tears, lustful and foul—such is what they see of Him whom Jesus brought near to us as our Father in heaven. How little help can such religion give towards covering those pages with beauty and

kindness—with the 'things which Jesus did,' even if they never knew that His was the light that lighted them! How mighty is the debt we owe them, we to whom the Name of Jesus has been familiar since our infancy! Remember, the one thing that the Judge will demand of us is what we did for His brethren, even for the least—the savage, the outcast, the despairing. And as we 'did it not' unto them, as we forgot to care, to love, to help, we 'did it not unto him.' That and nothing else will determine our destiny in the Hereafter, even if we never heard His Name. God give us grace to receive the Presence into our hearts whereby we may do only the things that Jesus does, till like Him we are 'received up' out of human sight to do them still in Him for ever!

Kotagiri, Nilgiri Hills,
Easter, 1916.

The Mysticism of Rome.

BY ADELA MARION ADAM, M.A., LECTURER AT GIRTON AND NEWNHAM COLLEGES, CAMBRIDGE.

ROMAN mysticism need be only very briefly noticed. There is very little of it in genuine Roman religion.

'Of the frantic type of diviner, the *ἐνθεος*, so common in Greece, we hear nothing in the sober Roman annals: the idea of a human being "possessed by a spirit of divination" seems foreign to the Roman character' (W. Warde Fowler, *Religious Experience of the Roman People*, London, 1911, p. 297).

Craving for mystic and emotional worship came in at times of trouble when the old State religion could no longer satisfy. The earliest sign of this tendency was the Sibylline influence, which can be first detected about the beginning of the 5th cent. B.C. We have seen that prophetic Sibyls were an offshoot of the religion of Dionysus. Some wandering Sibyl seems to have penetrated to Italy, and stirred the inhabitants to consult her oracular sayings. In obedience to her advice, banquets were spread for the gods (*lectisternia*) and *supplicationes*, or solemn prayers, were offered at the temples in the city, by a procession of men, women, and children. The first introduction of *lectisternia* was during the siege of Veii, when a

pestilence had filled the people with fear. The stress of the war with Hannibal, coming at a time when the pontifical and augural colleges had well-nigh buried the old religion under a mass of formalism, greatly increased the longing for some more personal union with the deity, and the true Roman religion, consisting in the careful discharge of ritual duties, broke down. Foreign gods had to be introduced to meet the need. In 205 the Sibylline oracle was said to announce that Hannibal would be driven out of Italy if the Great Mother of the gods were brought from Asia Minor to Rome. Scipio Africanus, himself a mystic, was sent, as the best man in the State, to receive her, when she arrived in the form of a small black stone (Livy, xxix. 10-14). Scipio was accompanied by all the Roman matrons, and amid prayers she was carried to a temple on the Palatine. Thus an Oriental deity was for the first time brought to Rome. Her orgiastic cult is no part of Roman mysticism, for it was entirely foreign, though the goddess was allowed her own Roman priests. Twenty years later Dionysus was introduced, through Etruria, a district that had a fatal tendency to corrupt all Greek influences. In Greece

Bacchanalia might be wild, in Rome they were deleterious in the highest degree, and the rites were suppressed with a heavy hand, but yet a loophole was left for true believers in the new religion to practise it under the most rigid conditions. The Romans, like all other human beings, yearned for the consolations of emotional mysticism, and might, if their own religion had not been arrested by the burden of forms and ceremonies, have developed a national mystic worship. As it was, the human nature that would out found a morbid nourishment in the corybantic excesses associated with the cult of the Great Mother. Later, a more wholesome reaction against State formalism took place. Stoicism and its grave sense of duty, combined with the revival of Pythagorean beliefs in the immortality of the soul, purgation after death, and asceticism in this life, appealed to the serious Roman mind, and in the time of Cicero we begin to meet with those assertions of the divinity of the human soul with which we have long been familiar in Greece (Cic. *De Rep.* 15). The Neo-Pythagorean doctrine found a response in the hearts of thinking Romans. The sixth book of Virgil's *Aeneid* shows us what might have been made of mystic ideas by Rome, if only some earlier Virgil had turned her longing for divine communion into the right channel. In the noble passage, *Aen.* vi. 724-755, we meet with all the well-known Orphic notions, the *σῶμα σῆμα*, the purgatory, the soul as a spark of divine fire, transmigration, and the final bliss of the purified. Yet the whole is in a different key, and one more consonant with the Roman *gravitas*. A very interesting suggestion (M. de G. Verrall, *Cl. R.* [1910] xxiv. 44 ff.) should be noticed that in the simile of purified souls hovering like bees around white lilies (707 ff.) both the bees and the lilies may be intended to be symbols of re-incarnation and immortality.

The Great Mother arrived in Rome at the end of the 3rd cent. B.C. Except for the more or less abortive effort to bring in Dionysus, the next great foreign mystery-god to come was Isis in the 1st cent.

from Egypt. Till the time of Vespasian her worship was frowned on by the State, but afterwards it established itself, and lasted till the victory of Christianity. She gained especially the devotion of women, and seems to have been adored in the same spirit as the Virgin in later days, in virtue of her motherhood and sorrow. But, though her cult was wide-spread and long-lived, it is secondary in importance to that of Mithra, introduced from Persia by gradual diffusion, through ubiquitous Semitic merchants and vast quantities of imported slaves. Like Christianity, Mithraism was for long a religion of the poor. About 180 A.D. it suddenly became aristocratic and gained an established footing in Rome. It received imperial approval from the time of Commodus, probably because its doctrine of a future life offered a less gross support to the theocratic claims of the emperor than asking the Roman people to believe in the godhead of a living emperor. Mithra as the god of light and action, the invincible one (*ἀνίκητος*), appealed to soldiers in a marked degree. Jerome (*Ep.* 107, 'ad Laetam' ([*P.L.* xxii. 869]) speaks of seven degrees of initiation. Baptism and sacramental meals were an integral portion of the worship; and one of the most cherished doctrines was that of the resurrection of the dead.

The cults of Isis and Mithra were spread all over the Roman Empire. Christianity was making its way contemporaneously, and at one time it seemed as if Mithra would triumph over Christ. Renan says: 'Si le christianisme eût été arrêté dans sa croissance, le monde eût été mithraïste' (*Marc Aurèle*, Paris, 1881, p. 579).

But the conversion of Constantine was the ruin of Mithra, in spite of the reaction under Julian, after which there came the final collapse.

Mithra allowed no women votaries, and tried to gain over paganism by compromise: Christianity did not seek to exclude half the human race from its fold, and its 'antagonisme intrinsèque' to the old religions proved in the end the road to victory, by waging relentless war on superstition.

In the Study.

Chinese Sidelights upon Scripture Passages.

By THE REV. W. ARTHUR CORNABY, WUSUEH, CHINA.

V.

BLOOD-COVENANT.—In Gn 15 we have a record of Jahve ratifying His promise to Abram by a blood-covenant. In He 10²⁹ we find the phrase 'blood of the covenant,' and in 13²⁰ 'blood of the eternal covenant.' To Hebrew minds the early covenant with their forefather was renewed in the divinely appointed Passover; and to Christian minds the Passover was, in the end, transmuted into what has been called the 'Sacrament' of the Lord's Supper—from *sacramentum*, a thing set apart as sacred, a military oath of allegiance, or any solemn obligation of alliance. In the Chinese Annals the blood-covenant often merged into the *sacramentum*.

The earliest recorded instance of a blood-covenant in China happened in the year 772 B.C. (between the Marquis of Lu and the chieftain of Chü, in the second paragraph of Confucius' *Spring and Autumn Annals*), but there is a definite written character for 'blood-covenant' which was probably formed ages before that date. It consists of the signs *dish* (or perhaps originally *blood*—there being only the difference of a comma-like stroke between the two) and *intelligence*, which the Imperial Dictionary (1716 A.D.) explains by saying:

'In ancient blood-covenants an ox was slain, the blood poured into a dish, and the spiritual intelligencies invoked to witness that if either of the contracting parties violated the terms of the covenant, they were willing to meet a fate like that of the slain animal.'

From other authorities we learn that, in process of time, the two parties swearing the oath of community of purpose opened their own veins, and let the blood mingle in the dish. They thus vowed to defend each other to the death, for they were now 'of one flesh and one blood.'

An interesting variant of the military *sacramentum* was once quoted by a Manchu general, from a Chinese work whose title has not been identified.

The fourth son of the Manchu chieftain Nurhachu succeeded his father in 1626, assuming the Chinese name of T'ien-t'sung (Heaven-granted discrimination) with the conquest of China in view, and captured all the Chinese territory north of the Great Wall (thus preparing for his son to found the Manchu dynasty in China, in 1644). In the year 1631 he was sitting one day with his officers, discussing the campaign, and said:

'I am not like the Ming (Chinese) ruler. . . . All my officers sit down with me, speak freely what they think, and eat and drink in my company.' Then, entering the tent called 'travelling library,' he read from a Chinese book which said: 'In ancient times when a good general led his forces to battle, he arranged his troops on the bank of a river, and threw into the water some rice and wine, whereupon the whole army drank of the water together. This was to signify that all were bound together in a common cause. . . .' Thus did he encourage his officers.

BETROTHAL COVENANT.—In several passages of Scripture the covenant of God with His people is represented as a betrothal. Some of these passages (as Hos 2¹⁹⁻²²; cf. Jer 2², etc.) are obvious to the English reader; others, to be mentioned, are not so easily recognized.

The ancient Hebrew and ancient and modern Chinese customs of betrothal so far correspond that, in both cases, the essentials were (or are) a covenant undertaken by the parents of the youth and maiden, often when both were of early age—the covenant being of an important and absolutely binding nature. In both cases we find a dowry presented on the part of the future husband (compare the 'bride-price' in the laws of Hammurabi). This, in China, is regarded as an earnest of the undertaking to provide for the future maintenance of the betrothed maiden. Further, in China, the great essential of the betrothal ceremony is the exchange of two documents, each containing the *personal name* of the youth or maiden, together with the year, month, day, and hour of birth. They thus 'know each other by name' (cf. Is 43¹, 'O Jacob . . . O Israel . . . I have called thee by name, thou art mine'). In China also the

betrothal is the legal marriage, and the youth speaks of his betrothed as his 'wife' (cf. Mt 1²⁰, 'Mary thy wife'). The essential of the actual marriage ceremony is that the pair drink wine from the same cup—another instance of the *sacramentum*, in the broad sense of the word.

There are various polite expressions for 'betrothal' in China, but the common term, everywhere used, is just the word 'spoken.' 'Is that little girl spoken?' always means 'Is she betrothed?' With this fact in mind, the writer once spent an evening in the company of an educated native of Palestine, from the college at Beyrout. His mother-tongue was Arabic, and he had studied Hebrew and Syriac. On being asked the Arabic for 'betrothal' he gave a word that resembled the Hebrew דִּבֶּר, 'to speak.' I asked if the two words were connected. He replied that they were practically identical, as was the Syriac word 'to speak'—used in the sense of 'betroth.' Then I told him the common Chinese idiom, and said, that Ps 87 read to me like a Song of Betrothal. 'Undoubtedly so,' he said, 'in the Hebrew, but not in your English Bible.'¹

But reading the Scriptures in the light of Arabic, Syriac, and Chinese parallels, and in the light of the Hebrew parallel: 'What shall we do for our little sister in the day that she shall be spoken (for)?' (Ca 8⁸), we find Isaiah, on behalf of the Divine Lover, 'speaking up around the heart of (the daughter of) Jerusalem,' speaking 'woingly' as to one betrothed to God. And thus, surely, in Ps 87, we may read:

'A glorious thing is thy betrothal,
O city of God';

and gain a new Psalm, as we hear the friends of Zion (like the chorus in a Greek play) quote her old enemies by names of contempt, and call her envious neighbours to behold her felicity. It is now a glory to belong to the betrothed city. The census is taken on earth and in heaven. And a song adopted in a great historic revival of later days:

'My God, the spring of all my joys,
The life of my delights,'

¹ One might have added: 'Nor in any Chinese version,' for the reason that the translators were under a bond to take the English version as the basis of their interpretation. The learned Bishop Schereschewsky, of Hebrew descent, translates 'Words are spoken of promise, promising thee a matter of much glory,' as an intermediate rendering.

was but an echo of the song of the jubilant minstrels and dancers of old, who sang:

'All my springs are in Thee.'

In the chief verse of the above Psalm there is another idiom common to Hebrew and Chinese, and of very frequent use in both languages. The word 'glory' or (elsewhere) 'honour' is in reality the simple word 'heavy'—used metaphorically as the opposite of 'light, trifling, unimportant' or 'lightly regarded.' Another Psalm (45¹³) says of a betrothed princess: 'All heavy is the king's daughter within,'—which in English might convey the idea of sadness, but never in Hebrew or Chinese. When the word 'heavy' is used in metaphor, its suggestions are derived from the weight and solidity of genuine treasure. And thus we might render the passage:

'Majestic is the king's daughter in the inner recesses (of the palace).'

The words would be recalled to mind by the writer and earliest readers of the apocalyptic vision of 'the holy city, new Jerusalem . . . made ready as a (royal) bride adorned for her husband . . . having the glory of God' (Rev 21^{2, 11}).

As a postscript to this subject it may be pointed out that, in Mt 22, in what is usually called 'the parable of the marriage feast,' where to our Western minds the man 'without a wedding garment' seems to have been treated with unnecessary severity, the parable is in reality one of a royal marriage. In every Oriental marriage feast the poorest guest is in duty bound to come in a long robe (easily borrowed or hired for the occasion, if not possessed by the man); and to appear at a royal marriage feast in the Orient without a long robe would be suggestive of intentional insult and uttermost disloyalty.

Virginibus Puerisque.

I.

August.

HOLIDAYS.

'And they journeyed from Marah, and came unto Elim; and in Elim were twelve springs of water, and threescore and ten palm trees: and they pitched there.'—Nu 33⁹.

The children of Israel would, I feel sure, be very thankful when they reached Elim. They had had

a long weary journey—mostly wilderness. They were tired; at times they had been discontented. Their leaders must indeed have had a trying time. Did you ever think what the long marches in the wilderness must have meant for the boys and girls? Did you ever picture their joy when they arrived at this place of fountains and palm trees?

You know how you enjoy a beautiful day of sunshine after a spell of bad weather. Those children, we may be sure, forgot about the long dry road. I believe they danced for sheer joy and chased each other about as the tents were being pitched at Elim. On the march their fathers and mothers were querulous: 'Don't do this, don't do that,' they kept saying. It was not good to be going to the land of Canaan, the children thought. Now, a delightful break—a holiday—had come. Their mothers spoke to them once more as they were in the habit of doing in the old days, when at first they set out from Egypt. They told them again of the Land of Promise, and the God of Israel. I am going to read to you two verses from a children's book. One can almost imagine them to be the words of an old Hebrew, who had been a little boy at Elim:

My mother taught me underneath a tree,
And sitting down before the heat of day,
She took me on her lap and kissed me,
And pointing to the East, began to say:

Look on the rising sun: there God does live,
And gives His light, and gives His heat away,
And flowers and trees and beasts and men
receive

Comfort in morning, joy in the noonday.

Think of Elim with its palm trees. The palm is one of the most beautiful trees of the East. It was the badge of Judæa, just as that of England is the rose, that of Ireland the shamrock, that of Scotland the thistle, that of France the lily. The palm was the emblem of Judæa; and when the Romans conquered the Jews, they struck a medal in memory of their victory: that medal had the figure of a woman weeping beneath a palm tree. You must have seen a palm tree in a hot-house. You will have noticed that it grows straight, and tall, and its feathery leaves spring out of the top of the trunk without any branches. They form a shape like a huge umbrella. Where there were so many fountains we may be sure there was luxurious

green undergrowth. In this holiday month, does not Elim suggest a place for a picnic? The troubles of the Hebrew children now seemed to be quite over, the boys could talk to each other of the old days in Egypt. They would recall, we may be sure, the wonderful things they had seen, and the many dangerous adventures they had come through.

Robert Louis Stevenson has a delightful holiday paper which I hope you will one day read. One of the great experiences of his group of boy friends was to crouch together in some hollow of the links at the seaside, and delight themselves with what he calls 'inappropriate talk.' Then we know that he himself must at some time have had dreamy holidays in a place where there were trees and green grass. Listen to this little poem from his *Child's Garden of Verses*:

When children are playing alone on the green,
In comes the playmate that never was seen,
When children are happy, and lonely, and good,
The friend of the children comes out of the wood.

Nobody heard him, and nobody saw,
His is a picture you never could draw,
But he's sure to be present, abroad or at home,
When children are happy or playing alone.

I spoke of picnics. Don't we all love them? A girl was at a picnic one wonderful day in August. It was held at a lovely spot, where there was a lake, soft green grass, trees, and an old castle. There was a happy and hungry party—so hungry that they could scarcely wait for dinner. When at length a gentleman stood up to say grace, the girl hoped he would not say a long one. Well, he did say a pretty long one, but somehow she could not help listening to it. His words made her feel that 'the friend of the children' had indeed come out from the woods, and was at the table. It turned out to be a delightful picnic: afterwards one of the guests wrote a number of verses about it.

But holidays pass. The Hebrew boys and girls had to take the road again. Then, day after day it was tramp, tramp, tramp, until soon their little feet were as tired as ever. Your holidays will soon be at an end. But you will go back to school with stronger muscles; you will be clearer headed; you will have better memories. We get holidays just that we may be the better able to

'peg on,' over the road of life. Sometimes it is rough and the skies are grey. But the children of Israel were bound for the Land of Canaan.

Long ago children in the Sunday school used to sing about the Land of Canaan. They thought of heaven when they sang: they were meant to. But God has sent us into this world to live. Often enough that means tramping over hard, rough roads, and under grey skies, but there are rests by the way. You are meanwhile having one. Are you getting ready for the march again? The 'Land of Canaan' is in front, and through God's help you will reach it.

II.

A Nail in a Sure Place.

'I will fasten him as a nail in a sure place.'—Is 22²³.

Have you ever seen cups hung on nails or hooks along the edge of a shelf? Quite a number of people hang up their cups like that because they look so nice and tidy and take up less room. But suppose the nail were not driven securely into the shelf, what would happen? The weight of the cup would bring it out, they would both fall down together, and the cup would probably be smashed.

The kind of nail that is spoken of in our text is not the iron or brass nail we are accustomed to think about. This nail was a sort of wooden peg. It was driven into the soft mortar in the wall of the house and it served two purposes. Sometimes it was used to make the house more firm, to help to keep it together, and sometimes it was employed to hang up beautiful garments, or fine ornaments of silver, and gold and brass, or some trophy of war such as a helmet, or a sword, or a shield. The people of the East were very proud of their treasures and very fond of displaying them where all their friends could see and admire them.

You can understand how important it was to find a good place for the nail. If it were driven into a soft piece of plaster, the first thing that was hung on it would bring it out. It could neither stay in itself nor bear the weight it was intended to carry. The surest place to put one of these wooden pegs was between two stones which were close together. The stones would hold it firm and keep it from falling out.

Now in our text somebody is spoken of as 'a nail in a sure place.' That somebody was a man called Eliakim. He afterwards had a very important position in King Hezekiah's household. He

was put over all his household, just as Joseph was put over Pharaoh's household. He held a post much like that of our Prime Minister, and had great power in the land. Eliakim was to be fastened as 'a nail in a sure place.' He was a good man himself, and one on whom other people could depend and to whom they turned for help.

I want you to try to think of yourselves as nails this morning. Let us pretend we are all nice, bright, new nails. None of us are rusty, of course—we wouldn't have anything to do with rust, we leave that to the lazy people—and none of us are crooked—we take a pride in keeping straight. We are all the right kind of nail, because there's no use being a nail unless you are the right kind. But nails, you know, are no good at all when they lie about idle. They must be stuck in somewhere. Would you like to be a wobbly nail, hardly able to hold on itself, far less hold anything else up, or would you like to be a firm nail on whom other people could depend?

I want to speak about some of the wobbly nails. And the first wobbly nail is the boy or girl who doesn't do his or her work thoroughly. There are a good many wobbly nails of this kind in the world, and the worst of it is that they do a great deal more mischief than they intend. For they are often quite well-meaning, but rather thoughtless and careless. It's the wobbly nails that are responsible for a great many of the railway accidents and shipping disasters of the world.

The girl who is set to dust a room and who skips the dark corners because she thinks the dust won't show is a wobbly nail. Nobody can depend on that kind of girl. The boy who merely glances at his lesson book so as to have a vague idea of what the lesson is about is a wobbly nail. When the time comes that he has to work in good earnest, he may discover that he hasn't the necessary elementary knowledge to carry him through. Remember the only nails that are of any use are the kind that 'stick in.'

You have all heard of David Livingstone, the great missionary explorer of Africa. He was a man whom every one trusted and honoured. When Livingstone was a boy he lived in a little village in Lanarkshire. His people were very poor and he had to work very hard. Sometimes he helped his mother to sweep the room and tidy up, and she used to say of him that what David did was

always thoroughly done and that he 'even swept under the mat.' I've known some people who swept all the dirt under the mat because they were too lazy to sweep it up. But they never became the David Livingstones of the world.

People say that the watchword of the late Lord Kitchener was 'efficiency.' That is just another way of saying that he was 'a nail in a sure place.' Whatever he undertook he did thoroughly. He always went to the bottom of everything. And you know that his name will go down to history as the man who saved Britain in her great hour of peril. He was a man on whom people could depend. If we want to be worthy of Lord Kitchener, we must do our best to be firm nails, and then Britain will rise to still greater glory.

The second kind of wobbly nail is the boy or girl who is lacking in steadiness or perseverance. Some boys and girls put their whole heart and soul into a thing so long as it is new, but when the freshness wears off their interest flags. It doesn't matter whether it is a new game or a new lesson, it's all the same. And some boys and girls get along all right so long as things go smoothly, but the first difficulty they meet shakes them badly, and the second bowls them over altogether. Well, both those kinds of boys and girls are wobbly nails. Nobody can rely upon them, and they are sadly wanting in pluck.

Have you ever heard the story of the two frogs who fell into a bowl of cream. The first one said, 'I'm going to take it easy,' and he sank to the bottom. But the second one said, 'I'll never give in,' and he went on working his legs to keep himself afloat, until presently he found himself seated on a good-sized piece of butter! That's the kind of person who always comes up top.

The last kind of wobbly nail I want to speak of is the boy or girl whose word can't be relied on. I'm not thinking so much of the people who don't speak the truth—although, of course, they are very wobbly nails indeed—but I'm not thinking of them, because I would count them amongst the nails that aren't straight. No, the boys and girls I mean are the ones who can't keep a promise and the ones who can't keep a secret.

The first kind never do what they say. If they

promise to meet you at three they will likely turn up about four, and if they promise to mend your bat they will forget all about it. And the second kind do what they've said they won't do. If you trust them with a secret they go and tell it to the very next boy they meet.

I want to tell you about a little girl who was only six, but who knew how to keep a secret. She was the granddaughter of Oliver Cromwell, and her grandfather was very fond of her and often had her on his knee during his Cabinet meetings. By and by the Ministers began to object. They thought that perhaps it was not safe to have even such a little girl at their meetings, and that she might repeat some State secrets. Cromwell knew that he could trust his granddaughter, but he wanted to prove to the Ministers that he could. So one day he whispered something in her ear and told her not to repeat it. Then he set her mother and grandmother to try to make her tell it. But no threats or bribes—not even a whipping, could make her reveal the secret, and at last they had to give up trying. After that the Ministers were not afraid that the little girl would tell any State secrets.

Well, boys and girls are not told State secrets nowadays, but it's a great matter to learn to keep a secret, no matter how small it may be. And if we can keep small ones, some day people will trust us with big ones.

Lastly, if we want to be good firm nails we must be driven in to a 'sure place,' and the only really 'sure place' is Jesus Christ. He is the only one on whom we can safely rely.

Some boys and girls *rely on others*. They are quite steady so long as they are with good companions, but when they get with bad companions they just wobble and shake and no one can depend on them.

Some boys and girls *rely on their parents*. So long as they have their support they can keep up pretty well, but when they go out into the world they often collapse.

Some boys and girls *rely on themselves*. They have strong wills and think they can keep steady. But when the day of testing comes they find that a strong will is not enough.

The only 'sure place' is Jesus Christ, and if we take hold of Him, He will keep us securely and prevent us from falling.

III.

A School Homily.

The second volume has now been published of Mr. Arthur Sidgwick's *School Homilies* (Sidgwick & Jackson; 3s. 6d. net). The whole number of Homilies preached by Mr. Sidgwick when Assistant Master at Rugby (1864-1879) and now published is 104; this volume contains the second 52. They are nearly all ethical, as they ought to be. But again the ethical is informed of the Spirit and so becomes a force acting on the conscience. But there is only one way of criticizing such a book; we shall quote the homily on

SUCCESS.

It may have often occurred as a wonder and a puzzle to many here, that the language of the world and the common talk of men seems to be in many ways diametrically opposed to the teaching of Christ. Are we a Christian country, really guiding ourselves or trying to guide ourselves by Christian principles, or are we only covering with a varnish of religion an age of grasping, and ambition, and selfishness?

Take, for instance, the question of success in life.

On the one hand we are always hearing success talked of as if it were a fit thing for a man to aim at; we congratulate our friends who succeed, and we pity them when they fail; we study the life and doings of public men and note the causes of success and discuss its methods; we admire successful men, and admire them up to a certain point without any misgivings in doing so; and for ourselves, we lay our plans and take our thought and set our lives to win success in whatever line we adopt, and feel that we are right to do so.

On the other hand we have Scripture solemnly ringing its warnings in our ears: 'Is not the life more than meat, and the body than raiment?' 'Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal.' 'I have chosen you out of the world.' 'He that loseth his life shall find it.' 'Blessed are ye that mourn, for ye shall be comforted.' All through Christ's language there runs the strain of one who says, 'This world is nothing, and its successes: set your affections not on earthly things, for the inner life, which alone can bring peace, lies in other realms apart from these.'

And we cannot put these questions aside, as some would have us do, by the thought that there are rules for the religious life and other rules for dealing with our worldly affairs. No, 'we have not so learned Christ.' If religion is not to be to us the key to all the puzzles and the light to all the glooms and mists of life, then away with it; for it is a sham. Religion is to make our standard higher and our living nobler, not in some acts or on some days, but in every corner of our being and every moment of our time. There can be no other question for us, when any difficulty arises, than 'What would the Master whom we learn from and the principles we follow prescribe for us?' for then, that once known, we cannot be in doubt about our duty.

Now, of course, it is evident at once that all success is condemned which is won by any unlawful means. Wealth or power or distinction which is won by cheating or sharp practice, by sacrifice of one's own principle to the popular air, by falsehood or suppression of the truth, by any of the many forms of truckling or cowardice; these things are on the face of them reprobated as wicked, and are such as no man who is trying to live the nobler life could consent to win, or having won consent to hold.

But it is not this case that offers the difficulty. The difficulty is in the innocent ends attained by innocent means. Are these the 'world' against which Christ is so often warning us? and if so, is it possible, or is it our duty to withdraw therefrom as much as may be?

The answer seems to be, that it is not so much any special aims or objects that are unchristian (apart, of course, from wicked aims or aims compassed by wicked means), but rather the spirit in which our aims are followed. It never tells us what to do or what not to do; but it penetrates our spirits, and lifts up our eyes, and widens and enlightens our hearts, till we can feel and see for ourselves what is wrong and shrink from it by instinct. Thus it is with the question of success which we are considering. It is right, quite right, that in whatever walk of life our duties be, we should aim at success in those duties. The learner should strive for success in his studies, the business man in his business, the professional man in his profession, the governor in his rule. But all these, although our aims, must not be our only aims, or our highest aims. If so, then this is the

world we have chosen, which Christ has bidden us fly; then the light that is in us is darkness. These lower aims must be quite subordinate within us to the higher rule of duty, and the eternal principle of unselfishness and love.

This view makes clear to us what is the real truth about success spoiling a man. There are doubtless many cases of men who as they win success, seem year by year to be withering and not growing spiritually; seem to have less noble aspirations, less sensitive honour, less earnest energy, less ready belief in goodness, less prompt and generous affections; and we say success has spoiled them. But it is not the success that has been amiss; that was but the natural crown of steady perseverance, and in itself can no more spoil a character than the fruit can spoil the plant. But what has spoiled them is the setting the lower above the higher, the wrong estimate of values of the various ends of life, the devotion of energy to success alone, and the relaxing hold of all the higher aims, the finer issues of the soul; or, in the noble words of the Roman poet, this is 'to lose for life's sake all that makes life worth living.'

For once more, if this be our view of success, though we shall work and hope for it with unfailing energy, as the work we are appointed to do, if we do not win it, we shall never be wholly cast down. If we strive for learning, and our minds seem unable to reach the height we aim at; or for producing some real change for good among our surrounding fellow-men, and cannot seem to advance; or for the crown of the artist or the writer, and are not strong enough to win it; or in humbler but most useful walks of life, if we set ourselves to do our part and service with all our energies, and yet the work is barren or our career is broken in the midst; then shall we find that strength and consolation in the spirit of our work, if the spirit has been true, which God has not granted us to find in its fruit. In any case we have got the training, the strength, the self-control, the industry, which have slowly but surely been produced in us by the effort, and which are always a great part of the success, if not the greatest. And if the rest be wanting, we have a gain far more than our loss, in having been true to our higher aims and calling, in having kept alive in ourselves and others that higher standard, and firmer hold on life's larger truths, which no temporal success can equal.

For, in a word, this high-mindedness, which

solves our difficulty, not by despising success, but by putting duty first and success second, this high-mindedness is not a visionary, impulsive, fanatical power, that leads man astray from sense and truth. Rather is it the eye which sees the deeper and wider truths of life, the loftiness of love, the sacredness of duty, the eternity of the difference of right and wrong. For these clear and simple natures are the babes of whom the Psalmist speaks from whom praise cometh, and to whom much is revealed that is hid from the wise and prudent.

Point and Illustration.

'I am.'

The Hulsean Lectures were delivered before the University of Cambridge in 1915-1916 by the Rev. Herbert A. Watson, D.D. The subject was *The Mysticism of S. John's Gospel*; and under that title the lectures (revised and enlarged) are now published (Scott; 3s. 6d. net). First the lecturer says what he understands by Mysticism. And those who are collecting definitions of that word may add this to their collection: 'Mysticism is the belief in an intimate relation between man and God, and the practice of this belief.' Next he gathers out of the Fourth Gospel its Revelation of the Nature of God. Then he explains the Symbolism of the Incarnation. And finally he makes a Practical Application of the Incarnation. Can we condense the four lectures into a sentence? The mystic recognizes God's immanence, and God's immanence is made perfect in the Incarnation.

So it is with the Logos made flesh and dwelling among us that we have to do. He knew that He was God. One title alone proves it. 'There are certain occasions on which our Lord describes Himself by the significant phrase "I am." In His conversation with the Samaritan woman He answers her reference to the coming of the Messiah by the words "I am." When He appears to the disciples on the Lake of Galilee, He announces Himself in the same terms "I am," counselling them not to be afraid. In speaking to the Jews He warns them, "Unless ye believe that I am, ye shall die in your sins" (viii. 24). And He adds, "When ye shall have exalted the Son of Man, then ye shall know that I am" (viii. 28). In supporting His claim of Abraham's acknowledgment He maintains, "Verily, verily, I say unto you, before

Abraham was born, I am" (viii. 58). In disclosing His impending betrayal to His disciples, He adds the warning, "From henceforth I tell you before it come to pass, that when it is come to pass ye may believe that I am" (xiii. 19). And at the betrayal He announces Himself in the same words "I am," and the instant effect upon the followers of Judas was that they went backward and fell to the ground. There is evidently an idea of majesty attaching to the phrase, a claim of Messiahship, a revelation of Divine nature, an assumption of eternity and reliability and power. We are reminded of the contention in a song of Moses, "See now that I, even I, am, and there is no god with Me" (Deut. xxxii. 39), and of the same contention in Isaiah, "That ye may know and believe Me, and understand that I am: before Me there was no God formed, neither shall there be after Me" (Isa. xliii. 10), both constituting a declaration of Divinity.'

Archdeacon Wilberforce's Creed.

'During the last thirteen years, Archdeacon Wilberforce has published on an average one volume of sermons each year.' It is not a record, but it is noteworthy. The last volume is entitled *The Purpose of God* (Elliot Stock; 2s. net). To it the Rev. H. Mayne Young, M.A., contributes a short memoir, the outpouring of real affection and well-balanced admiration. This is Archdeacon Wilberforce's Creed. Mr. Young quotes it from the preface to one of his volumes of sermons.

'I believe in one universal, omnipotent Parent-Source, of whom, and to whom, and through whom are all things, and in whom all live and move and have their being, whose name is Love, and whom no man hath seen at any time. And I believe in Jesus called the Christ, or the Anointed One; the revealer of God to man, and the interpreter of man to himself; the specific embodiment of the moral character of the Parent-Source, and the archetypal specimen and perfect representative of the sonship of humanity; the peculiar incarnation of that Divine Word or Logos, or eternal reason of the Parent-Source which is immanent in all men.'

'He was conceived by the Holy Ghost, born of the Virgin Mary; tested and made perfect by exposure to the divinely-ordered resisting agency, which is called moral evil; suffered under Pontius Pilate, was crucified, dead and buried. He

descended into Hades; the third day after His crucifixion, He showed Himself alive to His disciples, and after forty days He withdrew from limitations and returned, by what is known as the Ascension, to universal life and authority; from thence He is ceaselessly coming in judgment, or discernment, upon the character and attainments of His brethren of the race, both while they are alive and when they stand, small and great, before God at the close of the education of this age. (For all judgment or discernment hath been committed to the humanity of the Parent-Source revealed in Jesus.)

'And I believe in the Holy Spirit, the atmosphere or influence, or ceaselessly outflowing life of the Parent-Source, and of Jesus the manifestor of the Parent-Source. He is the lord, the life-giver, and the sustainer of the universe; the inspiration of art, science, literature, prophecy, aspiration, holiness, prayer. Though limitless, dateless and universal, He is revealed as discoverable and accessible in the Holy Catholic Church. He is the invisible bond between souls that are sundered; He assures of pardon, convinces of the non-reality of death, and of the endless continuity of individual life.'

Joshua Rowntree.

A short and most enjoyable biography of *Joshua Rowntree* has been written by S. E. Robson (Allen & Unwin; 4s. 6d. net). If it had not been written great blame would have been theirs who knew him and could write it. For he was of the salt of the earth, having the influence for good which that title originally signified, as well as the play of humour which has been so properly added to its first signification. Find a good Quaker who can laugh at himself, and you need not seek further for the man God meant you to be. 'He possessed the gift, denied to some, of being able to laugh at himself, and at certain characteristics which he shared in common with the family from which he sprang, as, for instance, when he spoke of "the Rowntree twist which is so hard to unkink," and of a distant relative, met for the first time, "Being one of us, he sees exactly where the world is wrong!"' And then with that, how he gave himself to set the world right—with what sacrifice, with what sympathy, with what humility!

Joshua Rowntree was much interested in the Adult School Movement. He tells this tale of it.

'S. was, as we all thought, a very unpromising scholar. It was difficult to see why he had joined a set of men with whom he had so little in common. He came out of a poor street and was a poor specimen of it. He was a bricklayer, who could neither read nor write, a fuddler, whose views were beery; his politics were hopeless and his life seemed purposeless. As he once sadly and secretly confessed to a friend, he had learned all that was bad before he had learned anything that was good. His home was a home of vice, and he had grown up in it anyhow. On the better side, he had preserved a kindly nature, and a certain tough doggedness—these seemed to have saved him from going altogether to destruction, but there was no visible sign of any power to arrest the drift to leeward. He was across with the leaders of the class on almost everything. He doubted their assertions, their beliefs, their assumptions, yet he had nothing to put in their place save a sort of pot-house idea of good-fellowship. This was trying for them, and not always profitable for the silent men who look on and listen. And yet he stuck to the class and became very slowly a part of it. To those who have a plan of salvation always ready, like a pocket road-map, he was and must be still a sore problem. He seemed hardly ever to get out of the questioning stage, even by chance, and yet he was undoubtedly going through a slow, steady process of renovation. He clung to the old appearances from very fear of outside white-wash. He said less than he thought, and he looked, in his ordinary clothes, less than he said, but a change began in deeds. He supped less and then gave up supping altogether. He began to lay bricks on his own account and became known as a man to be depended on, whose drainage work out of sight was as good as any work to be seen above ground. The change came about so silently, steadily, and surely, it suggested rather a geological than a spiritual process, but it was to be seen and known of all men who had

watched him. Then came the tidings that S. was stricken down by a mortal complaint, cancer in the stomach. There was no hope. I went to see him one dark night, pondering how any light or any comfort could be shed on this ever-pressing mystery of pain. When ushered into the silent chamber and left, as it seemed, alone, the sight of his form in the bed reminded me of the figures from Pompeii in the Museum at Naples—as if lying in pain. "I'm afraid, Sam, you're in pain?" I said, and waited. He waited a little, and replied, slowly and clearly: "Oh, I am so comfortable; they keep me so nice and clean and get me everything I want. I only wish I could give half my comfort to those who don't know what comfort is." A little after he added: "I have pain pretty hard sometimes, and then I think of Him who bore a lot worse than this for the like of me." He could not look much, but there was that in his voice, in the very air of the room, which made one feel that one was in a holy place. I need not have feared to go there, our positions were reversed, as I dare say they really ought to have been long before. I was not there to give comfort; I was there getting more faith, learning more of the power of the victory of Christ on the Cross from the one man in the town who seemed least able to teach anybody anything worth the having a few years before. Slowly, but very clearly, he continued to pour out to me his desire that we at the School should care much more for the fellows doing no good and getting no gladness. All that he was and had he said he owed to the Adult School, and there were so many for whom no one cared. . . . His two requests were that he might be buried by the Adult School, and that it would not forget the folk who had to get on without any real comfort in their lives. Not a murmur seemed ever to occur to him. When the time came, a large number mustered at his grave, and heartfelt praise arose for his victory through his Saviour.'

The Bookshelf by the Fire.

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III.

The Ferrars of Little Gidding.

THERE are three men—it has already been pointed out—born in the same year, whose lives breathe charity and peace among the warring passions of seventeenth-century strife: George Herbert, Izaak Walton, and Nicholas Ferrar. Of these three much the least known is the last; to most, indeed, he is hardly even a name. We meet him first in association with his friend Herbert. The two men were at Cambridge together, and though both then and afterwards their actual intercourse seems to have been of the slightest, their souls were knit as the soul of one man. Theirs was that rare kind of friendship which grows strong without need of external aid. When Herbert lay upon his deathbed it was to the hands of Ferrar that he committed the manuscripts of his poems, bidding him print or burn as he judged best. In like manner, six months before, Ferrar had sent to Herbert for examination and censure his translation of the *Divine Considerations* of Valdesso, the Spanish mystic. And now to-day, in Ferrar's preface to the poems, and in Herbert's letter and notes on the translation, all the world may see in what high and constant regard these two good men held each other. It was natural therefore that Izaak Walton, writing of Herbert, should have something to say about Herbert's friends, the Ferrars of Little Gidding. This account in due course fell into the hands of John Wesley, while still a young man, and deeply moved him. "I long to see such another family," he wrote, "in any part of the three kingdoms."¹ A century later Carlyle's all-devouring eyes, peering eagerly into all the dark corners of Cromwell's century, turned more than once towards the inmates of Little Gidding, so that Nicholas Ferrar and his household still live for the modern reader in the *Letters and Speeches*, and in the posthumous—though really earlier—*Historical Sketches*.² But probably most of those who have any clear

mental image of the Little Gidding establishment owe it to *John Inglesant*. Whatever we may think of Mr. Shorthouse's famous romance, whether our sympathies lie with the eminent literary critic—Andrew Lang was it?—who congratulated himself that he had escaped reading it, or with those who count it among the classics of English fiction, we shall all agree that it contains no sweeter, pleasanter pages than those which tell how Nicholas Ferrar and his household lived together in the practice of good works and the worship of God.³

I.

Nicholas Ferrar was born in 1593, and was entered as a student at Cambridge while still only twelve years of age. Admiring biographers have much to tell us of the unfailing vivacity and love of study that marked his childhood. But some of their readers will think that young Ferrar never was a child, but only a solemn little prig, and that some of the hours given to the Psalms and Foxe's *Book of Martyrs* had been better spent in the nursery or the playground. With all the 'sick hurry' of our modern life, which we so often deplore, we manage things better to-day. From his twentieth to his twenty-fifth year, Ferrar travelled on the Continent, indulging to the top of his bent alike his intellectual and his religious inquisitiveness. He felt strongly the attraction of the Roman Catholic Church, but remained throughout firmly loyal to the Church of England. After his return he devoted himself during the next few years (1618-1624) to the affairs of the Virginia Company, with the business of which his family was closely connected. And now, had he willed it, a career in the State would have readily opened before him. For a short time

³ Other books dealing with the subject are *Two Lives of Ferrar*, edited by J. E. B. Mayor; *Nicholas Ferrar, his Household and his Friends*, edited by T. T. Carter; and *The Life and Times of Nicholas Ferrar*, by H. P. K. Skipton. There is also a useful summary in the *Dictionary of National Biography*, by Bishop Creighton.

¹ Wesley's *Works*, vol. xi. p. 332.

² A volume by no means as well known as it deserves to be.

he sat in the House of Commons as Member of Parliament for Lymington. With his great natural gifts, his education, his wide experience of men and affairs, his influence at Court, he might easily have climbed high. But his mind was set on other things. The world and all that it could offer was for him, in George Herbert's phrase, but 'a nothing between two dishes.' The idea of celibacy, which he seems to have cherished during his travels on the Continent, returned in the strength of a fixed resolve. Finally he determined to spend the rest of his life in mortifications and devotion, in charity and in constant preparation for death.

Happily for himself, Ferrar found nothing but sympathy and support from among the members of his own household. His father was dead, but his mother entered eagerly into her son's projects. The family affairs in London were quickly wound up; some solitary lands at Little Gidding in Huntingdonshire, including an old and deserted manor-house and a tiny church then used as a barn, were purchased,¹ and there in the first year of the reign of Charles I., amid the quiet woods and meadows, Nicholas Ferrar, his mother, a married brother and sister with their families, 'waving the world and its traffic a long adieu,' gave themselves wholly to the search after God and the life in Him. The following year Ferrar was ordained deacon, in order that with due ecclesiastical authority he might minister to his small household; but to all suggestions of further preferment he turned a deaf ear. Throughout the rest of his brief life—he died in 1637—no rival interest divided his allegiance. The daily routine of prayer, meditation, and good works went on without a break. Once, in 1633, there was a momentary ripple on the quiet waters, when Charles I. visited the manor-house. He came again on the eve of the Civil War in 1641, and again in 1646, but then a lonely and hunted fugitive. By this time Ferrar was dead and his household fallen on evil times. In 1641—the wonder is that in those fiercely Puritan days the attack was so long delayed—a hostile pamphlet called the attention of Parliament to 'the late erected Monasticall Place called the Arminian Nunnery at Little Gidding in Huntingdonshire.'² From that day,

though it lingered on for a few years more, the fate of the little community was sealed. The blow fell soon after the last visit of the king; Puritan zealots sacked both the house and the church; Ferrar's experiment in Protestant monasticism was at an end.

II.

The manner of life in the Little Gidding household is best described in George Herbert's fragrant page: 'This family, which I have said to be in number about thirty, were a part of them his kindred, and the rest chosen to be of a temper fit to be moulded into a devout life; and all of them were for their dispositions serviceable, and quiet and humble, and free from scandal. Having thus fitted himself for his family, he did, about the year 1630, betake himself to a constant and methodical service of God; and it was in this manner: He, being accompanied with most of his family, did himself use to read the common prayers—for he was a Deacon—every day, at the appointed hours of ten and four, in the Parish Church, which was very near his house, and which he had both repaired and adorned; for it was fallen into a great ruin, by reason of a depopulation of the village before Mr. Ferrar bought the manor. And he did also constantly read the Matins every morning at the hour of six, either in the Church, or in an Oratory, which was within his own house. And many of the family did there continue with him after the prayers were ended, and there they spent some hours in singing Hymns, or Anthems, sometimes in the Church, and often to an organ in the Oratory. And there they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament to themselves, or to continue their praying or reading the Psalms; and in case the Psalms were not always read in the day, then Mr. Ferrar and others of the congregation did at night, at the ringing of the watchbell, repair to the Church or Oratory, and there betake themselves to prayers and lauding God, and reading the Psalms that had not been read in the day; and when these or any part of the congregation grew weary or faint, the watchbell was rung, sometimes before, and sometimes after midnight; and then another part of the family rose, and maintained the watch sometimes by praying, or singing lauds to God, or reading the Psalms, and when, after some hours, they also grew weary or faint, then they rung the watchbell

¹ The manor-house has long since disappeared, but the tiny church with the graves of the Ferrars may still be seen.

² The title-page of the pamphlet is reproduced in Skipton's volume referred to above.

and were also relieved by some of the former, or by the new part of a society, which continued their devotions—as hath been mentioned—until morning. And it is to be noted, that in this continued serving of God, the Psalter of the whole Book of Psalms, was in every four-and-twenty hours sung or read over, from the first to the last verse: and this was done as constantly as the sun runs his circle every day about the world, and then begins again the same instant that it ended. Thus did Mr. Ferrar and his happy family serve God day and night; thus did they always behave themselves as in his presence.'

Thus far, it may be thought, there is little to distinguish the life at Little Gidding from the daily devotional round of a medieval monastery. And when we remember that it was only a century before that Englishmen in just anger had torn down the rookeries of corruption and uncleanness with which monasticism had filled their land, it is not perhaps to be wondered that Puritan reformers in their constant dread of a Romish reaction should turn wrathful eyes and hands against any who seemed to be bringing back the accursed thing into their midst. On the other hand, whatever there may have been in the ways of the Ferrar household calculated to awaken Puritan suspicion, it is only fair to remember that Ferrar himself always disavowed, and with something like vehemence, any sympathy with Rome. In the spirit of one who had been nourished on Foxe's *Book of Martyrs*, he declared that 'he did as verily believe the Pope to be Anti-Christ as any article of his faith.' When he was asked what he would do if by any chance the Mass was celebrated in his house, he replied that he would pull that room down and rebuild it. Moreover, though he encouraged two of his nieces to remain unmarried, he suffered them to take no vows; others of them married, and left Little Gidding for homes of their own. Except on special occasions Holy Communion was only administered monthly, and the Communion Table in the church was placed not altarwise, but, after the Puritan manner, with the two ends pointing east and west. When the bishop of the diocese—Bishop Williams, a man of moderate views, and often in opposition to Laud—visited the place, he found nothing of which he could not heartily approve.

Nor must it be supposed that religious exercises like those described by Izaak Walton, claimed the

whole time of the inmates. The girls, as they grew up, were required to take the housekeeping in turn for a month at a time, and their accounts were regularly kept and audited. One room was converted into a schoolhouse, 'which being larger than was wanted for the young people of the family, permission was given to as many of the neighbouring towns as desired it, to send their children thither, where they were instructed without expense, in reading, writing, arithmetic, and the principles of the Christian religion.' There was an infirmary for sick members of the household, and a kind of out-patients' room where surgical and other help was given to such of their neighbours as required it; so that, as Bishop Creighton says, Little Gidding became the school, the dispensary, and the infirmary of the district round about. But the chief industry of the little community was the making and binding of books—Scriptural Harmonies or 'Concordances,' as they were always called. On these were lavished the utmost skill, and the most loving care, as some of the originals presented to Charles, and still preserved in the British Museum, abundantly demonstrate. And the whole of the work, be it remembered—the transcribing, arranging, illustrating, binding, gilding, lettering—we owe to the busy brains and deft fingers of the members of Ferrar's household.¹

A few lines may be added concerning one bit of work for which Ferrar himself alone was responsible—his translation of Valdesso's *Divine Considerations*, to which reference has already been made. Valdesso—or to give him his true name, Juan de Valdes, of which Valdesso is the Italianized form—was a Spanish mystic of the first half of the sixteenth century. Though always a member of the Roman Catholic Church, he had somehow become suspect, and all the original copies of his work were suppressed by the Spanish Inquisition. Ferrar fell in with an Italian version of it during his travels on the Continent, and, it is evident, was greatly impressed by it. In 1632 he sent the manuscript of his translation of this version to George Herbert for his judgment—Herbert, who was then nearing the end of his brief pilgrimage, returned it with a few critical notes and a letter strongly urging his friend to publish. For some years the counsel was unheeded, but in 1638—the year after Ferrar's own

¹ A 'Descriptive Catalogue of the Concordances made at Gidding'—sixteen in number—will be found in chap. viii. of the volume edited by T. T. Carter.

death, the translation appeared together with Herbert's letter and notes. Of this edition Mr. John Lane has recently issued a very handy and beautiful reprint.¹ I have no space in which to deal further with the book, but the reader may be interested in its title-page: 'The Hundred and Ten Considerations of Signior John Valdesso: treating of those things which are most profitable, most necessary, and most perfect in our Christian profession. Written in Spanish, brought out of Italy by Vergerius, and first set forth in Italian at Basil by Cœlius Secundus Curio, anno 1550. Afterwards translated into French, and printed at Lions, 1563, and again at Paris, 1565. And now translated out of the Italian copy into English with notes.'

III.

And now, what is to be said of all this? What judgment shall we pass on the ideal which Ferrar and his friends sought to embody in their lives?

Something has already been said—common fairness demanded that it should be said—in defence of the Ferrars against the ignorance and malice of some of their assailants. To call the establishment at Little Gidding 'an Arminian Nunnery' was only to employ a common device of the unscrupulous who think to injure an opponent by giving him an ugly name, which they hope will stick. Nevertheless, it cannot be denied that in the rule of life which Ferrar obeyed and imposed, there was in many ways a harking back to the monastic ideals with which, only a century before, English Christianity had deliberately broken. In the matter of marriage, though, as we have seen, he laid no restraint upon others, he chose for himself the path of the celibate, fully assured that for those who could tread it, it was the higher way. His austerities grew so strict as the days went by that even his most admiring biographers admit that he shortened his life by their severity. Still more significant is the story of his committing to the flames on the spot which he had chosen for his grave three large hampers full of 'comedies, tragedies, love hymns, heroical poems, novels, and the like.' The healthier and nobler ideas which had been set free by the Renaissance, and which, as Dr. Dale says, found both sanction and home in Protestantism, left Ferrar untouched. He called himself a Protestant, yet he believed as firmly as any Catholic, ancient or modern, that it

is in solitude and retirement rather than in 'dusty lane and wrangling mart' that man can best live the life that is most pleasing to God. Was he right?

'I respect all earnest souls,' writes Carlyle, with Nicholas Ferrar in his mind; and to so much catholicity of sympathy, it may be hoped, we have all by this time attained. It was the privilege of the writer a short time ago to visit, on the same day, the noble ruins of Furness Abbey and Swarthmore Hall, the Mecca of the followers of George Fox. A sharper contrast within the sphere of religion than that which was thus suggested, it would be difficult to imagine. Yet one whose own spiritual life could find adequate expression neither in monasticism nor in Quakerism may cheerfully allow that each in its own time, and in its own way, has served the kingdom of God. It is easy for us, with the records of the past before us, to wax eloquent over the false ideals and shameless corruptions of monasticism; yet there must have been something besides evil in a system that for a thousand years was able to attract to itself so many of the best men and women in Europe. In matters of this kind the centuries cannot judge one another. To-day, if a man is in earnest about his religion, he can find a hundred outlets for his zeal; in the tenth century, as Dean Church says, he had little choice but to be a monk.² And even yet monasticism though dead still speaks, to remind us that what in its mistaken way it sought to secure, man still needs and must somehow gain if he is not to lose his soul. *Come, my people, enter thou into thy chambers, and shut thy doors about thee*—it is a word we all must hear if we would live.

Nevertheless, the modern world can never go back to the way of the monk. For a thousand years monasticism had its chance, and we know what came of it; history's stern verdict is not to be reversed. Even if there had been no civil war, Ferrar's mild experiment was foredoomed to failure; not along that road did England's salvation lie. We know now that we cannot overcome the world by flight; we must face it and fight. Humility and severity to the body have indeed, as Paul says, *a show of wisdom*, but the simple, damning fact which in the end monastic history burnt into men's minds for ever is this: *They are not of any value against the indulgence of the flesh*. Moreover, we have

¹ In the 'Sacred Treasury' series, 2s. 6d.

² See the opening pages of Church's *Anselm*.

gained to-day a new ideal of saintliness. Every one knows the traditional saint of the Middle Ages—'the thin pale face, the eyes red with tears or weary with watching, the transparent hands, the wasted form.' This is not our ideal; in our protest

against it we may even miss the truth that it was vainly seeking to express; but it is something more than Pharisaic self-complacency which thanks God that He has laid upon us to-day a higher and a nobler law of Christian service.

Ordination.

BY THE REV. R. M. WOOLLEY, B.D., EXAMINING CHAPLAIN TO THE BISHOP OF LINCOLN.

OUR Lord committed the founding of His Church to the twelve apostles whom He had chosen and selected for this purpose out of the number of His disciples. To the apostles He gave power and authority to govern, to teach, and to direct that Church over which He had placed them. With the beginning of their preaching and the accession of numbers to the Faith, the need arose of ministering to the souls gathered in, and a development of the ministry became a necessity.

In Ac 6^{1st} we are told of the establishment of an order of deacons whose function was not only to minister in the temporal matters of the Church, but also to assist in the general work of the ministry. Thus we read of a deacon Philip doing great missionary work in Samaria, and baptizing his converts. The account of the institution of this order is the only direct account of the circumstances of ordination. We read that the deacons were elected by the people and presented to the apostles, who ordained them to the diaconate with prayer and the laying on of hands (*καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας*).

The mission of St. Paul and St. Barnabas from Antioch was preceded by a solemn laying on of hands (Ac 13^{2nd}). Some have seen in this an ordination. The laying on of hands was, however, always used in the act of benediction, and it is a benediction rather than an ordination which is implied by this passage, for St. Paul expressly denies that he had received his apostleship from human sources, claiming that he had been called to the office by revelation, and moreover implying that the alternative to this call by revelation was the receiving his apostolic commission from the hands of the apostles (see Gal 1¹² 2).

In Ac 14²³ we are told of a further step in the organization of the ministry. St. Paul and St.

Barnabas ordain *πρεσβύτεροι* to minister to the small Christian congregations that they had established in the cities of Asia Minor (*χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ Κυρίῳ, κ.τ.λ.*). The ordination is preceded by a fast, and it is performed with prayer and probably the laying on of hands. The word *χειροτονεῖν*, which probably implies the laying on of hands, is from this time forward a technical word. In one other case we are given incidental information as to ordination. This is in the case of Timothy. Timothy was ordained by St. Paul to a position of authority in the Church, and tradition makes him first Bishop of Ephesus. St. Paul twice refers to his ordination. In 1 Ti 4¹⁴ he speaks of the spiritual gift, the *χάρισμα*, which was bestowed upon him by the laying on of hands of the presbyterate, or perhaps, rather, 'for the presbyterate' (*μὴ ἀμελεῖ τοῦ ἐν σοὶ χαρίσματος ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν*). And again in 2 Ti 1⁶ he speaks of Timothy's ordination by himself (*ἀναμνηνίσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ ὃ ἐστὶν ἐν σοὶ διὰ τῆς θέσεως τῶν χειρῶν μου*). Here again we have the laying on of hands with a form of words. 'Prophecy' here is more or less equivalent to 'prayer.' The actual order to which Timothy belonged is a matter of controversy. However, this much is evident, that he was ordained to a position of authority, and that he had the power himself to ordain others (1⁵. 22), and tradition calls him bishop. It must be remembered that these allusions to orders and ordination are but incidental and that from them no general conclusion can be safely drawn.

The rationale of orders is clearly shown in the New Testament. St. John tells us (20²²) of the solemn act by which our Lord delivered to the apostles their apostolic commission. 'He breathed

on them, and said, Receive the Holy Ghost' (or rather the gift of the Holy Ghost), and then proceeded to give them a special spiritual authority. He handed on to them a power and authority that was his own, and which he alone could give them. There is no reference here to any laying on of hands, but instead is the symbolic act of breathing on them (which still exists in the Coptic Church). The absence of the article, *πνεῦμα ἁγίων*, implies 'a gift of the Holy Ghost' rather than 'the Holy Ghost' simply. In the Acts and in the Epistles to Timothy we see that every act of ordination is performed by prayer and the laying on of hands.

The laying on of hands was a symbolic act signifying a communication of some spiritual gift. It was used in benediction. It was the general outward act by which miracles of healing were performed, signifying the communication of some spiritual power or virtue proceeding from the healer and expelling the evil in the recipient. It was used in the reception of penitents. So St. Paul calls the gift so conferred in ordination a *χάρισμα*, a spiritual gift or power.

When we pass from the New Testament we find no definite information as to the ordination rites till we come to the Church Orders towards the end of the third century. While there are many references to the three orders of the ministry, and also to the lesser orders before this date, there is nothing told us of the actual rites of ordination.

The Church Orders themselves fall into two groups. There is an earlier Church Order which is extant in versions in the Ethiopic, Arabic, Sahidic, Bohairic, and (in part) in Latin, of which the Greek original is lost; from this is derived the Second Church Order which is a revision of the earlier order and is extant in two Greek forms, the *Constitutiones per Hippolytum*, and in its final form in the eighth book of the Apostolic Constitution. The *Canons of Hippolytus* stand independently between the two. They are a version of a version, Arabic from Coptic, based on the earlier order but with certain later elements. And then there is the *Syriac Testament of our Lord* (c. 400), in which is embedded almost the whole of the matter of the Church Order worked over by the redactor. The ultimate source of all these, at any rate so far as the ordination forms are concerned, is almost certainly the lost Greek tract on ordinations (*περὶ χειροτονιῶν*) of Hippolytus.

The rites of the earlier Church Order are simple.

A bishop is consecrated on a Sunday during the Eucharist in the presence of the clergy and people. The consent of the people to the consecration of the candidate is expressed. The bishops present first lay their hands on the elect in silence, all praying secretly for the descent of the Holy Ghost. Then one of the bishops, acting on behalf of all the bishops present, lays his hand on the candidate and recites the ordination prayer. There are some slight differences in the various versions. In the Canon of Hippolytus and the later C.O. the first imposition of hands in silence has vanished, and there is a considerable development of the election or recognition by the people. In the Second Church Order there is also a distinct development in ceremonial. The consecrator is supported by two other bishops (as ordered by the first Apostolic Canon), and, standing near the altar, says the prayer of consecration alone, the deacons meanwhile holding the open gospel book over the head of the candidate. Probably to this revision is due the fact that there is no express direction as to the actual laying on of hands. The Prayer of Ordination is extant in most of the documents, and that of the Second Order is simply a developed form of the earlier prayer. It is long, and refers to the office of bishop and the functions of that office. The Eucharist follows the consecration, as it does in all ordinations.

The rites in connexion with the ordination of a priest are simple, and there is a general agreement. The bishop lays his hands on the candidate, the priests who are present also laying their hands on him, and says the prayer of ordination. The prayer of ordination in the case of a priest has been a matter of difficulty. The rubrics say that the same prayer is to be used in the ordination of a priest as in the consecration of a bishop (*et dicat secundum ea quae praedicta sunt sicut praediximus super episcopum*). The *Canons of Hippolytus* are still more explicit that the bishop's prayer shall be said over him (*i.e.* the priest) entire, except the name 'bishop' only. The bishop is in all respects the equivalent of the priest, except in regard to the throne and ordination, because he (the priest) was not given authority to ordain. This is the special interpretation of the redactor of the *Canons of Hippolytus* as to the meaning of the rubric. In the Ethiopic and Latin versions, however, though this rubric is retained, a prayer of consecration is added, and it is totally different from the prayer for

the consecration of a bishop. This prayer is also that of the Second Order, though it has undergone development and expansion in these last documents. The difficulty has been quite recently solved by Mr. C. H. Turner (*J. Th. St.* vol. xvi. pp. 542 ff.). The explanation which he gives is quite a simple one, and has a parallel in the Gelasian Sacramentary. It is this: the two prayers, that for the consecration of a bishop and the ordination of a priest are identical for the first part—'The opening words, "The God and Father of our Lord Jesus Christ," repeated by the Lat. Eth. in the rubric before the ordination prayer of a priest, are the cue for the starting-point of the common matter, just as the next words, "Look down upon this thy servant," are the cue for the beginning of the separate matter.'

The deacon is ordained by the bishop with prayer and the laying on of hands. The Church Orders carefully specify that there is to be no laying on of hands by priests with the bishop: 'quia non in sacerdotio ordinatur sed in ministerio episcopi.' There is some difference as to the choice of the deacon, some of the documents speaking of election by the people, and some of choice by the bishop. There are also two prayers, the earlier Church Order giving one prayer, and the *Canons of Hippolytus* and the later documents a different.

The Church Orders next proceed to deal with the lesser orders. Of these the earlier order with the *Canons of Hippolytus* and the *Testament* enumerate, in different order, six—confessor, widow, reader, virgin, subdeacon, and those with gifts of healing. In all these the confessor comes first, and the reader ranks before the subdeacon, except in the *Testament*. The later Church Order adds to this list the deaconess, who is given the first place, and gives the exorcist in the place of, or more probably under another name for, those possessed of the 'charisma' of healing. These orders are given without the laying on of hands. In the case of the confessor there are still traces of the extravagant claims of this order which we meet with in Cyprian, and the confessor still has rank with a priest as in Cyprian's time, but if chosen bishop is to be ordained in the normal way. In the later order this section is much shortened, simply forbidding confessors to perform the functions of any of the higher orders unless they have been ordained to such order. The lesser orders are conferred without any laying on of hands.

In the *Prayers of Sarapion* (c. 350) there are ordination forms for the three orders of bishop, priest, and deacon (chaps. xii.–xiv.). These are simple prayers which refer to the functions of the office to which the candidate is ordained, and tracing back the threefold ministry to an apostolic origin. There are no rubrical directions, but the heading of each prayer (χειροθεσία μεταστάσεως) certainly implies the laying on of hands.

The curious work of Dionysius the Areopagite, *On the Ecclesiastical Hierarchy* (c. 500), gives some details as to ordination rites (v. ii ff.). The candidate for the episcopate kneels on both knees before the altar, and there is held over his head a copy of the Holy Scriptures, while the bishop lays on his hand and recites the prayer of consecration. The candidate for the priesthood kneels on both knees, and the bishop ordains him by the laying on of his right hand with prayer. The candidate for the diaconate kneels on one knee only, and is ordained by the bishop by the laying on of his right hand with prayer. In the case of all three the bishop signs the candidates with the sign of the cross and addresses them in a charge or exhortation, and after their ordination the bishop and all the clergy present salute them with a kiss (ἀσπασμός).

The ordination rites in the East have changed very little and still remain very simple in character. The rites in the eighth and twelfth centuries (as given in the Berberini and Grottoferrata MSS in Goar's *Euchologion*) are more or less identical.

In the case of the ordination of a deacon, first it is proclaimed that 'the Divine grace . . . promotes N., the most religious subdeacon, to be deacon,' etc. The bishop then thrice signs him with the sign of the cross, and after the prayers of the congregation have been bidden on his behalf, he lays his hand on him and says the prayer of ordination. The new deacon is then vested in the deacon's stole. 'He is worthy' is sung. The bishop gives him the *flabellum* and kisses him, and in the Eucharist that follows the new deacon ministers the chalice.

The candidate for the priesthood is presented to the bishop after the Offertory, and the notice of his promotion is read. The bishop signs him with the sign of the cross, and laying his hand on his head prays for him secretly. The prayers of the people are then bidden, and after this the bishop lays on his hand and recites the prayer of ordina-

tion. After his ordination the stole is arranged priest-wise and he is invested in the chasuble. After the consecration of the Eucharist, the bishop puts the Consecrated Bread into his hand with a charge, and he holds it till the Communion.

In the case of a bishop, the notice of his appointment is read after the Trisagion. The *Miserere* is sung. The consecrating bishop and the co-consecrators then lay the open gospel book on his head and neck. The consecrating bishop thrice signs him with the sign of the cross and recites a prayer, and the prayers of the people are bidden. Then the consecrating bishop laying on his hand recites the prayer of consecration. After his consecration the new bishop is invested with the episcopal vestments.

The rites of ordination in the Greek Church are more or less identical with the above at the present day.

In the West the ordination rites, at first as simple as in the East, tended in process of time to become very elaborate. The purely Roman rites are to be found in the *Leonine* and *Gregorian Sacramentaries*, and in the *Ordo of St. Amand* and Mabillon's *Ordines Romani*, iv. and viii.

In the case of bishops, first a bidding of the prayers and a short collect, and then the laying on of hands, with the ordination prayer, *Deus honorum omnium*. The ceremonies are given in the *Ordines*. The day before the consecration the elect is presented, and a number of interrogations are put to him. The next day after the Epistle the proclamation is made that the clergy and people of such and such a place have elected him bishop, and the consecration takes place after the litany.

Deacons and priests were ordained normally at the four ember seasons. They were present at the Stational Masses on the Wednesday and Friday. A notary proclaimed to the people a list of the names of those to be ordained, and called on them to object if they wished to. The ordination took place at the Mass on the Saturday. After the gradual the candidates were presented to the Pope. After the bidding and litany he ordained them one by one with the laying on of hands, the ordination prayer for the deacons being, *Adesto quaesumus omnipotens Deus honorum dator*, and that of the priests, *Domine sancte Pater omnipotens aeternae Deus honorum omnium*.

The ordination ceremonies of what is known as the 'Gallican' rite were originally quite different

from those of Rome, and at the same time much more elaborate. The rites in the case of the five lesser orders have not a feature in common with the Roman books. In the case of the three great orders in the Gallican books, the Roman prayers have been added to the original Gallican forms in such a way as to show plainly what were the original forms of this rite.

The ember seasons were not known in the countries of the Gallican rite, and so the ceremonies all took place on the day of ordination. The bishop presented the candidates to the diaconate to the people in a set form inviting their assent, and the congregation replies, *Dignus est*. The bishop bids the prayers of the people, and then proceeds to ordain the candidates, laying on his hand and reciting the ordination prayer, *Domine sancte, spei fidei gratiae et profectuum munerator*.

The ordination of priests follows the same lines. The bishop presents the candidates to the people, and they signify their assent with the answer, *Dignus est*. The bishop then ordains, he and all the priests present laying on their hands, with the ordination prayer, *Sanctificationum omnium auctor*. The hands of the newly ordained priests were then anointed with a formulary.

Bishops were usually consecrated in the countries which followed the Gallican usage in the church of the diocese to which they were elected.

The metropolitan and bishops proceeded to the city and presided over the election. The bishops then presented the elect to the people and clergy in the church in a set form, to which the people showed their assent in the usual form, *Dignus est*. The consecrating bishop bids the prayers of the people, and after this the consecration took place. As the ordination prayer the Gallican books give the Roman form, *Deus honorum omnium*, but with a long additional passage, and implies that several bishops were consecrated at the same time, which must have been very unusual except at Rome, while the two forms preceding use only the singular number. Mgr. Duchesne therefore comes to the conclusion that this form is purely Roman, and that no Gallican form for this part of the rite has been preserved. After the consecration the hands of the new bishop were anointed with a special form.

The Gallican ritual, as has been said, was fuller and more elaborate than the Roman rite,

but in the end influenced, as it did in the Mass, the original simple Roman ordinal. Thus in the later Roman forms we find certain developments. In the case of a bishop the laying on of hands is given with a new form, *Accipe spiritum sanctum*, while the old eucharistic consecration prayer, *Deus honor omnium dignitatum*, is said by the consecrator with extended hands. Then follow a series of anointings, the result of Gallican influence. Both the head and hands of the new bishop are anointed, and there is a formal delivery to him of staff, ring, and gospel book.

In the case of the ordination of a priest, the people are addressed, and then a charge is given to the candidates, after which the bishop and the priests present lay their hands on in silence. The prayers of the people are then bidden, after which the bishop says a prayer for the ordinands, and then with hands extended the old prayer of ordination, *Deus honorum auctor*. The newly ordained are then vested in stole and chasuble with the prayer, *Deus sanctificationum omnium auctor*, his hands are anointed, and there is made a solemn 'porrection of the instruments,' with a form, *Accipe potestatum offerre sacrificium*.

Deacons are presented to the bishop, and a charge is delivered to them. After the litany the bishop says the old ordination prayer, *Deus honorum dator*, with extended hands. He then lays on hands with the form, *Accipe spiritum sanctum ad robur*, etc. The deacons are invested with the stole, and the formal delivery of the gospel book is made, after which is said the prayer, *Domine sancte pater spei*, etc.

As will be seen, the rite at this stage is Roman conflated with Gallican forms.

The Latin-English rites follow more or less the Roman. There are certain peculiarities in the English rites, such as the anointing of the hands of a deacon, which appears first apparently in England, and the anointing of the head of a priest, which is found already in the 'Pontifical of Egbert.' In the consecration of a bishop none but the use of Exeter of all the English rituals contained the form, *Accipe spiritum sanctum*.

The first ordinal of the English Church in the vernacular appeared in 1549. This is based on the older Latin rite, but is much simplified. The prayers generally are based on the old Latin prayers.

At the consecration of a bishop the elect is presented to the consecrators after the creed, and

takes the oath. An address is then made to the people. The litany is sung with its special clauses, and then the consecrator recites the prayer, *Almighty God, giver of all good things (Domine sancte pater . . . Honor omnium dignitatum)*. Next follow the examination of the elect and the interrogations, and after the *Veni Creator* the consecrating bishop recites the prayer, *Almighty God, and most merciful Father* (based on the latter portion of *Domine sancte pater*), and the consecrating bishop and the bishops assisting proceed to lay on hands with the form, *Take the Holy Ghost (Accipe spiritum sanctum)*. After the consecration there is a formal delivery of the Bible, which is laid on his neck, and of a pastoral staff, with their forms.

In the case of priests, the candidates are presented to the bishop, and an address is made to the people and litany sung. The collect on the Eucharist is, *Almighty God, giver of all good things (Deus sanctificationum omnium)*. After the gospel the interrogations are put. *Veni Creator* is sung, and the bishop recites the prayer, *Almighty God, and heavenly Father (Domine sancte pater omnipotens)*, and proceeds at once to the laying on of hands with the form, *Receive the Holy Ghost (Accipe spiritum sanctum)*. The Bible and chalice are delivered with a form.

At the ordination of deacons, the candidates are presented to and instructed by the bishop. After the litany the Eucharist begins, the collect being, *Almighty God, who by thy divine providence (Domine sancte pater spei)*. After the epistle come the interrogations, and at the end of these comes at once the laying on of hands, with the form, *Take thou authority*, followed by the tradition of a New Testament with a due form.

There were only slight changes made at the revisions of 1552 and of 1661. In the former the delivering of the episcopal staff to a bishop, and the chalice to the newly ordained priest, disappeared. In the last revision in the orders for the ordination of bishop and priest, the form, *Receive the Holy Ghost*, was expanded by the insertion of an explicit mention of the order conferred, though this order is clearly expressed and referred to in the preceding prayers.

Since the time of the Reformation there has been no provision made for lesser orders, although during the reign of Elizabeth and James I. readers existed.

Literature.

THE INDIVIDUALITY OF ST. PAUL.

'It pleased God to reveal his Son in me.' What did that revelation do for St. Paul as an individual? And what did the personality of St. Paul do with the revelation? These are the questions which are answered by the Rev. R. H. Strachan in his book on *The Individuality of Saint Paul* (Clarke & Co.; 3s. 6d. net). Mr. Strachan is an accomplished student of the New Testament. His enthusiasm for the truth, even the latest word of truth, about the Lord Jesus Christ keeps him in touch with all the scholars who are at work, and compels him to estimate their work dispassionately. He is no respecter of persons, the issues are too great for favouritism.

So when, for example, he comes to the place where he has to answer the question, Is Paul a mystic? he points out that the idea of mysticism entertained by Dean Inge is erroneous. It 'is vitiated by his apparently extending the term to include all spiritual, all "vital" religious experience. The mystic is opposed to the legalist. His book is really a defence of the religious against the scientific spirit.' What is mysticism, then? It is 'the definite sense that all intervening helps and channels to that end, such as symbols or sacraments, are a barrier to the immediate knowledge of God.' Is Paul a mystic in that sense? Mr. Strachan concludes that he is. There are many passages in his Epistles which have been falsely interpreted in a mystical way. But there remain his 'visions and revelations,' his account of the ecstatic spiritual phenomena at Corinth, and his attitude to the non-Christian mysticism of his day.

Other topics which are treated with the same interest and up-to-dateness are Paul's Patriotism, his Pharisaism, his doctrine of Christ, his doctrines of Justification, Sanctification, Immortality, the Sacraments. The volume ends with an estimate of Paul as an organizer and a man.

A COMPANION TO BIBLICAL STUDIES.

Two books are always at the hand of the classical scholar, Whibley's *Companion to Greek Studies*, and Sandys' *Companion to Latin Studies*.

The Bible student will be wise to have at hand in future a volume which is issued in similar style to these. Its title is *A Companion to Biblical Studies* (Cambridge: At the University Press; 15s. net).

It is really a new edition of the *Cambridge Companion to the Bible*. Now the *Cambridge Companion* was the most scholarly and substantial of all the Aids, Treasuries, Helps, and the like, which came out in such a spate some twenty years ago. It was worth re-editing. That has been done by Professor Emery Barnes. It has been so thoroughly re-edited that Dr. Barnes calls it 'a revised and re-written edition' of the *Cambridge Companion to the Bible*. There are many new names—Mr. W. A. L. Elmslie, Mr. H. C. O. Lanchester, Mr. A. V. Valentine-Richards, Mr. B. T. Dean Smith, Mr. G. H. Clayton, and Dr. A. E. Brooke. And each of these scholars writes on his own particular specialty. All the old articles retained have been revised, either by their author, or, if he is dead, by the editor. It is a new and greater book, great as the old book was, and proud of it as English scholarship had reason to be.

Together with many other signed articles, it contains a Glossary of Bible Words, an Index of Proper Names, an Index of Subjects, and a Concordance. Of these the Glossary of Bible Words is the most necessary. Not much has been done to it. The editor says he has added a few words. He might also have given in some cases better examples of a word than Professor Skeat had been able to find. Take the word 'Conversation.' When Dr. E. R. Bernard undertook to write on the subject of Conversation for the *DICTIONARY OF THE BIBLE*, the editor pointed out the necessity of saying something about the old English use of the word in the Authorized Version, where it means usually 'manner of life,' and sent him this example from Bunyan's *Pilgrim's Progress*: 'Your Conversation gives this your Mouth-profession, the lye.' We have seen no example so good as that anywhere else. Skeat's example here is from North's *Plutarch*: 'When he saw her sweet conversation and pleasant entertainment.'

Of the new articles special notice must be taken of one on the Book of Revelation by Professor Swete. It is good enough to give distinction to the volume.

ARISTODEMOCRACY.

The curious title of *Aristodemocracy*, which Sir Charles Waldstein has given to his latest book (Murray; 10s. 6d. net), is probably intended as a protest against that Aristocratic Radicalism which Brandes puts forward as the essential characteristic of the teaching of Nietzsche. The book, however, is a denunciation of war. Sir Charles Waldstein will have none of the defences of war so freely offered in these days. Its advantages are theoretical; they have only to be set against the reality to be seen to be disadvantages, every one. And it is not war as waged by the Germans that he denounces; war cannot be waged by anybody without being an outrage on humanity, a disgrace to civilization, a gross sin against God.

But how are we to avoid it? Sir Charles Waldstein answers that question in a chapter—the most vigorous and telling in the book—which he calls ‘The Cure of the Disease of War.’ His answer is ‘An International Court backed by adequate power.’ It is seventeen years since he showed how a federation of civilized States might be realized in the institution of one central international tribunal with a corresponding power to enforce its decisions. ‘I can see’—so he wrote—‘this great Confederacy of the future established permanently with its local habitation, let us say on one of the islands—the Azores, Bermuda, the Canaries, Madeira. And here will be sitting the great Court of Arbitration, composed of most eminent men from all the nations in the Confederacy. Here will be assembled, always ready to carry into effect the laws enacted, an international army, and an international fleet,—the police of the world’s highways. No recalcitrant nation (then, and only then, will the nations be able to disarm) could venture to oppose its will to that of this supreme representative of justice. Perhaps this Court may develop into a Court of Appeals, dealing not only with matters of State. The function of this capital to the great Confederacy will not only concern war, but peace as well. There will be established here “Bureaux” representing the interests which all the nations have in common. As regards commerce and industry, they will distribute throughout the world important information concerning the supply and demand of the world’s markets, and counteracting to some extent the clumsy economical chaos which now causes so

much distress throughout the world. Science and art, which are ever the most effective bonds between civilized peoples, will there find their international habitation, and here will be established the great international universities, and libraries, and museums. There will be annual exhibitions of works of art and industry, so that the nations, comparatively so ignorant of each other’s work now, should learn fully to appreciate each other. And at greater intervals there will be greater exhibitions and international meetings, the modern form of the Olympic games. The Amphyctionic Council of Delphi, as well as the Olympic Games of the small Greek communities, will find their natural and unromantic revival in this centre of civilization, this tangible culminating point of Western Ideals. Thus will the World’s Peace be ensured, the nations be brought together, and the ancient inherited prejudices and hatreds be stamped out from the face of the earth.’

But that is not all that this large book contains. Much of it is occupied with an investigation of the things which make for war. At the back of them all is bad morality. And at the back of bad morality is bad religion. Sir Charles Waldstein would have us know the living and true God first; then he would have us act in conformity with our knowledge, which would be in harmony with His will; and war would be no more. Among the appendixes there is a scathing exposure of modern company-promoting.

THE PHILOSOPHY OF FREEDOM.

Mr. and Mrs. R. F. Alfred Hoernlé have translated Rudolf Steiner’s *The Philosophy of Freedom* into English (Putman; 6s. net). They have translated it so well that if they or any one else had written it in English originally it would not have been pleasanter to read or easier to understand.

‘Observation and thought are the two points of departure for all the spiritual striving of man, in so far as he is conscious of such striving. The workings of common sense, as well as the most complicated scientific researches, rest on these two fundamental pillars of our minds. Philosophers have started from various ultimate antitheses, Idea and Reality, Subject and Object, Appearance and Thing-in-itself, Ego and Non-Ego, Idea and Will, Matter and Mind, Matter and Force, the Conscious

and the Unconscious. It is, however, easy to show that all these antitheses are subsequent to that between observation and thought, this being for man the most important.'

Well, it is observation that gives us percepts. What does thought give us? 'The products of thinking are concepts and ideas. What a concept is cannot be expressed in words. Words can do no more than draw our attention to the fact that we have concepts. When some one perceives a tree, the perception acts as a stimulus for thought. Thus an ideal element is added to the perceived object, and the perceiver regards the object and its ideal complement as belonging together. When the object disappears from the field of his perception, the ideal counterpart alone remains. This latter is the concept of the object.'

'Ideas do not differ qualitatively from concepts. They are but fuller, more saturated, more comprehensive concepts.' 'The moment a percept appears in my field of consciousness, thought, too, becomes active in me. A member of my thought-system, a definite intuition, a concept, connects itself with the percept. When, next, the percept disappears from my field of vision, what remains? The intuition with the reference to the particular percept which it acquired in the moment of perception. The degree of vividness with which I can subsequently recall this reference depends on the manner in which my mental and bodily organism is working. An idea is nothing but an intuition related to a particular percept; it is a concept which was once connected with a certain percept, and which retains this reference to the percept. My concept of a lion is not constructed out of my percepts of a lion; but my idea of a lion is formed under the guidance of the percept. I can teach some one to form the concept of a lion without his ever having seen a lion, but I can never give him a living idea of it without the help of his own perception.'

Come now to the idea of Freedom. 'The unique character of the idea, by means of which I distinguish myself within the dozen as "I," makes of me an individual. Only a being other than myself could distinguish me from others by the difference in my animal nature. By thought, *i.e.*, by the active grasping of the ideal element working itself out through my organism, I distinguish myself from others. An act the grounds for which lie in the ideal part of my individual nature is free. Every

other act, whether done under the compulsion of nature or under the obligation imposed by a moral norm, is unfree. That man alone is free who in every moment of his life is able to obey only himself. A moral act is my act only when it can be called free in this sense.'

Such is something of the line of argument. To recognize its worth one has to read the whole book.

Mr. G. Lowes Dickinson is no lover of European diplomacy. To European diplomacy he attributes the fact of the war. Modern diplomacy dates from Machiavelli. It is properly described as lying. And the end of lying is war. In *The European Anarchy* (Allen & Unwin; 2s. 6d. net), Mr. Dickinson quotes copiously from certain Belgian papers to show that one nation is bad and another is worse, and it does not matter which name you put to the positive adjective and which to the comparative. And yet even Mr. Lowes Dickinson says this: 'Sir Edward Grey is probably the most pacific Minister that ever held office in a great nation.'

Mr. St. George Lane Fox Pitt has published a new edition of his book on *The Purpose of Education* (Cambridge: At the University Press; 2s. 6d. net). The new edition is quite as fresh and quite as lively as the old. It contains a Preface by Professor Émile Boutroux. And it contains many pages of answers to critics.

The Rev. J. Y. Batley, M.A., Assistant Master of St. John's School, Leatherhead, has written a book on *The Problem of Suffering in the Old Testament* (Cambridge: Deighton; 2s. 6d. net). He seems not to have seen or heard of Professor Peake's book with the same title. Unless his case is common it will go hard with him; for Peake is not by any means superseded by this volume. Yet Mr. Batley has made a sincere and even passionate effort to obtain good footing on this most treacherous topic, and, having obtained it, 'to justify the ways of God' to other men.

The pupils and other lovers of Professor A. B. Davidson will be sure to be jealous of another hand touching what he wrote so finally. But the Cambridge Bible for Schools and Colleges is being issued in the Revised Version now, and *The Book*

of the Prophet Ezekiel could neither be omitted nor simply transcribed. The late Dr. A. W. Streane, who did the re-editing, altered or added nothing without putting it in square brackets. The pupil and lover will be appeased. This is actually a better book (Cambridge: At the University Press; 3s. 6d. net).

The eleventh number of *Horae Semiticae* contains the fifth and last volume of *The Commentaries of Isho'dad of Merv*, as edited and translated by Margaret Dunlop Gibson, D.D., LL.D., D.Litt., with an Introduction by Dr. Rendel Harris. The volume is issued in two parts. Part I. contains *The Epistles of Paul the Apostle in Syriac* (Cambridge: At the University Press; 7s. 6d. net). Part II. contains *The Epistles of Paul the Apostle in English* (5s. net).

Now, first of all, is this Commentary of Isho'dad of any use to the mere student of the Pauline Epistles? Take this short and separable example:

'And that ye may be filled with all the fulness of God; as also ye may be seen to be a part of the common body, in which God dwells more than in anything else, which is the Body of the Christ, with which the whole world is chained and girded; which is the *fulness* of the works of God, hidden and visible. Others say that he calls the *fulness* of God, the measure and completion to which all is destined to come at the last; or, he says, they are filled by God in the voluntary indwelling which He will have there with every man. *Hannana* says that, ye may come to the completion of all knowledge which is made to be done by means of the Christ, like the man who fills up whatever is wanting in his nature.'

All that and more the student may find elsewhere, but here it has a certain freshness, even quaintness of appeal. It will become his own if it is found in this place and setting.

Secondly, what use is the commentary to the wider student of the Church? Much every way. Dr. Rendel Harris hints at some deeply interesting lines of thought. There is the relation of our commentator to Theodore of Mopsuestia—a relation that is as close as could be not to be absolute identity. Then there is the question of the genesis of the Peshito. And finally there is the material to be found in the commentary for the elucidation of Greek literature and mythology.

Says Dr. Rendel Harris of Mrs. Gibson: 'I

believe I shall express the feeling of all Oriental scholars in congratulating her on having brought this arduous task to a conclusion so successfully, and with a skill in rendering the Syriac which has increased steadily as the work itself progressed.' Amen and amen.

The Rev. Neville Figgis is one of the preachers whom the newspaper editors keep their eye on. You will find his sermons any week in the *Church Times* or the *Guardian*, the *Church Family Newspaper* or the *Christian World Pulpit*. Two short series of them you will now find, much more conveniently, in two wrapper-covered books, issued by Mr. Francis Griffiths at 1s. net each. The one is called *Reality in Religion*, the other *The Love of God*.

Not long ago a preacher protested against the eternal demand, 'be interesting.' But there is no escape from it. Yet it is not easy. It is easy enough to be interesting once in a way—the most shallow and the most irresponsible will be most interesting. But always, in every sermon—that is not easy. Yet it has to be. In no other way now will congregations be brought to church to learn the story of the Cross. The Rev. G. T. Shettle, L.A., Vicar of Ottley, has accepted the obligation. His new volume of sermons is entitled *A Call to Restore* (Griffiths; 3s. net).

What do neutrals think of the German methods of waging war? In his book on *German Barbarism* (Hodder & Stoughton; 2s. 6d. net), Mr. Léon Maccas, Doctor of Law of the University of Athens, tells us what he thinks. His unimpassioned language and his systematic arrangement are very telling. He exculpates nobody. From the highest to the lowest he shows them guilty. But some are more guilty than others, and the guiltiest he would bring to trial when the war is over.

The Rev. W. Graham Scroggie has written a good practical book on *Method in Prayer* (Hodder & Stoughton; 2s. 6d. net). After a preliminary chapter on the Practice of Prayer, he explains what is meant by each of its great parts—Adoration, Confession, Petition, Intercession, Thanksgiving, and at the same time exhorts us earnestly to the exercise of each part. Then he ends with a short sensible chapter on the Study of Prayer.

Among all the books written for consolation since the War began find a place for *Belief and War*, by the Rev. J. H. Ward, B.A. (Liverpool: Howell). Its great lesson is worth learning. It is found in the following:

'The innocent do suffer. Start there. Add to it that the innocent generally suffer more than the guilty. Follow on with the proposition that the greater the innocence the greater the suffering. By the time you have done that the problem has grown to such dimensions that the mind staggers.

'But here comes a ray of light. If it is true that the innocent suffer; if it is true that the greater the innocence the greater the suffering, then God, the most innocent, the perfectly innocent, suffers much more than we suffer, much more than the whole human race suffers. God suffers with us and for us. God is suffering the pain and travail of our race at this moment. Does not that bring comfort? Does it not show that the law which demands that "whatsoever a man soweth that shall he also reap" is not the law of a selfish tyrant but a law of mighty love—love which is willing to suffer the consequences of its own fiat—love which is paternal? Such knowledge should quicken the human spirit to a noble endurance. "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." God is with us, not to support us, *but to suffer with us*—to support us *because* He suffers with us. He could keep out of the floods and flame if He wished; but if He did He would cease to be the mighty Father; He would become a mere mighty force. Does it help you to know that God is with you in your trials? Does it help you to know that every pang you suffer, God suffers too? Which is the better, a mere abstract force which exists apart from your being and governs according to law without sympathy, without feeling, or a loving personal Father who passes through the flames with you? Surely there is no hesitancy in the answer.'

Most of the cheap series of books have suspended issue during the period of the War, but the 'People's Books' are coming out still. Six new volumes have been issued. They are: *Common Faults in Writing English*, by H. Alexander, M.A.; *Browning*, by Prof. A. R. Skemp, M.A.,

Ph.D.; *Keats*, by Edward Thomas; *India: A Nation*, by Mrs. Annie Besant; *The Roman Civilization*, by A. F. Giles, M.A. (Edin. et Oxon.); *Home Nursing*, by Sister Matilda (Jack; 6d. net each).

Mr. Alexander's book is a new independent and handier Hodgson. It ought to be popular. The Browning and the Keats are both just what they should be, not criticism but introduction. They are to be read before, not after, we know the poets themselves. Mrs. Besant's *India* is spoilt by a petty and persistent carping at Christianity and Christians. The story of Roman Civilization is told by a real master. The matter is closely packed, yet the book is quite readable. On *Home Nursing* we may not offer an opinion.

Few have studied the religious aspect of the War more thoroughly than Dr. Frank Ballard. And for that matter few have written more about it. In his latest book he has gone beyond the War. *Christianity after the War* is its topic and its title (Kelly; 2s. 6d. net). It is no slight or superficial book. The rôle of the prophet is easy to the superficial thinker. Dr. Ballard knows the past and sees the present, and therefore he prophesies the future. For Jesus Christ is the same yesterday, to-day, and for ever; and all the kingdoms of the world are His. He looks upon them now as He looked upon them that day on the mountain top, but as actually paid for—His by the price of redemption. Dr. Ballard is a prophet, as the seer of Patmos, because he stands beside Christ.

Dr. Hay Fleming in literature is as the magistrate in the State. He is sent 'for the punishment of evildoers, and for the praise of them that do well.' He has republished from the *British Weekly* two articles on a book by the Rev. Forbes Leith, S.J. He calls his pamphlet *A Jesuit's Misconception of Scottish History and a Fellow-Jesuit's Apology for the Inexactitudes* (Edinburgh: Knox Club; 2d.).

The Bishop Paddock Lectures for 1915-1916 were on *The Witness of the Church* (Longmans; 3s. 6d. net). The lecturer was Dr. Samuel Hart, Dean of Berkeley Divinity School. Dr. Hart goes over the familiar ground with a fresh American eye. He is loyal to the historic episcopate, but he is not dogmatic. 'The question then is put to

us, Is no ministration of Word or Sacrament valid, unless it comes from one who has the succession of the historic episcopate? We may, without offence, allow that there has always been a place for lay-preaching in the Church; the question of lay-baptism we may leave until the next lecture; and the question then becomes, Can no one except a priest ordained by a bishop in the historic succession pronounce a valid absolution or celebrate a valid eucharist? The word "valid" troubles us; to the legal mind of the West it has come to imply that that to which it is applied is the only means or channel by which it is possible to receive the desired spiritual gift; and then the rigid masters of law have seen a way to save the law and avoid its strictness by contending that an action evidently irregular may not be inefficacious or "invalid." To the thought of the Eastern Christians, if I understand aright, there is no real difference between "valid" and "regular"; everything irregular is also "invalid"; but they find in the Church a power of œconomy, by which it can make up for defects in the manner or the substance of intended official acts. Either of these but complicates the question, and makes the puzzle harder to solve. But take the sensible definition that that is "valid" which has the authority of the covenant, and our duty of action, necessarily guided by our conviction of the covenant, is perfectly plain. It is not for us to say what God may give to those who in faith seek His grace in ways which the historic Church does not find provided in the covenant which she has accepted. Not arrogantly, but confidently, she asks for the old paths; and she finds rest for the souls of her people.'

Is *The Gospel of Good Will* (Macmillan; 6s. 6d. net) one of the Yale series of lectures on Preaching? Certainly the preacher is in the mind of the author throughout—at the front of the audience, so to speak. But if that is so, the book is very cleverly contrived to instruct the great pew-occupying audience behind. If it is one of the famous series of lectures on preaching delivered at Yale every year, it is the most widely interesting series that has yet been preached and published.

The author is William DeWitt Hyde, D.D., President of Bowdoin College. His idea is to take the most popular of the recent novels and sketches (especially those with an ethical interest)

and show how out of them the very gospel itself, in its practical working, can be sent home to the universal heart and conscience.

First he takes Jerome K. Jerome's *The Passing of the Third Floor Back*, and shows how the way of appreciation—expecting of a man more than he thought he had in him—becomes his salvation. In the next chapter he takes John Masefield's *The Widow in the Bye Street*, and shows how mean a thing sin is. And in that way he proceeds to the end, giving the preacher texts and telling him how to use them. And all the while the unministerial reader reads with unsuspecting enjoyment.

A text-book for the student of Internationalism has been prepared under the direction of (we think) Mr. P. H. Kerr, M.A., Editor of *The Round Table*. Its title is *An Introduction to the Study of International Relations* (Macmillan; 2s. net).

The volume contains six articles: 'War and Peace since 1815,' by A. J. Grant, M.A., Professor of History in the University of Leeds; 'The Causes of Modern War,' by F. F. Urquhart, M.A., Fellow and Tutor of Balliol College, Oxford; 'International Economic Relations,' by Arthur Greenwood, B.Sc., Late Lecturer in Economics in the University of Leeds; 'International Law,' by J. D. I. Hughes, B.A.; 'Political Relations between Advanced and Backward Peoples,' by P. H. Kerr, M.A.; 'International Relations and the Growth of Freedom,' by Arthur Greenwood.

At the end of each lecture there is a bibliography. For these writers know that the future of the world depends for weal or woe (that is to say, for peace or war) upon the people, and if the people are to give a just judgment on the questions which will arise (unafraid of the press or the politician), they must be taught to think truly. A great and responsible task of educating the nations has been undertaken by the Council for the Study of International Relations. But God will not be unmindful of their work and labour of love.

In *The Anarchy of Ethics* (Morgan & Scott; 6d. net), the Rev. W. Remfry Hunt urges us to reconsider our theology and see if it can be made more ethical and thereby have more influence in future on international relations.

A very short but stirring history of *The Evan-*

gelical Movement has been written by the Rev. F. S. Guy Warman, M.A., D.D., Principal of St. Aidan's College, Birkenhead (Morgan & Scott; 6d. net).

The urgent—and soon to be more urgent—question of Nationality is discussed by Dr. J. Holland Rose in a book entitled *Nationality as a Factor in Modern History* (Rivingtons; 4s. 6d. net). The emergence in the different countries of Europe of the sense of being a nation is traced back to its origin and then forward to its results. Sometimes it is the work of a thinker, like Dante for Italy, or Schiller and Fichte for Germany. Sometimes it is due to a sudden clash of war. But always it is a great thing, with far-reaching results. Of its results we see as yet the veriest beginnings. Is it to be good in the long run, or evil? Dr. Rose would save every modern nation from too much self by recommending an international outlook. 'Men,' he says, 'are asking everywhere: Can International Law and morality ever be re-established in such a way as to restore confidence? Pessimists and cynics deny it. On historical grounds, I dissent from this sombre estimate. For, as has appeared in these studies, Nationalism shows signs of having exhausted its strength except among the most backward peoples. This war is the *reductio ad absurdum* of the movement in its recent narrow and intolerant form. The persistent attempt of one nation to overbear its weaker neighbours in order to achieve world-supremacy has sufficed to unite against it nearly all the world; and the frightful exhaustion which failure must entail will be a warning to would-be world-conquerors for centuries to come. Further, as we

have seen, the more brutal and perfidious the violation of International Law, the stronger is the demand for the re-establishment of that law, with adequate guarantees for the future.'

Canon J. M. Wilson, D.D., has published two lectures to men which he delivered in College Hall, Worcester, in December 1915. They were on *The Natural and the Supernatural in Science and Religion* (S.P.C.K.; 6d. net). He says: 'I once gave a lecture in Aberdeen to a highly scientific audience, on a special scientific investigation in astrophysics. The caretaker of the hall, presumably not a scientific man, spoke next day enthusiastically to one of my friends about the lecture. "It was a grand lecture," he said, "a grand lecture indeed—the grandest I ever heard: *I didn't understand a word of it!*"' Canon Wilson did not mean to make the caretaker understand that lecture; but he wants him to understand these two. And yet how difficult their topic!

Mr. Arthur Herbert Buss says that the title of his book *The Real Object of Life* (Stock; 3s. net) was suggested by the perusal of the works of the Ven. Archdeacon Wilberforce. More than that, the book contains so much of Archdeacon Wilberforce that it could almost be said to be his.

Mr. Gustav Spiller has commemorated the twenty-first anniversary of the Union of Ethical Societies by editing a volume of essays to which he gives the title of *A Generation of Religious Progress* (Watts; 1s. net). The essay by Professor J. S. Mackenzie on 'Educational Ideals' is good enough to give the volume a reputation.

Early Babylonian Chronology and the Book of Genesis.

BY THEOPHILUS G. PINCHES, LL.D., LONDON.

AMONG the recently published Babylonian chronological inscriptions are two well worthy of study, the first being the early list of prehistoric and half-mythical kings published by Dr. Arno Poebel in *Historical and Grammatical Texts* (University of Pennsylvania: *The University Museum Publica-*

tions of the Babylonian Section, vol. iv. No. 1, and vol. v., 1914), and the other a small tablet from Nippur giving a list of the kings of Larsa who preceded Hammurabi and Samsu-iluna, published by Professor A. T. Clay in *Miscellaneous Inscriptions in the Yale Babylonian Collection* (New

Haven, 1915). The evidence which the first has to give implies the independence of the Hebrew record; whilst the latter seemingly shows that we have to look for light upon the fourteenth chapter of Genesis in another direction from that which has hitherto attracted us.

With the exception of the fragment whose reverse, containing the names of the Dynasty of Ur (about 2300 B.C.), was published by Hilprecht, all the texts edited by Poebel are written in narrow columns (hardly more than an inch wide) and quite in the style of certain tablets of the 3rd millennium B.C., except that the script is later. The fragments found are apparently early copies of the records to which Berosus, that Babylonian priest whose work upon the history of his country has been so often quoted, had access.

Unfortunately, the beginnings of the inscriptions published by Poebel are broken away, but, notwithstanding this, these records are exceedingly important. At the point where the text opens, the long reigns with which the list began are already getting shorter. The first complete name is that of Qalumu^m, who reigned 1 *ner* and 5 *šušši*—i.e. 900 years. It is important to note that this name is to all appearance not Sumerian, but Semitic—a fact which pushes back Akkadian (i.e. Semitic Babylonian) influence some hundreds—perhaps thousands—of years. The next name, Zuqakip, 'the Scorpion,' is also, apparently, Semitic. The absence of the nominative ending *u* may be due to a desire to make the name look foreign. Zuqakip reigned 840 years, and was succeeded by Arpu^m or Arpi, the son of a *muškinu*—'plebeian,' or the like—who reigned 720 years.

At this point we come to a name in connexion with which a famous legend is recalled: *Etana, siba, lu ana-šu al-ê-da*, 'Etana, the herdsman, the man who ascended to heaven.' He seems to have reigned 635 years. Whether he was regarded as belonging to a fresh dynasty or not is doubtful, but he seems not to be indicated as having descended from any of his predecessors. It will be remembered that Etana ascended to heaven to ask the goddess Ištar to enable him to acquire the divine 'herb of bearing,' so that his wife might bring forth a son who should succeed him; and that the desired offspring duly came into the world is indicated by this inscription, which records that his name was Piliḥ or Baliḥ, and that he ruled for 410 years. So far, there appears to be no trace of

this ruler in Babylonian literature, though there is every probability that his name will ultimately be found.

The next king was En-men-nunna, who is possibly the Ammenon of Berosus (there is every probability, however, that two kings bore this name, as he ruled only 611 years, whereas the Ammenon of Berosus ruled for 12 *sari*, or 43,200 years). En-men-nunna was succeeded by Melam-Kiš, 'the glory of the city Kiš,' whose reign lasted 900 years. Apparently Melam-kiš had no son, and he was therefore succeeded by his brother Bar-sal-nunna, who reigned 1200 years—what the length of his life may have been reckoned at we can only guess, but a moderate estimate would be about 2100 years.

At this point the text begins to get defective, and the names are doubtful. One of the most important rulers, however, seems to have been En-we-bara-gi-šu, who was the 21st on the list. The 22nd is doubtful, but the 23rd ruler was a son of En-we-bara-gi-šu, whose name is indicated by the character AG (?). The traces shown in the photo-lithograph certainly justify Poebel's reading, though a slight modification of the interior of the character would supply the Sumerian sign Me, 'battle.' But supposing that Poebel's identification of the character be right, other readings are likewise possible. Thus instead of Ag, we might read Me, 'the wise,' Ša, 'the active,' Na, and Ki, both the last meaning 'teacher,' or the like. This character is used to express the name of the god Nebo, who had all these characteristics. Ag (or Me, etc.) reigned 625 years, and was the last of his dynasty.

Here comes the first summation, which reads as follows:—

'23 kings. Total of their years: 18,000 (and possibly some additional hundreds, tens, and units), 3 months, and 3 days.'

They were exact—those old Babylonians—but their memories played them tricks in handing down their traditions. It may be supposed that there is some system in this early chronology, and if so, it will ultimately be determined; but until we get some sensible Babylonian reduction of these long reigns, this early chronology is bound to be uncertain.

When a tablet is mutilated, it is generally the beginnings and the ends of the columns which suffer, and that is the case with this inscription.

The result is that some of the lines in col. 2 are defective. We can gather, however, that the preceding dynasty lost its power, and that of È-anna, 'the house of the god Anu' (Erech as represented by its great temple), took its place. After this we have the royal list of the dynasty of Erech, the first king being Meskin-gašer, the son of Utu or Šamaš, the sun-god—'he was high priest, he was king—he ruled 325 years,' says the tablet. His son, whose name Poebel reads Enmer-kar, but which might also be transcribed En-we-ir-dilgan, followed him, and reigned 420 years.

Notwithstanding that there is no indication that the dynasty had come to an end, a break in the list occurs here, and the next king is apparently not only not descended from the preceding ruler, but also not a man, but a god. He is called 'Lugal-banda, the herdsman,' and he ruled 1200 years. Lugal-banda means 'powerful king,' or 'king of youthful strength,' and as a deity seems to have been identified with Nergal, the god of war and pestilence. In support of this, it may be noted that he was worshipped at Marad, which was one of the centres of the Nergal-cult. He was also adored, with his consort Nin-sun, at Erech. In reality, however, he was probably closer akin to another god of war, En-urta or En-urašti (Ninip)—a renowned deity to whom several fine hymns of a legendary nature were addressed.

This great divine ruler, with his 1200 years' government in Babylonia, was succeeded by another still better known, for his name and worship spread over all the ancient Semitic world, and even took root in Greece and Rome—Tammuz, whom a section of the Hebrews also adored. The note added to his name in the new text implies that he was not, as other records state, a shepherd, but a fisher or hunter—'His city was *Ha-a*, he ruled 100 years.'

We all know the story of Tammuz or Adonis—how, whilst hunting, he was killed by a wild boar, typifying winter, and thereafter passed the winter months in the realm of Persephone, the Ereš-ki-gal of the Babylonians, but was allowed to spend the summer months on high, as a sun-god, in the company of Ištar or Venus, his spouse. The shortness of his reign—100 years—compared with his predecessor's 1200, implies that something untoward was regarded as having happened to

him. That he should have come to be described as a shepherd is due to the fact that, as a sun-god, the fleecy clouds which sometimes attend the sun's setting and rising were regarded as forming his heavenly flock, and gave Tammuz the pastoral character with which we are familiar.¹

Again the royal list changes, and the next ruler, we are told, was Gišgil-gameš, the semi-historical Gilgameš, who heard from the lips of the Babylonian Noah, Ut-napišti^m, the story of the Flood. The text seems to tell us that his father was A(?) . . ., and Poebel shows that his mother was Nin-sun, the spouse of Lugal-banda. Gišgil-gameš is described as a high priest of the city of Kullab, and is stated to have reigned 120 (or 180) years. The mutilated state of the inscription gives us only half the name of Gilgameš' son, namely, . . . -lugal. Four or five names, now lost, finished the column, and then comes the information that the dynasty lasted for a period of 2171 years.

The next dynasty is that of Ur, the well-known city where Abraham dwelt. This contained only four kings—Mes-anni-pada, 'the hero proclaimed of Anu,' 80 years; Mes-kiaga-anna, 'the hero beloved of Anu,' 30 years; Elulu (?), 25 years; and Balulu (?), 30 years. As this dynasty lasted only 171 years, we seem to have reached really historical times.

At this point the text is very defective, but Poebel was able to give an indication of the dynasties—Awan: 3 kings for 356 years (4); . . . 1 king for 7 years (5); Ur: 4 kings for 108 years (7); Adab (?): 2 or more kings (8); Kiš: 4 or more kings (9); Erech: 1 or more kings (10); Opis (?): 1 or more kings (11); Kiš again: 3 or more kings (12); Opis again: 6 kings for 99 years (? 13); 4th (?) dynasty of Kiš: 8 kings for 106 years (? 14); 3rd dynasty of Erech: Lugal-zag-gi-si for 25 years (? 15); Agadé:

The following are the kings of this important dynasty:—

1. Šarru-kin (Sargon the earlier).
2. (I)ri-mu-uš, king of the Host.
3. Man-ištu-su, king of the Host.
4.
5. Narām-Sin, 44–54 years.
6. Šar-gali-šarri, Šar-kalê-šarri, 24 years.
7. Igigi; 8. Imi; 9. Nani; 10. Elulu, Ilulu—4 kings for 3 years.

¹ If Tammuz be the *Daōnos* of Berosus, this must have been a second appearance as ruler on earth.

11. Dudu, 21 years.

12. Šu-dur-kib, son of Dudu, 15 years.

Total, 12 kings for 197 years.

After this came the 4th (?) Erechite dynasty (17), beginning with Sur-nigin (3 years), and his son Sur-gigir (6 years). As its 5 kings ruled during a total of 26 years only, it is probable that they fell in defending their country against Gutium (Media). The dynasty of Gutium (18) consisted of 11 kings, and lasted 125 years. Among them was Er-ridu-pizir, who was also 'king of the 4 regions.' The last Gutian ruler was Tirigân or Tirriqân.

The next was the 5th (?) dynasty of Erech (19), and this was followed by the 2nd (?) dynasty of Adab (20). After the fall of Gutium, however, Ur had assumed an important place among the Babylonian states, and its 3rd dynasty (21) of 5 kings for 117 years, now ruled Babylonia. This text informs us that its last king, Ibi-Sin, ruled no less than 25 years. The power of Ur now gave place to the dynasty of Isin, consisting of 16 kings, who ruled for 225 years and 6 months. Among these kings were Išme-Dagan with a reign of 20 years, and Libit-Išiar, his son (11 years). The last king of the dynasty was Damiq-ili-šu (23 years).

The dynasties which follow this are very mutilated and therefore sometimes more than doubtful. Most important from the point of view of completeness is that which is estimated to have been the 35th, the dynasty of Larsa.

And it is just that dynasty which the new Yale tablet, published by Professor A. T. Clay, gives. Unlike the long chronological list just described, in which everything is compressed into as close a compass as possible, this little inscription was repeated twice—once on the obverse, and again on the reverse of the tablet. The following is the list of kings in accordance with Professor Clay's copy:—

21 years, Nablanum.

28 years, Emišu.

35 years, Samum.

9 years, Sabaya.

27 years, Gungunum.

11 years, Abi-sarê.

29 years, Sumu-ilu.

16 years, Nûr-Addi.

7 years, Sin-idinna.

2 years, Sin-iriba.

6 years, Sin-ikîša.

1 year, Šili-Addu.

12 years, Warad-Sin (Eri-Aku).

61 years, Rîm-Sin.

12 years, Hammu-rabi (Ammu-rapi or Amraphel).

12 years, Samsu-iluna, his son.

Its (the dynasty's) years are 289.

Notwithstanding that by far the greater part of the reverse is wanting, the traces of characters or names, and of the regnal years, close to the edge on the left, confirm, in the main, the figures given on the obverse. The summation, too, is correct, though the reader may well ask why the alien Hammu-rabi and Samsu-iluna, his son, are added to the dynasty.

But the great difficulty is this list's disagreement with the fourteenth chapter of Genesis. If Ellasar be *âl Larsâ*, 'the city Larsa,' and Warad-Sin (Sumerian Eri-Aku) Arioch, then the latter predeceased Hammu-rabi (Amraphel) by no less than 30 years. Admitting the identity of Ellasar, the question arises, Have we been comparing the right dynasty; and, admitting the identity of Amraphel with Hammu-rabi, ought we not to ask ourselves as to the identity of the city? Otherwise, we must add another error (the third) to the added *l* in Amraphel, and the transposition of the letters *l* and *r* in Ellasar—that of the substitution of Arioch, 'Aku's (the moon-god Sin's) servant,' for Rîm-Sin, 'the moon-god Sin's wild bull.' According to the chronology of Hammu-rabi's reign, it was in his 31st year that he overthrew Rîm-Sin of Larsa, and, according to this tablet, Rîm-Sin had then been on the throne 61 years, implying that his brother (for both Warad-Sin or Eri-Aku and Rîm-Sin were sons of the Elamite Kudur-Mabug) ceased to reign 30 years before Hammu-rabi mounted the throne of Shinar or Babylonia.

The identification of Arioch with Rîm-Sin, however, would probably not be altogether a disadvantage, as it would make the 12 years after Rîm-Sin's deposition available for the placing of the expedition in which Amraphel and Arioch were engaged, as Rîm-Sin was still alive in the time of Samsu-iluna, with whom he came into conflict.

An alternative explanation would be the existence of another Warad-Sin, otherwise Eri-

Aku or Arioch II., after the deposition of Rîm-Sin.

But perhaps the Eri-Ekua (or Eri-Akua), otherwise Eri-Eaku (or Eri-Aaku), brought forward by me in 1895 (see the *Journal of the Victoria Institute* for 1895-96) is the true Arioch.¹ The texts there translated suggest that he may have been a *protégé* of Chedorlaomer (if not of Hammurabi), but in that case he could not have been recognized, as Clay's list clearly shows, by the people of Larsa. All is uncertainty, but this seems to be the only way out of the difficulty. The fact that the texts published in the *Journal of*

¹ See also *Actes du dixième Congrès International des Orientalistes*, 1894. Première Partie, *Comptes Rendus des Séances* (Leyden, 1897), p. 100. No discussion ensued at the meeting, but a well-known German Assyriologist was said to have dissented (privately) from the identifications suggested. He afterwards wrote to me, in an off-hand way, that the reading *Ekua* (in Eri-Ekua) was wrong, but gave no reasons for that pronouncement.

the Victoria Institute are late does not prove that they are unhistoric.²

² That Rîm-Sin was still living when Samsu-iluna came to the throne is implied by the text published by King in *Chronicles concerning Early Babylonian Kings* (see vol. i. p. 69). As Hammurabi reigned at Babylon 45 or 55 years, this would necessitate the addition of 14 or 24 years to Rîm-Sin's exceedingly long reign. Perhaps we ought, therefore, to ignore the total of 289 years for the dynasty of Larsa, and see whether the adoption of another be not possible. If the figures for Rîm-Sin's reign be two units (two years) instead of a soss and a unit (61 years), Warad-Sin (Eri-Aku) would again become a contemporary of Hammurabi, the probability that he may have been the Arioch of Gn 14 would be restored, and other difficulties of identification would be removed. Instead of two years, 11 years (a ten and a unit), or 20 years (two tens) might be suggested as alternative corrections, according to the requirements of the colophon dates of Rîm-Sin's reign. That he was apparently able to take the field against Samsu-iluna is noteworthy.

The detailed chronological lists, however, give only 43 colophon dates, which probably represent the true length of Hammurabi's reign.

Contributions and Comments.

Proverbs xviii. 10.

'A tower of strength is the name of Jehovah;
In it will run a righteous man and be exalted.'

SUCH is the order of the words and a literal rendering of the verse. 'In it' means naturally 'in the name of Jehovah.' So in Mic 4⁵, 'For all the peoples walk every one in the name of his god, and we will walk in the name of Jehovah our God for ever and ever.' Cp. Zec 10¹², 'And I will strengthen them in Jehovah; and they shall walk up and down in his name, saith Jehovah.'

'In it' glances back to 'strength,' recalling 'I will go in the strength of Jehovah' (Ps 71¹⁶).

'Tower of strength' is like 'horn of salvation,' the former term in each case being subservient to the latter.

In 'run' there may be a reminiscence of David's conflict with Goliath. 'I come to thee in the name of the Lord of hosts. . . . David hastened, and ran toward the army to meet the Philistine. . . . Then David ran, and stood over the Philistine' (1 S 17^{45ff.}).

A sense of relationship to God imparts alacrity in His service.

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'When Mothers of Salem.'

IN the March number of the *Expositor*, Professor Rendel Harris makes the interesting suggestion that the masculine gender in the Greek covers a pair of persons of opposite sexes, and he uses this idea in several connexions. It has made me think again of the masculine gender in the story of the children brought to our Lord, where in each Gospel we read *αἱ τοῖς* not *αὐταῖς*. Would this allow us to assume the presence of fathers as well as mothers in those who brought the children to Christ? If so, we can no longer sing with our children the old hymn, 'When mothers of Salem their children brought to Jesus.'

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Numbers vii. 89.

THE verse is apparently the conclusion of a narrative or statement concerning *The Voice*, and has been inserted here at the end of the story of the offerings of the princes and the dedication of the altar after the completion of the Tabernacle,

to explain how it was that Moses received in the Tent of Meeting the divine revelation.

The expression *with Him* does not necessarily presuppose 'an immediately preceding mention of Yahweh' (Gray, in 'International Critical Commentary'). It probably presupposes a reference to *The Voice*.

The difficulty of the verse is, however, not overcome simply by supposing that it is an isolated fragment, for whoever inserted it was surely intelligent enough to omit the last clause if that were superfluous.

The following suggested translation appears to explain the whole verse satisfactorily:—

And when (whenever) Moses went into the Tent of Meeting to converse with Him (or better, It), he heard the Voice speaking to him from above the Mercy-seat that was upon the ark of the testimony, from between the two cherubims, and he (Moses) spoke to It.

Whatever the original setting of the verse may have been, as it now stands the idea of repeated action is present, not in the verbs employed, but in time definition, 'whenever Moses went in.'

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The Yale Babylonian Collection.¹

PROFESSOR ALBERT CLAY has just published one of the most interesting and valuable works that have appeared for many years in the domain of Assyriology. The Yale University in America is the fortunate possessor of a collection of Babylonian cuneiform tablets, which, though limited in number, have proved to be of quite remarkable value. It is also fortunate in having secured the services of a Professor of Assyriology whose editions of the Nippur tablets at Philadelphia have shown him to be the most accurate and painstaking of copyists and a first-class Assyriologist as well. His new work will increase his reputation. He has naturally selected for publication the most important and novel of the texts examined by him at Yale. It is difficult to say whether their interest or their variety is the more striking. New light is thrown by them on history and chronology, on religion and law, on social life and philology. The copies of them are a pleasure to study;

¹ See also article by Dr. T. G. Pinches on p. 517 above, where a different interpretation is sometimes preferred.

Professor Clay's reproductions are works of art, clear, distinct, and accurate, in marked contrast to the copies of the Nippur texts at Philadelphia which have been disfigured and made illegible by Teutonic meticulousness. The long introduction in which Professor Clay describes, transcribes, translates, and comments on the texts is equally welcome, and affords an example which I hope will be followed by all future workers in the same field.

Among the texts is a list of the dynasty of South Babylonian kings, with their regnal years, who reigned at Larsa in the time of the Amorite dynasty of Amraphel. As the editor points out, the list makes it certain that Rim-Sin, as I have always maintained, was the Arioch of Genesis. The name Arioch should be transcribed Ariv-ach, while Rim-Sin is merely the Semitized equivalent of the Sumerian—or rather Elamite—Eriv-Aku. Another text gives us the name, Arlagan, of a new king of the Kurdish dynasty from Gutium; the first line of the inscription, it should be observed, is not a proper name, as Professor Clay has made it, but the Sumerian *u-ba-ni*, 'on the day when (Arlagan was king of Guti).' In another text we find some of the Sumerian laws on which the Code of Amraphel was based. One of them, as Professor Clay notices, is especially interesting in its bearing on the parable of the Prodigal Son. It shows that a child who renounced his sonship received his portion of the inheritance, but was henceforth legally separated from his parents. In point of law his father was no longer related to him, and the voluntary admission of fatherhood on the part of the father was therefore a pure act of grace, which brought with it no share in the estate. That Sumerian codes lie behind the Code of Amraphel has long been recognized; we now have an opportunity of seeing how they were handled and in some cases made more humane by the Semitic legislator.

More than one inscription of the later Assyrian kings is included in Professor Clay's collection, as well as inscriptions of Nebuchadrezzar and Nabonidos. Of these latter, the most curious is the record of a dream which was considered to be of good omen for Nabonidos and his son Belshazzar; the most interesting is the account given by Nabonidos of the consecration of his daughter as a nun in the temple of the Moon-god, where, among other things, the king restored the

monument of an earlier nun who was the daughter of Kudur-Mabug and sister of Rim-Sin or Arioch. There is also an inscription of the Seleucid period, B.C. 244.

From the ruins of Erech has come a series of tablets dated between the fifth year of Cyrus and the sixth year of Cambyses, upon which Professor Clay has written an interesting commentary. They show that on the 7th, 14th, 21st, and 28th days of the month, and occasionally on the preceding days (or evenings), a special victim, a young kid namely, was added to the usual offerings. With this Professor Clay aptly compares the directions given by Ezekiel (46⁴) to be observed by the prince on behalf of the nation, that on the sabbath he should offer a ram in addition to six lambs.

On the philological side the collection includes an exceptionally important syllabary, which gives us many new signs, phonetic values, and ideographic meanings. Thus Urta is said to be a Sumerian name of the god Nin-ib, which the editor would identify with Martu. Martu and Nin-ib, however, were different deities of different origin, and it is a question whether the true reading of Martu is not really Maur or Mur.

Some of Professor Clay's notes seem to have been added too late for final correction, and there are consequently a good many obvious misprints in them; *r* and *w* misplaced (p. 97), Σμηχορος for Σεμήχορος and Aleian for Ælian (p. 98), 'as' for 'was,' etc. In the note on p. 83 the name of the country should be Kha-tam-ṭi; it was the present district of Mal-Amir.

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Isaiah i. 27.

'Zion shall be redeemed with judgment, and her converts [*marg.* they that return of her] with righteousness.'

IN its received form, this verse suddenly presents some ideas for which one is hardly prepared by the preceding context. From the beginning of the chapter, the prophet has been exposing the sins of the people—their apostasy, their formal worship of the God whom they professed to serve, and their oppression of the poor and needy, so that Jerusalem, which formerly flourished through the prevalence of righteousness and observance of just judgment, had become notorious for unrighteousness and flagrant injustice. Such iniquity, however, was no longer to be endured; announcement

is made that the Lord would drive the sinners from the sacred city, purging it from the pollution of their presence and their practices; and restoration would then be made of judges who would administer the law with equity, so that the city would regain its good name as 'the city of righteousness' (vv. 22-26).

Then follows the strange statement, 'Zion shall be redeemed (תִּפְדָּהּ) with judgment, and her converts [*or* "returning ones"] (וְיֹשְׁבֵיהָ), with righteousness.' At once the question naturally arises, why should mention here be made of redemption when there is nothing in the whole context referring to a previous state of bondage? Further, why should mention be made of returning ones, when there is no reference to a preceding deportation of captives, or reduction to a condition of servitude? Thirdly, how can one conceive of judgment as a means of redeeming Zion, or of righteousness as redeeming her returning ones? The idea of redemption always includes the thought of a *price* to be paid for purchasing freedom. On the assumption that the text is correct, the price would be 'judgment' at one side and 'righteousness' at the other.

It is not surprising that mention of redemption and of returning ones has led some critics to assign this verse at least to a late Isaiah who lived during the times of the Captivity.¹

Difficulty disappears when the troublesome readings in the Massoretic Text are regarded as mistranscriptions, and reasonably amended. If תִּפְדָּהּ be set aside in favour of its resemblant תִּפְרֶה, the resultant meaning of the first clause becomes 'Zion shall flourish through judgment,' *i.e.* Zion shall prosper again when her judges pronounce equitable decisions; less probably, the original reading was תִּפְרֶה, which would make the clause mean 'Zion shall become fruitful through judgment.' Further, if וְיֹשְׁבֵיהָ be viewed as a mistranscription of וְיֹשְׁבֵיהָ, 'and her inhabitants,' as already suggested by Grätz and others, the second clause becomes an appropriate continuation of the first. The whole verse then harmonizes with what precedes.

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¹ The Septuagint translator, by his rendering (ἡ ἀρχιμαλωσία αὐτῆς) obviously read שְׁבִיָּהּ as שְׁבִיָּהּ ('her captivity,' *i.e.* her captives; see Nu 31^{12, 19}, Is 20⁴, etc.). The old Greek Version is otherwise so free as to be of no practical value in suggesting reasonable readings.

The Name Barnabas and the Paraclete.

It is of interest to notice that the valuable Italian Review the *Rivista di Scienza delle Religioni* has been put on the Index by the Papal Authorities. This distinction has been gained soon. For the periodical is only four months old. However, if life is short, research goes on. The Vatican advertises, and scientific problems have a way of ordaining certain unto their solution. An item in the most recent number of the *Rivista* illustrates this harmonious working of a commonweal over which no power but Truth reigns. In the course of an interesting article on the cult of the Euphrates in Roman times attention is drawn to a Graeco-Syriac inscription from El Mas'udije, a place on the left bank of the river in the district of Commagene.

Oppenheim and Lucas¹ were the first to publish it after their journey in the Euphrates Valley. Since then, though it has not been passed without notice, it waits that its full value for the History of Religions should be appreciated. The inscription reads:

Βασιλεὺς ποταμὸς Εὐφρατῆς:
Εὐτυχῆς Βαρναβίουος ἐποίηι: (?ἔτους)αϛ'.

Accompanying the words is a mosaic that represents the god as half-lion, half-man, holding an urn from which water streams; he is supported by two female figures representing Mesopotamia and Syria—the one on the left holds a cornucopia, and the other on the right a sceptre. Only the first half of the inscription is rendered into Syriac. From this summary it will be manifest how important a document it is for the Euphrates cult. And on that side, interpretation has other riches to gather than those gleaned up to the present. But the second part has also some wealth of meaning; and this has not yet been sought.

By his researches into the Cult of the Heavenly Twins, Dr. Rendel Harris has contributed greatly to the illumination of origins in Religion, and also to those kinetic energies which make for reconstruction in Christian Theology. In the course of his book called *Boanerges*, it will be remembered, he took up the problem of the name Barnabas, and showed that *νῖος τῆς παρακλήσεως* was not a name

¹ *Byzantinische Zeit.*, 1905, 59 and Taf. iv., *Beiträge zur Assyriologie*, 1913, 158.

of Barnabas, but the modification of a heathen meaning belonging to his name. In brief, the question concerns the rise of the Paraclete concept. What and whence was its original meaning? Before the Graeco-Syrian witness referred to there was knowledge of a Palmyrene form Bar-Nebo, in an early second-century inscription. The presence of the Babylonian god Nabu in the name is clear, as the author of *Boanerges* demonstrated. A North Syrian inscription of the third or fourth centuries has the Graecised form Βαρβεβούς. It is based on the god's name as Is 46¹ shows, where the rendering is נְבוֹ, Nēbo; and where Symmachus reads Νεβούς.² Or again, it is like the name of those evokers of prophecy and ecstasy in Saul, the *nebi im* (1 S 10⁵ and 19²⁴), in whom Nabu as prophet becomes reduced to the dimensions of a vagrant person or band of persons possessed of knowledge or powers to produce trance in another. The forms of the name, so far, are to be traced to Bar-Nabu, 'the son of Nabu.' The Graeco-Syrian variant, Βαρναβίονος, involves not only the ordinary name of the god, but also the extended form which occurs in syllabic inscriptions. Nabium is a common form for Nabu in the late Babylonian periods as, for example, the two following names show: (ilu) Na-bi-um-aplu-u-šu-ur (Nabopolassar) or (ilu) Na-bi-um-ku-du-ur-ri-u-šu-ur (Nebuchadrezzar). The inscription is interesting from another point of view: the Syrian peoples are now changing from traditional Assyrian names to Greek names. The father of Eutyches stands for the old tradition before the Greek invasion.

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Note on James i. 17.

WITH reference to the interesting note on this text in the May number of THE EXPOSITORY TIMES (p. 338), is it not best to take the Textus Receptus (τροπῆς ἀποσκίασμα), and interpret this phrase as a Hebraism? The affinity of this Epistle with Jewish literature is generally recognized. We should expect to find in it expressions in accordance with Hebrew idiom.

Commentators have pointed out the connexion

² LXX reads Ναβύ, so do Theodotion and Aquila. Cf. Deissmann, *Bible Studies*, 1901, 309-10, who considers the form Βαρναβούς probable.

of the phrase ἀπὸ τοῦ πατρὸς τῶν φώτων with the Creation story in the Book of Genesis. There God is spoken of as the Creator of the Lights. In Ps 136⁷ we are called on to give thanks 'to him who made great lights.' The Hebrew word for 'lights' is not the same as the word in Genesis, but it is plainly synonymous, and the word in the LXX is the word in the text in James (φῶτα).

πατήρ is used in Greek in the metaphorical sense 'maker' or 'creator,' but the Hebrew אֱלֹהִים is not used in this way in the Hebrew Bible. (Job 38²⁸ can hardly be cited in this connexion.) There can be little doubt that the phrase 'Father of Lights' means the Maker of the lights in the heavens, especially the sun and moon. We may compare the phrases in the Jewish Prayer Book, where there is reference to God as the Creator of Light and Lights. Thus, מְאֹרֹת נֶחֱם סְבִיבוֹתָ עָלָיו, 'He set lights round about his strength.' And, מְאֹרֵי-אֵוֶר, שְׁעָשִׂיתָ 'The bright lights which thou hast made' (Singer, p. 38).

The phrase τροπή ἀποσκίασμα, translated in A.V. 'shadow of turning,' is a Hebraism. Where we speak of 'the righteous God,' the Hebrews speak rather of 'the God of righteousness.' Where we say 'lying word,' the Hebrew would say 'word of lying' (דְּבַר-שָׁקֶר, Pr 29¹²). And so, where we would say 'turning shadow,' the Hebrew would say 'shadow of turning.'

There may be in the text a reference to the sundial. 'Turning shadow' is synonymous with 'variableness.' God is the Maker of the sun, but there is no turning with God. He changes not. The great light of the world casts a shadow on the sundial, a turning shadow, but not so the Father of Lights.

It is interesting to note that we have the same contrast in Ps 102, where we read in v.¹² (Hebrew text), 'My days are like a shadow that declineth,' and in v.²⁸, 'Thou art the same, and thy years shall have no end.' The Hebrew phrase translated 'a shadow that declineth' is צֶל נָטָי. Cheyne rejects the Massoretic text here and also in Ps 109²³. He says that 'like the shadow when it stretches out' is not a probable expression. But we can compare in this connexion the references to the shadow on the sundial in 2 K 20.

DUNCAN CAMERON.

Leith.

Cura Curarum.

'I KNOW were I to preach one whole year in one place I should preach both myself and my congregation asleep. Nor can I believe that it was ever the will of the Lord that any congregation should have one teacher only. . . . No one whom I ever knew has all the talents that are needful for beginning, continuing, and perfecting the work of grace in a whole congregation.'—JOHN WESLEY.

'In some of the more scattered and isolated dioceses [of the Church of England] the clergy positively will not stay. Some of them cannot bear the poverty to which they and their families are subject. Others feel that they want more consecutive and intense work than they find among the lanes and moors; and with a curious mixture, very often, of noble eagerness for strenuous action, and selfish craving for a less monotonous existence, they fly off to the big towns, throwing up curacies and little livings, and thinking apparently that it does not matter what becomes of a few sheep in the wilderness so long as they go up and see the battle. There is more than one large district, at the present, where it seems as if, because of the loneliness and the poverty, the work of the Church cannot be carried on any longer upon a strictly parochial system, and where the only possibility is to form men into bands residing either permanently, or for fixed periods, at some common centre and working a group of parishes together in common. It was the way in which many of these districts were managed in mediæval times, when the whole country was dotted, not only with monasteries, but with collegiate charges to which were attached a dean and arch-priest, and four or five or more prebendaries, doing their best for a stretch of country round them. We shall probably come back to that method, in some places, before long. . . . We seem to have been able to imagine nothing but a parochial clergy and even these too much of one type.'—ROBINSON'S *Personal Life of the Clergy*.

'Contrary to the popular idea, many of the best qualified men are needed and required for the most destitute country fields. As one ponders the matter, the conviction deepens that the problems to be solved by the minister in the village or town call for not one whit less ability than those confronting the city minister. This work will require to an unusual degree the spirit of heroism, self-effacement, friendliness, patience, and vision. It needs men capable of doing original work in rural sociology.'—JOHN R. MOTT.

A. F. TAYLOR.

Aberdeen.

Entre Nous.

Anatole France.

How many of Anatole France's readers will confess their preference for *Pierre Nozière*? Their preference, mind you. For there is no great historical or psychological revelation in that fictitious autobiography. It is nothing more than a book of sketches of very ordinary human experience. Yet it finds its way right to the heart. These funny French people are our very kith and kin. Their ups and downs in life, so impossible to us in outward circumstances, are altogether ours in spiritual and sinful fact. They misunderstand Providence; but it is only an additional attraction. The pity of it! you say; and you go closer to them to help—and to get help. *Pierre Nozière* has been translated into English, into the very choicest of understanding English, by Lewis May (John Lane; 6s.).

J. J. Pearson.

Mr. J. J. Pearson has written a book to which he gives the title of *Arazenos, his Wanderings, Trials, and Discourses* (Blackwell; 4s. 6d. net). He himself calls it a prose poem, and says that it must be interpreted as such. Is it an answer to Nietzsche? In a conversation between Arazenos (who stands for Zarathushtra) and Nietzsche we read:

Nie. Then in what form would you suppose the Divine Ruler, God, would be most likely to operate, since we have concluded that he is, in essence, love?

Ara. I should say that he must necessarily operate through himself, since only God is pure love; only that which is a pure essence of himself could represent him.

Nie. Then whatever was done by that essence, you would say was done by God.

Ara. I would say so.

Nie. Then could an angel so represent God?

Ara. I know not the nature of angels, but I should not like to commit myself thus, but I should think that God would consider such an evil world the greatest danger to his power, and would therefore feel a great good effected by conquering it.

Nie. You mean then he would spare no pains in such a work?

Ara. I should think not.

Nie. Then what do you suppose God would hold most dear of all that he possesses?

Ara. I should judge, a son, or a daughter, as they are the closest of kin, and I think the most dear by the ties of life, except it be a father or a mother.

Nie. But I do not see how we can conceive of God as having a father or mother, since he himself is father of everything that doth exist.

Ara. That is true, then as for me I should be content to say a son.

Nie. Then suppose a son is to God the very dearest, what would constitute a son of God since there is no maternity in the Godhead?

Ara. That is a great mystery, but we cannot deny to God the right of a pure son who is very God in himself.

Nie. I agree, and I think that we do well to cease there—granted that God can give forth of himself a son having his very being bound up within him, heir to all things the Father is heir to, possessor of the worlds . . .

H. Rex Freston.

The young poet, known as H. Rex Freston, who was killed in action in France, January 24, 1916, has not made the impression which Rupert Brooke made. But he is scarcely less a poet. His first book he called *The Quest of Beauty*, and of that book so good a critic as Dr. Farnell said, 'I have read it, and with more real pleasure than I have read any of the published verse of young Oxford.' The posthumous book is called *The Quest of Truth* (Blackwell). 'After I am dead,' he says:

After I am dead,
And have become part of the soil of France,
This much remember of me:
I was a great sinner, a great lover, and life
puzzled me very much.

And he wrote this poem on

THE SINNER.

I dreamed I sat by heaven's gate,
And watched the good men go
All comfortless in robes of white,
That had no stain to show.

For, fearing greatly, they on earth
 Scarce dared to draw a breath
 —Their single talent still unused—
 And now their life was death.

Then I descended to the depth,
 And watched the sinners go,
 With faces shining like the day,
 And scarlet robes aglow.

And there among them as of old
 Walked One, whom I knew well,
 Who opened wide His arms to me:
 I found my Christ in hell.

Edith and Osbert Sitwell.

Is it possible to get behind the mind of a spider? The imagination would require to be plentiful and peculiar. In the first long poem of the book called *Twentieth Century Harlequinade* (Blackwell; rs. net), Miss Edith Sitwell tells us what a spider is thinking all the time as he weaves his web and catches his fly. This is the end of the spider's reflections:

He never can escape from me.

Yet still I never know what thought
 All fly-like, in his mind lies caught:
 His face seems some half-spoken word
 Forgot again as soon as heard,

Beneath the livid skin of light;
 O, just an empty space of white
 Now all the meaning's gone. I'll sit
 A little while, and stare at it.

The rest of the book is just as out of the way and imaginative. The last three poems have been written by Mr. Osbert Sitwell.

Arnold F. Graves.

The author of *The Long Retreat* has written another book. He calls it *The Turn of the Tide* (Murray; rs. net). It is written in the same metre, in the same unliterary language, and with the same closeness of observation. Mr. Graves thinks it is better that we should know the truth, however bitter; so he writes this:

While we were clearing out a trench
 Holding our noses from the stench,

Cursing the crimes of the invader,
 A woman, naked as God made her,
 Came flying up: no thought of shame:
 Her staring eyes with hate aflame,
 As to her mutilated breast
 The body of her babe she pressed.
 Again I seem to hear her cry:
 'My God! Why don't you let me die?
 Look what the German dogs have done,
 They killed my child, my only son,
 And see? what they have done to me.'
 She bared her bosom. We could see
 The levelled breasts. 'That's not the worst.'
 And then the murderers she cursed.
 I never felt so strongly stirr'd
 By any words I'd ever heard.
 It seemed as if her pains I shared;
 And as wide-open-eyed I stared
 A shrapnel struck her like a flail
 And dropped her head as a door nail.
 God heard her pitiful request.
 Now till the judgment day she'll rest;
 And then in Heaven her babe she'll nurse:
 While on their heads will fall her curse.

Thomas Tiplady.

Mr. Thomas Tiplady is a Methodist Chaplain who sings, first because in the East End of London skies are grey and streets narrow, and the soul must sing or die; and next because the war has come and 'no man knoweth what shall be.' The simplest songs in his volume *In the Trenches* (Booker; rs. net) are the best. This is one of the simplest:

AN EVENING PRAYER FOR CHILDREN.

Jesus, see Thy children
 Kneeling here to-night,
 Waiting for Thy blessing
 In the fading light.

We are young and helpless,
 And we need Thy grace;
 Help us, gentle Saviour,
 From Thy holy place.

Oft within the temple,
 In the days of yore,
 Thou didst with Thy parents
 Worship and adore.

Hear us, then, O Saviour,
Ere we go to rest;
Lay Thy hand upon us,
Make us truly blest.

Keep our loving parents
In Thy tender care;
Guard them from all evil,
Hearken to their prayer.

Comfort all sick children,
Fold them in Thine arms,
With the little orphans
Safe from all alarms.

In the silent watches
Of the starlit night,
Keep us calm and fearless,
Ever in Thy sight. Amen.

W. J. Cameron.

Mr. Cameron has some of the attributes of a poet. He lacks finish. He sends poems out of his hands every one of which contains some carelessness that mars its perfection. We shall quote from *War and Life* (Chapman & Hall; 1s. 6d. net) one that has scarcely a fault, but in quoting it we are bound to say that it stands nearly alone. Read the third line in this stanza:

By the lads through Hate laid low,
By the maids that homeless go,
By the life 'neath seas swept shaken—
Babe and mother—now are taken
These our vows of heart and hand,
Steadfast, soulfest still, to stand.

The poem we quote in full is

FAITH IN SPRINGTIME.

Far removed from this our world of weeping,
Warm beneath the blanket of the snow,
In the earth the flow'rs of Spring are sleeping;
That is all we know . . .

See them marching, young and brave and lusty,
Lads we cherished, now to manhood grown,
Challenging the future with the trusty
Sword they made their own.

Bright its blade as that King Arthur wielded,
Pure their hearts as ever knight's of old,
Waging war that so the right be shielded
From evil men and bold.

Arthur, dying, by three Queens attended,
On the barge of Change, was borne away
To the Happy Isles where pain is ended
And shines the sun all day.

Aye, and e'en as out of sight he drifted
Rose the cry, 'Behold, he is not slain.
When of war and wounds the spell is lifted
Arthur will come again.' . . .

Watered by the tears that we are weeping,
Blooms the flow'r of faith through Winter's
snow:
Flow'rs o' Spring will waken from their sleeping.
This is true, we know.

Eleanor Tee.

On the Edge of the Earth (Saint Catherine Press; 1s. net) is the title of a small collection of verses by Eleanor Tee. They are inspired chiefly by nature—trees and winds and flowers and gardens.

A PLEA.

'You do not work,' said one to me.
'When in a garden you must be
At leisure, just to look or read,
Or dream. If you would only weed!'

I do not weed—a garden-way:
I'm occupied from day to day
With shaping out a pleasure where
I'd have no weed, nor aught not fair.

My pleasure lies within. It takes
A lot of work for others' sakes,
To make and keep it really fair;
I want them always happy there.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WILL any of those who are in need of consolation at the present time go for it to Mr. L. Cope CORNFORD'S book *The Secret of Consolation* (Williams & Norgate; 2s. 6d. net)? It is most unlikely. If they go, will they find the consolation they are in need of? It is nearly certain that they will not. And yet the consolation is there. It is there, and it is the best consolation that book or man can offer.

But before the consolation comes, before one word is said about consolation, a hundred and twelve pages have to be read. And very few who seek consolation will read them. They are well written. They are written with a literary artist's practised pen. But they do not contain any consolation. They do not offer even the prospect of it.

They contain other things that are interesting. There is, for example, this appreciation of the British Government: 'A group of politicians known to be corrupt, unprincipled, and treacherous. . . . These men are morally drenched in blood from head to foot. Creatures of the mob they flattered and deluded, they are not more guilty than the people who made them; nor little more to blame than the men, their partners in the great political imposture, who were ostensibly their opponents, who let all go, and who finally, to

complete their betrayal, joined them in order to prolong their lease of usurpation. These be your gods, O Israel.'

That is interesting. But there is no consolation in it, nor the promise of consolation. Then Mr. CORNFORD enters the hospital where the wounded men are lying. The atmosphere changes. We cannot believe any longer that the book is written for the mere joy of writing, or even to denounce the Government. For this is what we read:

'Among the wounded men in the long ward, whose air is tainted with the stagnant hospital smell, one sits propped up with pillows, wearing a monstrous cap of bandages, which shadow his bright, wild eyes. He is perfectly still. Suddenly he speaks in a high monotone. "Oh—oh—oh, the dreadful pain, the dreadful pain; wait a minute, the dreadful pain, I must go home—the pain." His voice rises. The soldiers about him look at him. "Shot through the top of the head, poor chap," says one. "Bullet came out through his forehead. He gets these sudden pains, like, but they're soon over." The nurse came quietly to the wounded man's bedside, and gave him morphia. His voice dropped to an unintelligible mutter, and he was silent. Then he said loudly, "I'm going home." The men about laughed, "Ay, ay," said one soothingly, "you're going home all right, mate."

The secret of consolation is not revealed immediately. But now it is sure to come. And when it comes at last, what is it? It is just the old story over again, the story made so familiar to us by all our evangelical hymnology.

There is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow.

This from Mr. CORNFORD may be unexpected. But he is quite emphatic in asserting it. 'The truth is,' he says, 'that the most important question in the world is whether or not there is a future life.' Why is it so important? Because in the certainty of a future life lies all the secret of consolation. Just one thing, therefore, is necessary in order to the making of a comforter. It is the ability to prove that there is a life to come.

But is not that just the one thing which nobody can prove? Mr. CORNFORD does not believe it. He believes that he can prove it himself.

For in the first place he holds that we are entitled to *assume* that there is a future life. The desire for it, you may say the expectation of it, is the gift of God. God's very character, therefore, is bound up with the fulfilment of the desire. That is why Christ says: 'If it were not so, I would have told you.' He took the place of God as He said it. He knew that God had given us the expectation. He pledged Himself for the faithfulness of God. And not in word only. In deed also. In life and in death. He lived in hourly communion with the life beyond. He died to bring us into that communion. And He rose again from the dead to return to the Father from whom He had come, the Firstfruits of them that slept.

Thus the assumption of a future life is the certainty of it. And we need no further proof. But Mr. CORNFORD is well aware that that assumption can be made only by those who first of all

have their hope in God. For the rest he has other arguments, but it must be confessed that they do not come to much. He argues that the soul is separable from the body, relying upon the philosophy of Dr. Theodore Merz for the force of it. Not only is the soul separable from the body, but, says Dr. Merz, it belongs to a different sphere of existence. It does not follow, therefore, that when the body dissolves, the soul will perish with it. It follows rather that it will enter upon some other independent life.

He argues also that if those who do not believe in God could only believe in themselves they might obtain the assurance of a life to come. For faith has the power of creating its own desires. This is an argument for which he has gone to Dr. Schofield and Mr. Troward and other popular psychologists. It has not been well developed yet. But one thing is clear. A faith which cannot find hope in God or salvation in Christ is not likely to be able to create any good thing.

And yet Mr. CORNFORD refuses to confine his consolation to those who have hope in God. For he sees that often enough the certainty of a life to come will be but a poor consolation even to them. The consolation of a life to come lies in the prospect of reunion. But where is the prospect of reunion if those who have been taken have not had *their* hope in God?

Let us approach the matter in this way. It is Mr. CORNFORD who tells the story. 'A parson of the Church of England and his friend, gliding swiftly in a motor-car across the dreaming English landscape in high summer, ran into a little town, where were strolling groups of soldiers.

"It is now said," the clergyman meditatively observed, "that when a soldier is killed in action, he goes to heaven, whatever his sins may have been. I cannot believe it. Supposing he has seduced a girl and left her—is he to escape punishment, because he is suddenly killed in the service of his country?"

"What *do* you believe, then?" asked his friend.

"'Pon my word," returned the parson honestly, "I don't know. But I find no warrant for the belief that plenary absolution accompanies the sacrifice of a man's life."

Then if the sacrifice of a man's life does not obtain that 'plenary absolution' which would entitle his surviving friends to look forward to a joyful reunion, is there anything else that will do it? Mr. CORNFORD quotes another 'parson of the Church of England.' This parson believes that membership in the Church will do it. Has the stricken soldier been baptized? Has he been a partaker in the Holy Communion? That will do it. This parson is a sailor-parson. He employs nautical language.

'The way I put the matter,' he says, 'is this. I say that the world is a big ship, leaky and unseaworthy, and the Church is the lifeboat which comes alongside to take off the crew and passengers. They can come or not as they choose. But if they do choose, they get into the boat as they are told; they must sit quiet and obey orders, or be beaten over the head with a stretcher. There's enough to do to navigate the boat, without answering questions. The lifeboat will make harbour all right—no doubt about that. Time enough to answer questions when we're safe ashore. And,' added this bold ecclesiastic, 'you can call the coming aboard the boat Holy Baptism if you like, and the rations served out, Holy Communion; for these, I reckon, are the two essential Sacraments.'

Does that way of it satisfy Mr. CORNFORD? Not altogether. It is racy; but it is irreligious. For it takes away a man's responsibility. And without responsibility there can be no religious life. If the gifts and calling of God are without repentance, as we are told, then certainly God does not take back the gift of responsibility, and the call to be a man. If the sacrifice of a man's life in the performance of his duty does not entitle

him to absolution, much less can we look to membership in the Church for it.

Mr. CORNFORD looks elsewhere for the consolation. And he finds it. He finds it in faith. For faith is not the acceptance of a certain set of beliefs, to be laboriously learned from the creeds and the catechisms. It is the throwing open of one's life to the entrance of the energy of God. And the life may be thrown open in a moment. Then, though the sacrifice is not the cause of the absolution, it may very well be its occasion and evidence. And that is one side of it.

The other side is with the survivor. For faith in the survivor being again the opening of the life to the entrance of the energy of God, the prayer of faith has power with God Himself and prevails. It is able to create the very situation which it longs for. It longs for reunion with one who was taken suddenly as he went forward in the service of his country and counted not his life dear unto himself. God's answer is, 'O woman, great is thy faith, be it unto thee even as thou wilt.'

One problem for after-war settlement, and a difficult one, is Palestine. Among the few things that are clear about it is that the expectations of the Jews cannot be left out of account. It is quite true that the opinion is freely expressed that the Jews need not be taken into account, because they do not want to be taken into account. But that is a mistake. It is quite true again that the opinion is widely held that the Jews had better not be taken into account, because they would only exploit Palestine in the interests of a degrading commercialism. But that also is a mistake, and a greater one.

A volume has been published by Mr. John Murray on *Zionism and the Jewish Future* (2s. 6d. net). The volume, which is edited by Mr. H. SACHER, contains a number of essays on different subjects contributed by a number of authors of

different ways of thinking. But all the subjects turn upon the reoccupation of Palestine by the Jews, and all the authors agree that the Jews desire its reoccupation. One of the authors is Mr. Norman BENTWICH, M.A., Barrister-at-Law, Lincoln's Inn, and Inspector of the Egyptian Native Tribunals. His subject is 'The Future of Palestine.'

Now we are not to be understood as saying that the Jews are unconscious of the commercial possibilities of Palestine. Mr. BENTWICH begins there. 'Palestine,' he says, 'is essentially the land of religious influence and spiritual association,' and he will come to that. But first of all it is a land flowing with milk and honey—if only the Turks could be told to let it flow. And so he begins by showing what the possibilities are to the ancient nation of Israel, or such portion of it as to-day truly desires to make the Land of Promise a land of Reality.

And, first, its means of communication. 'The railway has taken the place of the road as the great means of communication between countries, but it follows the lines of the road; and it is along the Vale of Esdraelon and the maritime plain, where thousands of years ago the armies and caravans of Africa met the armies and caravans of Asia, that to-day the railroad linking India to Egypt must pass.' So the railway from Haifa to Damascus must be carried forward (it is a British undertaking) to the Euphrates and on to the Persian Gulf. The Euphrates portion is being pushed on despite the war; the rest must be completed after. When it is completed the near East and the far East will be linked up, and the whole of the Orient thrown open to the trade and prosperity of Europe. Already the Hedjaz line runs from Damascus southward, 'through the Hauran and the eastern side of Palestine, to Arabia Petræa and Arabia Felix, and opens up to economic and commercial enterprise a vast district, once one of the world's granaries, but for centuries abandoned to the marauding Bedouin.'

But agriculture is to-day, as it was 'in Bible times,' the main pursuit of the inhabitants of Palestine, the only considerable manufacture being that of soap from the olive-berry. And the Jews who go to settle in Palestine will go to cultivate the land. What is the prospect? Under the rule of the Turks the prospect is hopeless. But not because the land will not cultivate. The experience of the small German colonies which were planted some fifty years ago near Jaffa and Haifa, and of the Jewish colonies which have been scattered over the plains of Judæa and Samaria and the uplands of Galilee, has proved that the ancient fertility of the country may be restored by an industrious population.

And when the railways are in free working order agriculture will be assisted by trade. For 'mineral deposits exist in Palestine that promise industrial expansion. Phosphates are already mined on the east of the Jordan; the Dead Sea is known to be an untapped store of chemical wealth, which only awaits capital and a prudent administration to transform it into a kind of gold mine; oil has been struck in the same region; and it is said that the arid country to the south of Palestine contains workable veins of coal.'

One of the most familiar and far-seeing of the descriptions of Palestine is that it is 'a land whose stones are iron, and out of whose hills thou mayest dig brass.' It is a far-seeing description. It has taken all these centuries and this war to accomplish its fulfilment. But it will be fulfilled now. And then, 'with minerals to work factories, and an industrious labour force to man them, Palestine will have its manufacturing towns, and surely, but not, it may be hoped, too rapidly, it will become one of the commercial centres of the Near East.'

Be not alarmed. 'Palestine is not rich enough to attract those who are looking mainly for material advancement, but it is not too poor to provide for those emigrants who are willing to work for an

ideal. The mining of phosphates, moreover, will facilitate the intensive cultivation for which the Plain of Sharon and the Jordan Valley are adapted and the Jewish agriculturists, with their intellectual equipment, are peculiarly suited. Afforestation and terracing will restore the fertility and beauty of the hills and mountain-slopes. That in turn implies the need of a diligent and devoted peasantry, loving the land. But this condition should not be wanting, seeing that under the present unfavourable circumstances such a peasantry has been steadily increasing.'

But is there room for a large introduction of Jews into Palestine? There is plenty of room; even if by 'Palestine' we mean historical Palestine, that is to say, the territory between Dan and Beer-sheba and between the desert and the sea. Although it is a country only the size of Wales, embracing some 10,000 square miles, 6000 to the west of Jordan and 4000 to the east, yet Colonel Conder calculated that at one time it supported at least 10,000,000 persons, and that it could *immediately* maintain three or four times its present number of inhabitants. 'The density of population is now only seventy, and, excluding the towns, less than twenty-five per square mile. Even without the foundation of industries, by the good organization of agriculture it might be trebled and quadrupled. During the last century the population of Egypt has increased fourfold, while the country has remained almost wholly agricultural.'

Nor need Palestine to-day, says Mr. BENTWICH, be confined to its historic borders. 'When the Israelites were about to march from the Wilderness, they received at Horeb the message: "Ye have dwelt long enough in this mount. Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and to Lebanon, and unto the great river, the river Euphrates." From the Mediterranean to the

Euphrates, and from Lebanon to the river of Egypt—this is the territory which was to be the land of Israel, and in the future might be the Jewish land. All this area, this Greater Palestine, cries for a population to redeem it from the neglect and decay of centuries, and all of it is full of associations for the Jews. When Palestine was shut against them by the tyranny of Christianized Rome, they made a new Land of Israel in the country to the east; and when in recent times the door to Palestine seemed to be closed, Herzl looked to the El-Arish district as a starting-place of Jewish colonization on a large scale. The plateaux of Gilead and Moab and the plains that stretch away to the Tigris and Euphrates may be reclaimed by Jewish enterprise and industry no less than the stony hills of Judæa and Samaria and the green slopes of Galilee. Zionism, indeed, does not aim at leading back the whole of the Jewish people—the larger part will remain dispersed among the nations—but Greater Palestine may be a home for a very large remnant, numbered not in thousands, nor even in hundreds of thousands, but in millions.'

Does Mr. BENTWICH mean to say that Palestine is henceforth to be wholly Jewish? No, nor does he desire that. There is a Christian population in Palestine now, and he does not dream of dispossessing it. But the yearning of the Christians is rather for the control of particular sites than for settlement on the land. More to be taken account of are the Syrians and Arabs. The Syrians in the north have begun to cast covetous eyes on the sparsely populated tracts around them, and may set off the claim of neighbourhood against the claim of ancient title. But they are likely, Mr. BENTWICH thinks, 'to find a greater attraction in the rich valleys of Anatolia, when that province is opened up, than in the mountainous country to the south.' The Arabs of Palestine already number more than half a million, and the territory adjoining is the home of wandering tribes of Bedouin. But 'there is ample room for the children of Esau and of Jacob to live together in harmony on the land.'

'It is the Jews alone who will make any large and systematic immigration into Palestine, and it is Jewish enterprise and enthusiasm and devotion which will have to restore it to its former proud place in the annals of civilization. They will bring a higher standard of life from which the Arabs will gain, and they will require the Arabs' help in reclaiming the waste places. The interests of the present and the future population in fact coincide, and it should be within the powers of a just administration to secure a good understanding and co-operation between the two elements that are in origin akin and stand in material need of each other.'

The problem of the Person of Christ is settled for us when we settle the question of His sinlessness. It is settled for us practically. For however many and however hard may be the difficulties that remain, they are all theological or philosophical—difficulties of the mind only, not of the heart or will, not of love or loyalty. They who deny His sinlessness deny, and they know that they are denying, His Godhead, and all that historical Christianity has stood for.

Now the chief difficulty in accepting Christ's sinlessness is the Temptation in the Wilderness. It is not the difficulty that the unbeliever relies upon. He relies upon the cursing of the fig-tree, the overturning of the money-changers' tables, the challenge to the Ruler, 'Why callest thou me good?' The unbeliever who wishes to propagate his unbelief relies upon these because they have a popular appeal. But the unbeliever and the believer together know very well that the Temptation is the real difficulty. They do not worry over the difference between *non posse peccare* and *posse non peccare*. They simply say that a Being who was so constituted that He never sinned was never really tempted to sin.

The Rev. Stephen LIBERTY, sometime Subwarden of St. Deiniol's Library, is not an unbeliever. He has little sympathy with the small

bird-pecks by which Christ is represented as having been less than sinless. But he sees the difficulty that lies in the Temptation. He believes that Jesus was never tempted.

The book in which this startling statement is made is called *The Political Relations of Christ's Ministry* (Oxford University Press; 3s. 6d. net). It is occupied—a good occupation for the present time—with the national aspects of the Life of Jesus. It asserts that the Temptation in the Wilderness had no personal reference whatever to Jesus, but is to be taken entirely in a national aspect.

As a literal historical event the Temptation never happened. Mr. LIBERTY does not think it necessary now to argue that. 'No one to-day,' he says, 'would think of limiting its significance to the literal statements, or require that, even as an acted parable, Jesus must necessarily have been tempted to demand the transformation of stones into bread, or have really taken His stand on the roof of the Temple, or seen all the kingdoms of the world from a high mountain. Such an interpretation would have been as foreign to the Oriental thought of the first hearers as to the historical and scientific sense of the present day.'

That does not mean that the narrative is the product of some one's consummately clever imagination. Jesus Himself told the story of the Temptation. Mr. LIBERTY has no doubt about that. But whether He actually experienced it in a vision, or merely related it in the form of a parable, just as He related the experiences of Dives and Lazarus, he does not know, and he is not greatly concerned to know. Certainly if it was a vision it was a personal experience. But that does not alter the argument. If Jesus had a vision of that which we know as the Temptation in the Wilderness, He had it not for His own sake, not at all for His own sake, but wholly and solely for the sake of the nation. That is Mr. LIBERTY's belief.

For to have had it for His own sake is not only to introduce all the difficulty into His sinlessness, it is to make so very little of Himself. Was He urged to use His Messianic powers in order to relieve His own hunger? Mr. LIBERTY says we have only to know Him to see how wide of the mark such a 'temptation' would have been. Was He invited to throw Himself from the pinnacle of the Temple in order to impress the people with His uniqueness? No doubt He was, and knew that He was, unique and altogether unapproachable. But the uniqueness that consists in working wonders He ever did His utmost to keep out of the people's sight. Was He shown all the kingdoms of the world in a moment of time and then told that they would be His without cross or conflict if only He would fall down and worship Satan? Mr. LIBERTY is not sure if Satan was there at all; but if he was, he is sure that he knew better than make such an offer with such a condition.

The Temptation was not for Him, but for the nation. If He represented it as His own, that was only because He was the nation's representative. There were three parties in the nation—Sadducees, Pharisees, and Herodians. The Sadducees were known for their love of ease, the Pharisees for their arrogance towards God, the Herodians for their readiness to compromise with the heathen world. These three parties with their characteristics gave Jesus the framework for the narrative of the Temptation, as well as the occasion for relating it.

First of all, the Sadducees were content with the mere continuance of the Jewish State as a State. They would have preferred to have it in their own hands. But they knew that, at present at anyrate, that could not be. So they were content to wait. Meantime they had a considerable share of 'peace' and wealth. And as long as they had that, why should they do anything to disturb relations which might easily be made worse? They had not the outward show of

statecraft, but they had many of its substantial advantages.

Thus the Sadducees were faithless to the promises of God. They were as unappreciative of the greatness of their high calling as the Israelites had been in the Wilderness. The promise had been of a land flowing with milk and honey. The Israelites took it literally. And they were content to let even the future literality go, if only they had their leeks and onions and garlicks now.

Jesus told the story of the First Temptation. The reference to the Wilderness journey is unmistakable. Just as the Israelites were content with the immediate satisfaction of their bodily cravings, so were the Sadducees content with the material advantages of the Theocracy. The answer of Jesus to Satan recalls them to their duty. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' They knew what was meant by 'every word that proceedeth out of the mouth of God.' The phrase was taken from Deuteronomy. It refers to Divine promises, not to Divine commands. As the Psalmist says, 'My covenant will I not break, nor alter the thing that is gone out of my lips' (Ps 89³⁴). 'How could *He*,' asks Mr. LIBERTY indignantly, 'viewing Himself as a solitary Messiah, be in danger of ignoring any of the promises of God?' No, but 'it was just their total indifference to the spiritual side of the nation's inheritance and to the promise of world-wide influence, which explained all the other unlovely characteristics of the Jerusalem leaders, their rationalism, their heathenish luxury, their political opportunism, and their deceitful attitude towards the Roman power.

The outlook of the Pharisees was very different from that of the Sadducees. Having the emoluments of office, the Sadducees were fairly well content. The Pharisees had the worship of the people, but only degenerate members of their order were content with it. They had a clearly

defined programme for the nation. God had promised them their land in absolute independence of the Gentile. And to its independent enjoyment He had attached the simple condition that the Law should be obeyed. Their whole purpose therefore was to obey the Law, and then put God to the test. Let us keep the Law, and see whether or not He will free us from the yoke of Rome.

Jesus came as the Messiah. Of course He would be a Pharisee and keep the Law. But that was not enough. As the Representative of the nation He must take the lead in freeing the land. It is well that He should give proof of His ability to lead. Let Him put God to the test by some preliminary and public act. Let Him throw Himself from the pinnacle of the Temple. The promise is unmistakable. 'He shall give his angels charge over thee.' If it fails the failure is Jesus' own; but if it succeeds they may go forward confidently under His leadership to deliverance.

Jesus refused the test. Why? Just because it was a test. There lay the whole Pharisaic blunder. They were doing over again that which their fathers had done in the Wilderness. 'And he called the name of the place Massah (Tempting), and Meribah (Strife), because of the striving of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?' That was not the only time they 'tempted' God in the Wilderness. Of a later occasion the Psalmist says: 'They tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God prepare a table in the wilderness? Behold, he smote the rock, that waters gushed out, and streams overflowed; can he give bread also? Will he provide flesh for his people?'

What right had the Israelites to 'tempt' God? They had no right. It was presumption. It implied a superiority on their part, either of insight or of goodwill. God alone knows when to intervene and how. When at last the Pharisees resolved

to 'tempt' God to the uttermost, and entered upon that awful event which we call the Jewish War, they did so, says Professor Margoliouth, in a reckless and desperate experiment to settle for ever the question whether the Jehovah of whom they boasted was or was not on a par with the Bels and Nebos ridiculed by their prophets as unable to defend their worshippers or their shrines, and carried into captivity with the nations who served them.

The answer of Jesus was, 'It is written, Thou shalt not tempt the Lord thy God.' In that answer the whole idea was condemned which gave the Pharisees a reason for their existence.

Following the order in St. Matthew, Mr. LIBERTY takes the temptation on the high mountain last. It seems to him also to be the subtlest. For what did the Herodians stand for? Was it not alliance with Rome, and was not alliance with Rome equivalent to universal dominion? The Sadducees and the Pharisees were too provincial. They would be content if Israel were in undisputed possession of the land of Israel. But surely the promise, the promise even to Abraham, was that 'in thee and in thy seed shall all the families of the earth be blessed.'

Jesus is taken up into a high mountain and shown all the kingdoms of the world and the glory of them. Well, they are to be His. That is the promise, even though the Pharisees and the Sadducees are denying it. 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth' (Is 49⁶). Come, said the Herodian Satan, fulfil the prophecy.

Did he know how ardently the soul of Jesus longed for its fulfilment? He did not know. But he guessed somewhat. Yet Jesus did not hesitate. The kingdoms are His, and He will have them. But not in that way. 'Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou

shalt worship the Lord thy God, and him only shalt thou serve.'

It was only a matter of method. The devil offered them without the Cross, did he? There was small temptation in that. Was Jesus likely to go back on the very purpose for which He had come into the world? The temptation lay, not in any personal consideration, but in consideration for the people of Israel.

For the Gentiles are not to be brought to God by a compromise between Jewish and Gentile ideas of God, such as the Herodians were working for.

That is not to fulfil the promises, but to reduce them to ridicule. From first to last the promises were that the Gentiles should *come to Zion*. The last of all the prophets was in the direct succession when he spoke of the City of God and said, 'The nations shall walk amidst the light thereof; and the Kings of the earth do bring their glory into it.'

The Herodians with their homage to all kinds of Gods and cultures were more dangerous than the Pharisees or the Sadducees. And to them the sternest word was spoken, 'Get thee hence, Satan.' For there is only one living and true God, and it is written, 'Him *only* shalt thou serve.'

The Preaching of Justice.

BY THE REV. J. M. E. ROSS, M.A., GOLDERS GREEN, LONDON.

'Justice, justice.'—Dt 16²⁰ (R.V. Marg.).

CIRCUMSTANCES do not alter Truth, but occasionally they alter the perspective in which we see it or the emphasis with which we state it. And while war-time has not cancelled any of the New Testament doctrines or duties, it has certainly thrown up into stronger relief some of the great discoveries of Old Testament experience. Some of us are not ashamed to confess the help the Old Testament has been to us during these last difficult months, when the strain on faith has been so heavy. The New Testament was produced, its fundamental facts came into history, in the era of the Roman peace. We have no clear indication of how the Apostles and their immediate followers would have behaved in a time of world-warfare,—of how the Great Exemplar Himself would have led in such a time; we are left with general principles of personal meekness on the one hand, of loyalty to the State on the other, which are differently interpreted by different men equally devout and sincere. This has led lately to a wistful re-examination of the Old Testament on the part of many—conscious that they must ever correct its tempers by the Christian ideals, yet thankful for prophets and psalmists, historians and law-givers who had to confront world-shaking experiences akin to our own. If the charge is brought against us that we

are meantime living in the Old Testament when we ought to be living in the New, we answer that at least a few discoveries were made in the Old Testament times which our Lord did not cancel and which nothing discovered since has ever annulled. One of these is that the Lord is a God of justice, and that righteousness and judgment are the foundation of His throne. That note—not entirely forgotten, perhaps, but scarcely emphasized since younger days when we first discovered the prophets and came under the spell of Thomas Carlyle—has been forced back into our preaching by the time. This doctrine, after being for a period an accepted commonplace, has become a passionate necessity: in such an hour there is no other resting-place.

The repetition here—*Justice, justice!*—almost suggests a momentary wave of emotion breaking over the lawgiver's soul. Men of law are not usually given to emotion; they do not dip their pens in flame; if they allowed passion to sway them, they could not do their work with the rigid, undeviating exactness which it requires. So for the most part the lawgivers of the Old Testament leave emotion to the prophets; they themselves go about their cold work in their cold way. Here, however, it looks as though, even in a mere passage of rule and regulation, the writer's pen trembled

for a moment in his hand under the pressure of an ideal passionately desired. 'Justice, justice,' he writes, as if heart and pen were for the moment enthralled by the word that was more than a mere commandment—a vision descending out of heaven from God, a deep and tremendous necessity for man if he would make his life in this world safe and prosperous.

Here we touch one of the most fundamental instincts of our human nature. It is often visible in the life of a child, the sense of fair-play, the tearful perplexity occasioned by some small injustice in home or school, the passionate resentment when a youthful martyr has been unjustly punished. And it emerged with great vividness also in the thought of humanity, in days when the world was a good deal nearer to its childhood than it now is. When the thought of Greece was at its best, the idea of justice and the idea of God were almost interchangeable.¹ Justice was the daughter of Zeus. Aeschylus was the poet of justice,—of a power from whose pursuit, whether for reward or for punishment, no human soul could escape. 'Justice hath not suffered him to live' was the thought of the Maltese barbarians regarding Paul, put into words by a Hellenic mind. And in the Old Testament the same thought is central: the momentary passion of this law-giver's reference is but the electric spark which tells of a powerful current: the ideal of justice gripped the Hebrew conscience with a force which can still be felt. Principal Harper, writing of these very Deuteronomic codes, admirably summarizes the Hebrew conception as comprising three elements—first, that justice should be cheap; second, that it should be accessible; and third, that it should be impartial,—the phrase in v.¹⁹, 'Thou shalt not respect persons, nor take a gift,' is characteristic. No doubt the doctrine of impartiality took grim forms. But even the *lex talionis* was meant to be impartial; it could be invoked by the poor against the rich as much as by the rich against the poor. It was the doctrine of human brotherhood in a sour and unripe stage of development. It was the idea of equality encased in a hard shell. And because the men who proclaimed this doctrine of justice were so sure that the Power reigning in the highest was a power making for righteousness, they were not ashamed to claim divine sanction for

it and to utter it with a 'Thus saith the Lord.' Justice was to them more than the secret of a stable society: it was the will and commandment of the Almighty.

This primal instinct of the human conscience has risen again to the surface with extraordinary force: since the devastation of Belgium and some other things that have happened, multitudes have come to feel, more or less articulately, that in the last analysis this is the thing that matters most, and that there is no secure basis for the kingdom of love or for the peaceful progress of civilization except as justice reigns among men. Here is an appeal to which at the present time men are unusually sensitive, a cause for which many of the best are giving their all. Is it not possible for the Christian preacher to make good use of this, holding this thought in his hand like a lamp and turning the light of it in various directions—say, towards theology, towards society, and towards eschatology?

1. There is a theological message here,—something that bears witness to God. We need it all the more because our minds work in the opposite direction to those of Jewish lawgivers and prophets. They believed in God, in a God with a character, and therefore they believed in justice as the expression of His will. There are many among us who, if they move upon a theological track at all, must move the other way, and here is a thought by which perhaps they may be helped to climb to Him. Here is a holy and accepted message—a message so accepted that it moves armies and fleets and calls men from their homes and their dearest possessions. Whence did this idea come? Must not this flame in human hearts have been lit at a fire greater than itself? If the souls of men have a sense of justice, then must we not accept Carlyle's doctrine that 'the great soul of the world is just'? No blind-force theory of the universe is adequate to account for the sense of justice in human hearts, any more than it is adequate to account for the instinct of pity and love. Flame comes from flame. Writing can come only from a hand that writes. And if this word 'Justice' is written times without number upon the page of history, and freshly now upon the heart of civilization, we may take it as the signature of Him whose name is Holy.

2. There is also a social message here, for if it is only upon the bed-rock of justice that international relations can be made stable, it is only on the same basis that the social fabric within our own

¹ Cf. Adam, *The Religious Teachers of Greece*, p. 145; Ramsay, *Luke the Physician*, p. 11.

borders can be secure. We are catching a glimpse just now of that on which all things rest, without which all things shake and rock. And though, in the war, we are absorbed in one special application of the message, there are other applications that will not wait long after the war is over before they clamour for attention. This was beginning to be apparent even before the war began. People were getting tired of charity. They were, indeed, beginning to be afraid of charity. They had come to realize that mere charity, as a remedy for human sorrow and need, had been rather a ghastly failure. They were wondering whether it was not time to try a little justice in its place. Large gifts to church or charity from those who did not treat their own employees fairly were beginning to look specially odious. And there was a deep and widespread feeling among social workers of all types that the whole system we had allowed to grow up was tremendously and tragically unfair. The war has meantime interrupted the efforts that might have been made to reach a better state of things. But the interruption has been only temporary, and we must be prepared for the hour when many who have been fighting for international justice away from our shores will come back to raise the same banner in a more peaceful but no less urgent way among ourselves, and to tell us that a civilization which is worth risking one's life for must be made habitable for those who survive.

When Jeremy Taylor wrote of Christian Justice in the *Holy Living*, it was characteristic of his age and standpoint that he should treat first of 'Obedience to our Superiors.' When we think of social justice to-day, we most readily turn to the other side of the matter—the duties of those who are in possession to those who are more or less disinherited. But the complete ideal includes both sides: it includes the loyalty of conscience to the smallest and humblest task; it includes also a scrupulous care on the part of those who hold the greater posts and privileges that those whose lives they control shall not be robbed of anything essential to a complete and healthy existence. Here is indeed a two-edged sword, which requires careful handling. 'For although the poor must fare no worse for his poverty, yet in justice he must fare no better for it; and although the rich must be no more regarded, yet he must not be less. And to this purpose the tutor of Cyrus instructed him, when in a controversy where a

great boy would have taken a large coat from a little boy, because his own was too little for him and the other's was too big, he adjudged the great coat to the great boy; his tutor answered, "Sir, if you were made a judge of decency or fitness, you had judged well in giving the biggest to the biggest; but when you are appointed judge, not whom the coat did fit but whose it was, you should have considered the title and the possession, who did the violence, and who made it, or who bought it." And so it must be in judgments between the rich and the poor: it is not to be considered what the poor man needs, but what is his own.'¹

3. The same light shines upon the Future. The same instinct of justice as so unsparingly condemns the present makes a better and fairer future inexorably necessary, if this universe is to be counted in any sense rational. Men's thoughts worked along that line long ago. It was one thing for prophets and lawgivers to preach justice; it was another for kings and common men to put those teachings into practice. And injustice built in Israel, as elsewhere, a dark and terrible kingdom. Kings were unjust to their people. People were unjust to one another. Commercialism had its slaves and victims, when the poor were sold for silver and the needy for a pair of shoes. And worst of all, the warrior empires of the world—ambitious, grasping, conscienceless—trode down the smaller peoples into bondage and death. So the instinct for justice, deprived of its rights in the present, turned to the future as to its kingdom. The day of justice was not yet: it was coming: it must come. This promised Day of the Lord was to be a day of stable equilibrium for human society, a day of just judgment upon the evil-doer and of just recompense to the man who feared God, a day when the wounds of the world should be closed by the Sun of Righteousness arisen with healing in His wings.

The logic of that ancient hope still holds. The more loudly the cry for justice calls from the human heart, the more it seems to call in vain to the god of things-as-they-are, who is very like 'the god of this world.' The greater the need, therefore, to guide this expectation towards the God of things-as-they-are-to-be, who is very like the God of the prophets and of the Christ. In short, the greater the need of an Advent hope. Men's thoughts of the final judgment, so far as they believe in it at

¹ *Holy Living*, iii. ii.

all, have been slowly changing. A century ago the supreme question relating to that day was—How shall man justify himself before God? Souls of our own day, believing and reverent, often show unconsciously but plainly that for them the centre of interest in eschatology has shifted: it is now the question—How shall God justify Himself before men? how shall He show that all along His administration of His universe has been wise and righteous? It is the preacher's task to show that here also, as in its social aspects, justice is a two-sided thing, and that if we are deeply right in expecting the Judge of all to satisfy our instinct for justice, this very demand on our part may recoil upon ourselves in condemnation if we have failed in righteous dealing towards God and man. If we emphasize the latter side, it is a warning to which the deepest things in nature and life give weight: it makes us tremble in our hope, and turn again from God's righteousness to the gospel of His mercy. But if we preach the former side, as we must sometimes do, it gives us an advent conception real, ethical, and permanent, so that we

can rejoice in our trembling and lift up our heads to look for new heavens and a new earth wherein righteousness shall dwell. Rousseau wrote once in bitter sarcasm to a wealthy and powerful man who had wronged him, 'You belong to a class which relieves you from the necessity of being just,' and human nature on many a flimsy pretext escapes too often from that necessity. Therefore when all is done that can be done along the line of effort and education, we look higher than human nature to bring in the desired consummation. God's day is coming. He Himself is coming, the Just and the Merciful. The souls that realize the meaning of this hope take from it for themselves and for humanity a humble confidence:

Fear not; He made thee dust;
Cling to that sweet word 'Just';
All's well with thee if thou art in Just Hands.

They also learn a grave responsibility,—as the Master said, not to beat their fellow-servants, not to eat and drink with the drunken, but to have lamps lit and loins girt and to be themselves like men who wait for their Lord.

The Denials of Peter.

BY SIR W. M. RAMSAY, D.C.L., LL.D., LITT.D., D.D., EDINBURGH.

IV. GENERAL FEATURES IN THE SCENE OF THE DENIALS.

IT was into the courtyard of a house of this type that Jesus was led somewhere about 3.30 or 4 o'clock on that dark and bleak March morning. He was closely followed to the gate by Peter and John. The Synoptists, indeed, say that Peter followed 'at a distance' (*μακρόθεν*, Lk.; *ἀπὸ μακρόθεν*, Mt., Mk.); but there is no real discrepancy between their statement and that of the Fourth Gospel, which says that John entered along with Jesus into the courtyard, and that Peter was standing outside the gate. Both disciples followed separately from one another,¹ and from the guards who were conducting Jesus; but,

although Peter was at a distance, he had to keep near enough to follow the company through the streets; and there occurred a halt somewhere, probably at the outer gate of the house of Annas, when the Roman soldiers handed over the prisoner to the custody of the Jewish leaders and marched away to their barracks in the castle Antonia. There were no Romans at the mock trial in the house of Annas, and no Romans at the legal trial before the official meeting of the High Council which began about sunrise, 6 A.M. This absence led the Synoptists to neglect also their presence at the arrest: in other words, that detail perished from the oral tradition of the early Church in Jerusalem, and only John added it in his Gospel.

During the delays thus caused, Peter came up, and was stopped at the gate by the doorkeeper. She had allowed John to pass because he was a known person in the household; but she stopped Peter, until John, perceiving that Peter had not entered, spoke to her, and induced her to admit

¹ That is suggested (though not proved absolutely) by the Synoptists' silence about John, and it is quite consistent with the expression of the Fourth Gospel; but John when still outside the gate perceived that Peter was there (as will be seen later).

Peter. As John had to go out of the courtyard in order to speak to the gatekeeper,¹ it is evident that the gate was not merely an opening with a door in the wall of the courtyard, but was something distinct and apart: in other words, there was a gateway with a passage and a door at the outer end of the passage, while the gatekeeper had her place in this passage, perhaps in a little porter's chamber. This passage, or whatever exactly it was, is called by Mark *προαύλιον*, and by Matthew (who used Mark) *πυλόν*.

Jesus was led across the courtyard and up the entrance stairs of the dwelling-house into a large audience chamber, which was the public room, used for receptions and assemblies and in general for conference with visitors. This room looked down over the courtyard:² that is invariable in every Turkish house of this type, so far as I have seen; I have seen hundreds of them in many parts of Asia Minor and a few in Palestine. Annas took his seat at the inner end of the chamber, where he would have received an honoured guest. Jesus, still bound as the Romans had handed Him over to the Jews, stood at the opposite end towards the courtyard, facing towards Annas; but by turning round He could look out over what was being done there. Peter was beneath in the courtyard. John, we cannot doubt, went up to the audience chamber after introducing Peter into the house. His position as one known to the high priest would give him this privilege, but would not entitle a youth like him to a place at the inner end beside Annas. He stood at the outer end near Jesus and His guards.

After the third denial began the maltreatment described in Lk 22⁶³⁻⁶⁵, which went on until about 5.30 A.M. Then Jesus was led away to the High Council, which met at sunrise, about 6 o'clock or a little later.³

It is apparent to the careful reader of Luke that he was conscious of certain analogies between incidents in the life of Jesus and incidents in the

life of Paul. To those which have been mentioned by the present writer elsewhere, he would add the examination before the high priest. In both cases the accused made a statement which was considered by the Jews to be disrespectful to the high priest, and one of the servants in the room struck him. The analogy is not merely superficial, it has a deeper character, and of this, I think, Luke was fully conscious. In each case the high priest is placed in an unbecoming position. In the earlier case he was acting unjustly in so far as he was not officially a high priest, but was pretending to examine the accused before the formal meeting had begun. In the latter case, the high priest was taking his seat as an adviser in the Council as a Roman officer, he was not acting in the fashion that became the high priest of the Jews, but was making himself an instrument in the legal proceedings of a hated alien.

When one reads the two narratives in the Gospel of John and in the Acts, and when one compares Luke with John in respect of the real meaning of the two scenes and the deep analogy which lies between them, then the full consciousness of Luke that this analogy was a true and deep-seated one becomes evident.

Why does not Luke mention this part of the trial of Jesus, if he was conscious of the analogy? The answer touches a most important feature of this subject, that he trusted to general familiarity with the facts.

There are still one or two mistranslations which have affected the interpretation of this narrative in the minds of certain scholars. Dr. Moffatt, in his 'New Translation' of the New Testament, misrepresents the meaning of Jn 18²⁴, which he renders, 'Annas, therefore, had him bound, and sent him to Caiaphas.' The meaning of the three Greek words is 'Annas sent him bound as he was to Caiaphas.' The binding according to John had taken place when Jesus was arrested, and this statement we know to have been inevitably correct. Roman soldiers who arrested a prisoner always bound him, and John, the eye-witness of the scene, says that it was so. Matthew, on the other hand, says, that at the conclusion of the meeting of the Sanhedrim, probably about seven o'clock in the morning, 'they bound Jesus and led him away, and delivered him to Pilate the Governor.' I would here propose a speculation which I have not the knowledge to criticise or to verify; but if it is

¹ ἐξῆλθεν . . . καὶ εἶπε τῇ θυρωρῷ; A.V. and R.V. both use the term porch in Matthew and in Mark. It is implied, but not named, by John. Luke makes no reference to it.

² καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ, Mk 14⁶⁶ (see above, at the beginning of Section III.).

³ We must regretfully abandon the current explanation that Jesus, when He looked at Peter, was being led away through the courtyard, for Luke describes Him as remaining in the house of Annas exposed to ill-treatment for some time after that.

correct, it shows one more quite remarkable agreement in detail between John and Matthew. How was a prisoner treated in the Jewish Council who was accused but not yet condemned? Was he left bound while He was under trial? According to Matthew, Jesus was not bound while he was being tried before the Council of the Jews. According to John, Jesus had been bound by the Roman soldiers, and remained bound all the time until He was brought into the presence of Caiaphas, the president of the Council. It would illustrate the higher moral standard on which the Jewish nation stood in comparison with the pagan races around, that the accused person should be released from his bonds while he was under trial.

On the other hand, the treatment of Paul, a Roman citizen, when he was examined before the Roman Governor Festus and the Jewish King Agrippa, forms a marked contrast to the theoretical interpretation of Jewish conduct which is suggested by the comparison of John with Matthew. This Roman whose case Festus had already inquired into and who had appealed to the supreme court of the Empire was, in accordance with Roman practice, kept bound as a prisoner from the time that he was first arrested; and in the palace where he was being tried by the highest officials of the province, he held out his hands in his impassioned appeal to Agrippa, and said, 'I would to God, that not thou only, but also all that hear me this day, might become such as I am, except these bonds.' The dramatic effect produced by the contrast between the freedom and power with which Paul addressed the assembly and the fetters which he displayed on his hands is remarkable. But although Festus immediately afterwards could say that 'this man doeth nothing worthy of death or of bonds,' Paul continued to wear the fetters to which every prisoner was condemned. The theory and practice of Roman procedure was that the guards in charge of any prisoner were responsible with their lives for his safe custody, and it was left to them to secure themselves by taking every precaution.

After drawing these inferences regarding the proceedings in the house of Annas, we begin to be conscious that John himself has said so plainly in v.²⁴. 'Annas therefore sent Jesus, bound

as he was, to Caiaphas.' Jesus¹ had never been unbound in Annas' house. He was there only the captive in charge of guards, who were responsible with their lives for His custody. He was not yet delivered up to any official; it was not until He was handed over to Caiaphas, the high priest and president of the Council, that the guards could consider their duty to be completed. Until he is condemned, the accused person remains unbound in the Jewish court. But in the house of Annas, where the guards stopped to wait for day and the assembling of the Council, Jesus continued to wear the fetters of custody.

Into this clear and important statement, Dr. Moffatt has introduced a mistranslation which distorts the evidence. In the other case above mentioned, he accepts the mistranslation of others; here he goes wrong, without (so far as I know) any predecessor, rendering, 'Annas, therefore, had him bound, and sent him to Caiaphas.' This misrepresents the Greek, implying that Jesus had been unbound in the house of Annas for examination, and was now rebound at Annas' order and sent on to Caiaphas. This translation is not possible within the limits of Greek grammar. With so many misunderstandings of the facts and the action, it is not wonderful that Dr. Moffatt makes a wholly unjustified transposition in the text of John in order to get some faint show of support from the Fourth Gospel for his misunderstanding of the Synoptists.

This vice of transposition in a work intended for the general public is worthy of strong condemnation. As a device in classical scholarship it has been much misused, and is now largely discredited. Where it is in some few cases permitted by common consent, as in Lucretius several times, the origin of the misplacement is explained by the fact that a whole page has got out of order; but Dr. Moffatt makes his transpositions in the New Testament, sometimes of shorter, sometimes of longer passages, without explanation justified by critical canons, solely on account of the difficulty in understanding the text. You can get rid of almost every difficulty, and also of all character and instructiveness and power, by freely transposing the text of any author and adding a few conjectural 'emendations.'

¹ ὁ δεδεμένος, the prisoner.

Literature.

EDWARD CARPENTER.

MR. EDWARD CARPENTER was born to seek the simple life. From the first dawning of intelligence he began to throw off conventionalities. And all his life, if he could not throw them off—for he had not always the courage of his convictions—he chafed and fumed under them, making life a burden to himself, and sometimes also to his friends.

Mr. Carpenter has written an autobiography. He calls the book *My Days and Dreams* (Allen & Unwin; 7s. 6d. net). It is easy reading, and it is likely to be read. But there is not much exhilaration in it. Mr. Carpenter sought the simple life and found it, but the feeling you have is that it was scarcely worth the finding. 'People have often asked me,' he says, 'if I did not miss the life I had left behind. I cannot truly say that I ever did. At Brighton and at Cambridge and partly in London I had had my fill of balls and dinner-parties and the usual entertainments, and when at the close of those two dispensations (somewhere in the early 'eighties) *I gave my dress clothes away*, I did so without any misgiving and without any fear that I should need them again. The fact is that though it is perfectly true that by steadily and persistently going to evening parties and social functions one may come into touch with interesting or remarkable people of sorts, yet the game is hardly worth the candle. Through leagues of boredom, platitudes, and general futility one occasionally has the satisfaction of exchanging a wink of recognition, so to speak, with some really congenial and original woman or man; but at all such functions the severe flow of amiable nonsense soon cuts any real conversation short, and if one wants to continue the latter the only way is to arrange a meeting quite outside and apart—which after all one might have done in other and simpler ways. As to the matter of dress, the adoption of a pleasant yet not strictly conventional evening garb of one's own has the useful effect of automatically closing doors which are not "worth while" and opening those that *are*—so in that way it is much to be recommended!'

Well, that is not heroic. Nor is it simplicity. The closing of doors is the unmistakable act of

an epicure. And it is just in that sense that Mr. Carpenter's story affects us. He had wealth enough to go and do as he pleased. He went and associated himself with hard-working people. But he did not work hard. He entered sympathetically into the tragedy of the city life some miles away from his country home. But he never suffered tragically. What is it that he has missed—he with his fine sensibilities, his generous deeds? Just one thing—religion. He was in Holy Orders once—where he had no business to be, for even then he was attending an agnostic club and listening to unprintable blasphemies—but he slipped that off also on his way to the simple life, and the simple life became to him neither tragedy nor comedy, but just so many closed doors and things that were 'not worth while.'

REST DAYS.

Mr. Hutton Webster, Ph.D., has written a great book on *Rest Days* (Macmillan Company; \$3). It is a great subject, and deserves a great book. There are few countries in the world and few customs in any country, into which it is impossible to run after the thought of a day of rest. Dr. Webster has pursued it everywhere.

The most striking fact brought out of the investigation is the widespread and powerful influence of the moon. 'There is good reason for believing that among many primitive peoples the moon, rather than the sun, the planets, or any of the constellations, first excited the imagination and aroused feelings of superstitious awe or of religious veneration.' Dr. Webster quotes from Albiruni's *India* the beliefs of a learned Muhammadan of the eleventh century:

'That the moon has certain effects on moist substances, that they are apparently subject to her influences, that, for instance, increase and decrease, in ebb and flow develop periodically and parallel with the moon's phases, all this is well known to the inhabitants of seashores and seafaring people. Likewise physicians are well aware that she affects the *humores* of sick people, and that the fever-days revolve parallel with the moon's course. Physical scholars know that the life of animals and plants depends upon the moon, and experimentalists

know that she influences marrow and brain, eggs and the sediments of wine in casks and jugs, that she excites the minds of people who sleep in full moonlight, and that she affects(?) linen clothes which are exposed to it. Peasants know how the moon acts upon fields of cucumbers, melons, cotton, etc., and even make the times for the various kinds of sowing, planting, and grafting, and for the covering of the cattle depend upon the course of the moon. Lastly, astronomers know that meteorologic occurrences depend upon the various phases through which the moon passes in her revolutions.'

Coming to the Hebrew Sabbath, Dr. Webster denies an Egyptian, Babylonian, or Canaanite origin. It is a Hebrew, that is to say an Arab, institution. 'The ancient dwellers in the Arabian wilderness, who celebrated new moon and full moon as seasons of abstinence and rest, little dreamed that in their senseless custom lay the roots of a social institution, which, on the whole, has contributed to human welfare in past ages and promises an even greater measure of benefit to humanity in all future times.'

This chapter is brimful of ideas for the student of the Old Testament.

A PSYCHOLOGICAL BIBLE.

We always knew that Psychology was coming, but we had no notion that it would come in this way. Mr. Elijah V. Brookshire has shown us 'the Scriptures in the Light of the Science of Psychology,' and has called his volume *The Law of Human Life* (Putnam; 10s. 6d. net). It is a handsome volume. For Mr. Brookshire has taken pains to show us what the Science of Psychology can make of all the great men of the Bible (except David), and of all the experiences which are related of them.

We said, 'all the great men except David.' But we see that only one of the prophets is psychologically explained. It is Jonah. Why Jonah alone? Because—let us quote—'The book of Jonah is the story of the prophet, and of every prophet. It is an allegory descriptive of the suffering, trials, and provocations which every human soul must experience which becomes a conscious organ of the Holy Spirit. Briefly speaking, it is an allegory descriptive of the evolution of the prophet, the servant of God.

"God revealeth His secret unto His servants the prophets" (Amos 3⁷).'

Let us go on: 'Jesus tells the Pharisees that no sign is to be given but the sign of the prophet Jonas. What is the sign of the prophet? It is the sign of the *resurrection*. The prophets are the resurrected. They are those who have abandoned the Egyptian state of consciousness, and have graduated in the school of adversity. They are those who have died to the world, and who live to God. They are the friends of God, the sons of God, the servants of God. They are pure and upright souls in whom the Spirit of God is said to be "awake" (Job 8⁶). They are holy souls into which the Holy Spirit, or Wisdom has entered. "Wisdom maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets" (Wisd. of Sol. 7²⁷). They are born of water, and of the Spirit; they are those upon whom the dove, the Holy Spirit, has descended. The psychological fact, or change, which constitutes a man a prophet is the resurrection from the dead. It is his resurrection out of an animalized state of consciousness into a state of humanism, or spirituality, and of peace.'

Take a little more about Jonah: he is as good as any other: 'Jonah is in the Egyptian state of consciousness; he is wedded to the things of the world. All persons in this state are described in the Scriptures as asleep or dead; they are so described because they are oblivious to spiritual things. "There was a mighty tempest in the sea, so that the ship was like to be broken" . . . and Jonah "*was fast asleep*". So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God." The shipmaster acts in obedience to reason; he is evidently on the upper deck; but the crew seems to have been of the progeny of Ham. The mariners were afraid, and cried every man unto his god, and they cast forth the wares that were in the ship to lighten it. There comes a time in the evolution of the human soul, when all earthly things must be sacrificed, if it would find a haven of rest and peace. The ship's crew casts lots in order to determine who is responsible for the evil that was upon them, "and the lot fell upon Jonah."'

That is the way in which the Science of Psychology has come upon us at last.

THE CONGREGATIONAL HYMNARY.

We should like, not only to draw attention to the fact that a new edition has been issued of the *Congregational Hymnary* (London: Memorial Hall; various prices), but to encourage the sale of it, even without the bounds of the Congregational Churches. For this is a remarkable book and must be regarded as a landmark in the history of Hymnology. It contains 771 hymns, 116 chants, and 117 anthems, and yet it is a selection. It is a selection—note the fact—unhampered either by theological or by ritualistic restrictions. It has nothing sectarian in it, and it probably contains every really Catholic and worthy hymn that has ever been written.

One matter may be mentioned. The hymns have, 'as far as possible,' been printed according to the original texts. When an alteration has been made, it has invariably been indicated. That is right. If it is the alternative of a slight alteration or the omission of a good hymn, then the hymn should be altered. For a hymn is not a poem. The alteration of a poem is unpardonable. Blake's great lines :

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land

are constantly quoted with 'mortal' substituted for 'mental,' and even 'I' for 'we' at the beginning of the third line. That, we say, is unpardonable, whether it is done of intention or of ignorance. But a hymn is for public singing, and it is of more importance that the congregation should be able sincerely to sing it than that the original wording of it should be preserved.

LYMAN ABBOTT.

Dr. Lyman Abbott has written his *Reminiscences* (Constable; 15s. net). At the end of the book he says: 'I am writing these pages on the 25th day of June, 1915; on the 18th of next December I shall be eighty years of age. I cannot believe it. I seem to myself to be in better health than I was at eighteen. My interest in present problems and my hopes for the future of my country are as great as they ever were.' This has been lightly called (and chiefly in America) the age of the young: we must reconsider and rename it.

Dr. Abbott succeeded Henry Ward Beecher as pastor of Plymouth Church in Brooklyn. That step in life made him known everywhere. He was already known in the States as a successful editor. He had previously been an advocate, and the pastor of more than one small congregational church. Now the successor to a preacher of great fame has a difficult duty to fulfil. Dr. Lyman Abbott was very different in appearance and in manner from Beecher. And the difference was half his success. He did succeed. 'A disinterested and trustworthy observer reported, as the result of his observation on a Sunday in June, when congregations were already beginning to scatter, that "there was not a crowding in the aisles and about the doors, as there was in the old days when strangers from abroad were attracted by the fame of Mr. Beecher. But, for all that, the church was full, floor and galleries."'

Dr. Abbott was an extemporaneous preacher. That is to say, he did not read his sermons. Sometimes he was really extemporaneous. He tells this story: 'One Saturday at Cornwall during my summer vacation I received a telegram from the secretary of the National Prison Reform Association, asking me to preach the sermon at the annual meeting to be held the Sunday of the week following at Saratoga Springs. I am sure that my friend would not have telegraphed me unless he had been in some special need, and, after some hesitation, I telegraphed back my consent. I tried in vain to get a theme for my Sunday sermon.

'At length, burdened by a feeling of desperation indescribable, I went to bed, after the briefest of prayers, in which I said that I thought my Father had called me to Saratoga Springs, I did not know why, and, if I needed the discipline of a humiliating failure, I prayed that I might be enabled to learn the lesson it was meant to teach me, and then—I tried to go to sleep. Did I? I do not know. I only know that in a very few moments I suddenly awoke to consciousness with my subject, my text, and my sermon in my mind. Criminals are the enemies of society. How does the New Testament tell us we should treat our enemies? "Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . If thine enemy hunger, feed him; if he thirst, give him drink. . . . Overcome evil with good." The whole truth flashed upon me—now the axiom of prison reformers, but then radical even to them. We have no right to

visit retribution upon wrong-doers. This is not the era of judgment; it is the era of redemption. We have not the capacity to organize or administer a system of retributive justice. Our duty is to reform, not to punish, and to punish only that we may reform. We should abandon our system of justice and substitute a system of cure. My brain was on fire. I jotted the barest outline on a scrap of paper, and then tried to sleep that I might be able on the morrow to give to others the message which had been given to me. When it was given, the members crowded around me with congratulations. I was formally requested to furnish it for publication. Some friend, knowing my habit of extemporaneous speech, had arranged, unknown to me, for a shorthand report. It was published as reported, with very slight revision, and, I have been told, served as a new and spiritual definition of the essential principle of penology—fitting the penalty, not to the crime, but to the criminal.'

Dr. Abbott calls himself one of the 'new thinkers.' That is not the name of a sect, scarcely even of a movement. It means that he considered himself a preacher with an open mind. He completes one chapter (and we shall complete this notice) by naming the new thinkers of his day: 'Dr. George A. Gordon, the philosophic interpreter of the movement, in whom is combined a thorough familiarity with the best thoughts of the past and a spirit thoroughly modern; Dr. Theodore A. Munger, the perfection of whose style, the natural expression of a carefully perfected thought, has made his writings the more effective because they were never controversial; Dr. Washington Gladden, whose judicial temper enabling him to see all sides of controverted questions has been combined with an intensity of conviction not often found in so catholic a spirit; President Henry Churchill King, of Oberlin, who has interpreted by his writings with great clearness and felicity the change from a purely individualistic to a social Christianity; Dr. William Newton Clarke, of Colgate University, whose "Christian Theology" is the most religious book on systematic theology I have ever read—I am almost inclined to say, the only one; Edward Everett Hale, whose translation of faith, hope, and love into modern phraseology has made it a motto in many Christian households; John G. Whittier, whose religious poetry is luminous with the Inner Light in which he so devoutly trusted; and Phillips Brooks, whose personality, more eloquent even

than his winged words, made him the most prophetic preacher of his time.'

A philosophical author rarely expects a rapid sale. The late Professor William James, after his first experience, expected it. And he knew that he owed it to his marvellous English style. But a good philosophical book always finds a steady sale. And it is no surprise that the late Professor D. G. Ritchie's *Natural Rights* has appeared in its third edition (Allen & Unwin; ros. 6d. net). It is one of the books most frequently and most confidently recommended to students of Political Science. If we may speak of a scientific classic at all, it is a scientific classic.

An Essay on Shakespeare's Relation to Tradition has been written by Janet Spens, D.Litt., Resident English Tutor at Lady Margaret Hall, Oxford (Blackwell; 2s. 6d. net). The title suggests things purely literary and superficial. The book introduces us to things of deepest import. Often has it been said that the materials Shakespeare worked on were there for ordinary use, it was he that made them extraordinary. But there is more in it than that. In using materials which were there to his hand Shakespeare was greater than if he had created them—just as the new doctrine of evolution is more glorious to God than the old doctrine of creation 'out of nothing.' He made us see what comedy is and what tragedy, not in the lives of men and women who were fashioned by himself to that end, but in the lives of the men and women who were there already. It was not a world of his making that he gave us, it was eyes to see our own world.

And this, says Dr. Spens, is one of the things he enabled us to see—that tragedy belongs to the individual, to every individual; and that it is understood only when individuals are taken together, as in a family of two generations.

When the war is over, and men who have seen reality return to go to church or abstain, how are we to encourage them in church-going? Give them a short (unread) sermon in the morning and a longer (well-read) lecture in the evening. And, for sample of the evening lecture, get the Rev. Andrew Tweedie's book *A Sketch of Amos and Hosea* (Blackwood; 2s. 6d. net). Canon Streeter

says that a connected course holds a congregation better than unrelated subjects. Here are two excellent courses which have held and benefited one congregation.

How is it that so many persons who profess to believe in Christ doubt the fact of immortality? If the evidence for belief in God is prayer, we should say that the evidence for faith in Christ is the assurance of life everlasting. If we do not believe in a hereafter for those that are His, we do not believe in Him. Yet books innumerable are written to prove, apart from Christ, that immortality is a fact, and as they are written they are hungrily read.

The latest book has been written by the Rev. Charles Lewis Slattery, D.D., Rector of Grace Church in New York. Its title is *The Gift of Immortality* (Constable; 5s. net). Dr. Slattery's proof (he knows it is not an absolute proof) consists of three parts: first, the individual as an individual is pledged to immortality; next, the race as a race is pledged; and lastly, God is pledged to it. These three, being what they are, are witnesses to the fact of a life beyond this life.

Is Schism Lawful? The answer is already known when we know that the Rev. Edward Maguire answered it in an Essay which he presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. The answer however involves, or at least includes, a survey of Primitive Ecclesiology. The volume is published by Messrs. M. H. Gill & Son, in Dublin (5s. net).

Among other things, it includes a discussion of the Rock upon which the Church is built. Dr. Maguire (we hope he received the doctorate) holds by Simon as the Rock-foundation, and by Simon alone. He will have none of Dr. Gore's 'apostolic representativeness,' and none of Dr. Lindsay's 'Christian representativeness.' Neither did Simon stand for the Twelve, nor did he stand for the Church. He stood for himself alone.

How can Dr. Maguire do otherwise? The language about the Rock is parallel to the language about the Body. If 'Hoc est corpus meum' can only mean that the bread and wine are the literal Body of the Lord, then 'Tu es Petrus et super hanc petram' can only mean that Peter is the Rock, and Peter only. For just as Luther empha-

sized *Hoc est*, so Dr. Maguire emphasizes *Tu es*—This *is* the Body: thou *art* the Rock.

It is a pity (a pity for his case, we mean) that Dr. Maguire proceeds to quote the Greek—and to translate it. For the Greek means simply, 'Thou art Peter, and upon this rock I will build my Church.' But Dr. Maguire translates it, 'Thou art Rock (which needs *πέτρα*, not *πέτρος*); and he slips in a 'very,' which is not required at all—'Thou art Rock, and upon this very rock.' But he is wise to quote the French. For there the two words are identical; and as he says, triumphantly, 'The reader can see at once that Simon is the Rock upon which Christ promises to build His Church: "Tu es Pierre et sur cette pierre."'

The Ministry of Reconciliation (Headley; 1s. net). 'This book is the work of men who believe that war is indefensible from the Christian standpoint.' Do not all men believe that? Does it follow that a Christian must under no circumstances take part in war? That is what these men believe. 'Other men, actuated by motives just as noble, and with as sincere a desire to follow Christ, have felt that they had no option but active support of the war. We believe that they are wrong, and we have tried to explain why, but we do not judge them. For ourselves we cannot do otherwise: for us, discipleship of Jesus Christ involves abstention from war.'

The tone is good, whatever the conclusion may be. The tone could not be better. Perhaps it owes something of its fineness to the conclusion. In any case this book may be read profitably even by the keenest advocate of war—the keener perhaps the more profitably.

Professor Henry Sloane Coffin, one of whose books was noticed only two months ago, has now published a book on *The Ten Commandments* (Hodder & Stoughton; 5s. net). In this paragraph we see the theory and practice of the Ten Commandments, and understand Professor Coffin's book.

'Scholars tell us that the Hebrews took over the habit of dividing time up into weeks of seven days from their Semitic ancestors in Babylonia, from whom also came the idea of holding one of these days as sacred to the gods, a day of ill-omen on which to work or journey. But Israel's faith transmuted everything it received in its heritage; and

what it made out of this day, its ancestors considered unlucky for work, discloses the kind of God Israel worshipped, the sort of festival they thought would please Him. Its sabbath was primarily a humane day: "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid and the sojourner may be refreshed." "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt." Our Lord gave the true interpretation of the meaning of the day, as it was understood by Israel's spiritual leaders who had planted it in the consciences of their people, when He said: "The sabbath was made for man." Israel's God differed from the deities of Babylon in His humaneness; He cared for the slave, the stranger, and the dumb cattle. A day set apart to Him must be a humane day; and the sabbath was an early step in leading Israel up to the conviction that God is love.

The Right Rev. A. C. A. Hall, D.D., Bishop of Vermont, has added to his long list of theological works a small book on *The Psalter: Its Growth, Character, and Use* (Longmans; 1s. net). 'I have drawn very freely,' he says, 'on Dr. Kirkpatrick's book on the Psalms, and on the article by Professor W. T. Davison on the Book of Psalms in Hastings' DICTIONARY OF THE BIBLE. My attempt has been to bring together in a short form for ordinarily intelligent people a summary of some of the conclusions of scholars, with a view to a better understanding of the Psalms, especially as they are used in the Church's service.'

The first set of lectures under the Pringle Stuart Foundation has been delivered by the Rev. T. A. Lacey, M.A. The founder of the lectureship gave his benefaction for the purpose of promoting the study of the writings of the early Fathers of the Church, and also of the writings of John Keble. Mr. Lacey accordingly turned to St. Augustine. Here is an early Father. If Keble could not be added, at least he need not be contradicted. Mr. Lacey felt sure that in what he would say about the depravity of human nature in Augustine and

his writings would agree well with what Keble might have said and in some degree did say.

Now human nature in the teaching of St. Augustine is inseparable from the nature of the Universe. And the nature of the Universe cannot be discussed without discussing miracle. The title of the book accordingly is *Nature, Miracle, and Sin: A Study of St. Augustine's Conception of the Natural Order* (Longmans; 6s. net).

And Mr. Lacey sticks to his text. He has a modern mind, if we understand what that is; and he has a modern way of speaking his mind. In these days of theological disgust few will be attracted to the book by its title. And theirs will be the loss. Mr. Lacey is interested in St. Augustine, but he is more interested in you and me. And every word he utters touches us more or less intimately. The subject of 'Sin' is, of course, for ever interesting, more's the pity. 'Nature' is coming rapidly within the sphere of our close concerns. And even on 'Miracle' there is a discussion which keeps in touch with reality and promises things to come. St. Augustine's conception of Nature was so elastic that he found ample room for miracle within it; Mr. Lacey thinks it possible that we may soon achieve another conception equally elastic.

A description and translation of *The Coptic Psalter in the Freer Collection* has been made by Mr. William H. Worrell; and it has been published most handsomely by the Macmillan Company of New York (\$2 net). Only Coptic students will seek it out; but students of the Psalter, if they are at all enthusiastic, will see that they read at least its Introduction. It will be worth any man's while, if he is publishing however small a commentary on the Book of Psalms, to add to his literature this new book, and show that he knows what is in it.

Was Plato a Christian? How gladly would the Rev. William Temple say Yes. And he came so near. How admirable is his idea of Justice. But 'noble as is the picture of Justice, it is still not love; for love finds sacrifice its most natural expression and does not stop to balance up the good abandoned and the good secured, for it knows that in itself, active in sacrifice as it is, it has a value greater than either. It is just this failure to pass from justice to love which prevents

Plato from finally rounding off his system; for the Idea of Good, as we have seen, is justice in the universe. All the parts exist to serve the whole; so far so good; but he never went on to say that the whole exists for service of the parts; nor did anyone else say so until God came into the world and shewed His love alike by life and by death.' So Plato was not a Christian. How near and yet how far is very attractively set forth in three lectures on *Plato and Christianity* (Macmillan; 2s. net).

Mr. R. A. Gregory, Professor of Astronomy in Queen's College, London, has written many scientific books, or collaborated with other men in the writing of them. But he has never written anything so truly great as the book which has just been published, and to which he has given the title of *Discovery* (Macmillan; 5s. net). The very idea which informs it is great. It is to tell the world what science is and what it aims at accomplishing. In telling us what science seeks to do, Professor Gregory cannot help telling us something of what it has done. But it is principles not results that he is concerned with.

The titles of the chapters are attractive—Outlook and Endeavour, Truth and Testimony, the Scientific Mind, Inquiry and Interpretation, the Conquest of Disease, and seven more. And the contents of each chapter are as attractive as its title. For Professor Gregory means to make this book popular. He has written it in language that is 'understood of the people,' and with an appeal to the universal imagination. To add to its popularity the publishers have reproduced eight famous paintings—all symbolical of some aspect of scientific purpose.

Dr. W. Rhys Roberts, Professor of Classics in the University of Leeds, gave an address on *Patriotic Poetry, Greek and English*, on the 500th Anniversary of Agincourt. Now he has published the address, adding many Notes to it, giving references, and throwing into the bargain four illustrations (Murray; 3s. 6d. net). We do not know which to prefer, the address or the notes or the illustrations. The Notes are sometimes little more than quotation of authorities used; but then they are sometimes independent discussions of deeply interesting matters, like the synonyms for patriotism—motherland, fatherland—and the

curious history of that word 'patriotism' itself. Throughout the book there is a very pretty mixture of Greek and English, Ancient and Modern; and ever the difference is maintained between the pseudo-patriotism which is selfishness and the true patriotism which is self-sacrifice. After a word on Callinus, we read: 'Callinus is one of the very first in that long line of poet-warriors which includes the psalmist David, Tyrtaeus, Aeschylus, Sophocles, Ennius, Sidney ["Sidney, as he fought, And as he fell, and as he lived and moved": Shelley, *Adonais*, xlv.], D'Annunzio, Rupert Brooke.'

Messrs. Oliphant are to be commended for their enterprise in issuing in time of war so many books which do not deal with war, and for the attractive originality which they have exercised in the production of them. One of their new books is called *Hidden Pictures; or, How the New Testament is Concealed in the Old Testament*, by Ada R. Habershon (3s. 6d. net). In it the story is retold of all those incidents in the Old Testament which have been used for evangelical instruction. The story is retold with literary skill, and the instruction is brought out with spiritual insight. The short chapters of the book could be read easily at a meeting of workers. The book itself would be a gift much valued by a sincere Christian, old or young.

Is it possible to find Christ throughout the Old Testament without breaking the laws of true interpretation? This is what the Rev. Francis L. Denman, M.A., Vicar of Cold Harbour, Surrey, has tried to do in a book entitled *Christ in Holy Scripture* (Oliphants; 1s. 6d. net). His method is to identify the Jehovah of the Old Testament with the Christ of the New. And that is legitimate enough; for it is done in the New Testament itself.

Seven quite exceptionally fine evangelical booklets have been published by Messrs. Oliphant at sixpence each.

1. *Not against Flesh and Blood*. By Alexander Whyte, D.D.

2. *The Invincible Love*. By the Rev. James Philip Lilley, D.D.

3. *The Forgotten Friend*. By Bessie Porter Head.

4. *The Way Home from the Homeland.* By Dan Crawford.

5. *The Supreme Need.* By Andrew Murray, D.D.

6. *When the Boys Come Home.* By Lettice Bell.

7. *The Shining Path.* By the Rev. Dr. John Hume Townsend.

Not a word more need be said about them. The choice of author and subject gives variety of approach, but the approach is always unmistakably to the Cross. Send these wholesome Christian booklets to our soldiers and our sailors. They are as good to read, being written with style every one of them, as they are good for the saving of the soul.

We would have a reputation for wisdom, some of us, even if we had none for goodness. Well, 'he that winneth souls is wise.' And how that reputation may be made is told plainly in *The Soul-Winner and Soul-Winning*, by the Rev. Joseph W. Kemp (Oliphants; 1s. net).

The Soldier's Companion (Oliphants; 1s. net) contains 'messages of hope, comfort, and love' from many of the most acceptable devotional books, including the Bible. Some of the messages are in prose and some in poetry. They are arranged under general titles—Love to the Uttermost, Answering the Call, Onward and Upward, Gaining the Victory, the Peace of God. The little book is charmingly bound in khaki and made to be carried in the pocket.

Books on Prayer pour out of the publishing offices. The latest to come has a striking title: *The Dynamic of All-Prayer* (Oliphants; 2s. 6d. net). And it is a striking book. The author is a licentiate of the Royal Institute of British Architects, his name G. Granger Fleming. And not being known as a student of prayer, his book has been introduced by Dr. Andrew Murray. Dr. Murray says: 'If people can only be got to read and think out carefully the message this book contains, I feel confident it will lead many a one, not only to acknowledge that he has a new insight into what Prayer is, but deliberately to yield himself to Christ as one of His holy priesthood through whom the blessings of God's grace are to be dispensed to the world.' One thing may be added, that, however many books on prayer you have already, there

will be no overlapping if you give this one a place beside them.

In the same attractive printing and binding the same publishers have issued a book by Mr. Paget Wilkes on *The Dynamic of Faith* (2s. 6d. net). But the books are very different. Mr. Granger Fleming is 'original or nothing': Mr. Wilkes is content with a well-ordered attractive exposition of what faith is and what it does. That is a book for the thinker; this for the worker. That touched on philosophy; this clings close to the Word of God. We should say that the man who can write so clearly and so simply has mastered his subject more utterly than the seer.

To the 'American Lectures on the History of Religions' a volume has been added on *Mohammedanism* (Putnam; \$1.50 net). The author is C. Snouck Hurgronje, Professor of the Arabic Language in the University of Leiden. And that, to those who know, guarantees the book. Professor Snouck Hurgronje (after one or two attempts you get it) gave himself early and entirely to the study of Mohammedanism. In 1888 he was sent out to Batavia in Netherlands-India, and remained there, studying and teaching, till 1906. He has not confined himself to any special part of Islam, but has studied the Muslim faith in its widest aspects. For that reason his name has not yet appeared in the *ENCYCLOPEDIA OF RELIGION AND ETHICS*, but he is the better qualified to write such a general sketch as will be found in this volume.

Ever so many preachers have been sent by the war to the prophets. The Rev. T. W. Crafer, D.D., Vicar of All Saints', Cambridge, has gone to Zechariah. In six living impressive sermons he has offered a message of Repentance and Hope, to the Nation and to every individual of it, based on Zechariah i.-viii. The title is *A Prophet's Visions and the War* (Skeffington; 2s. net).

Mrs. Humphry Ward knows that whatever she writes will command attention. She has written six letters to an American friend for the purpose of showing what Britain has done and is doing to bring the war to a successful end. She requested and obtained the privilege of visiting the munition factories, the Grand Fleet, and even the fighting army in France. She writes, therefore, not from

hearsay but from sight. The book is published under the title *England's Effort* (Smith, Elder; 2s. 6d. net).

It is a great story, and it loses nothing in the telling. Perhaps the seriousness is a little unrelieved, but the issue is serious, and it is a serious thing that we have been so misjudged in America and elsewhere. The only gleam of humour is in the Preface. There Mrs. Humphry Ward makes solemn apology for the title of her book—apology for ignoring in the title the contributions of Scotland and Ireland, of India and the Colonies. And what is her apology? That *England's Effort* (the title chosen) sounds best! 'Let anyone,' she says, 'try the alternatives which suggest themselves, and see how they roll—or do not roll—from the tongue.' Well, to be not less serious, *Does* 'England's Effort' roll from the tongue any better than 'Britain's Effort'? There is, however, the blessed alliteration. There is no getting over that. We might have suggested 'Britain's Bit,' but the last word wants a syllable for the rolling. Yes, the alliteration settles it. We commend this conclusion to the readers of the *Spectator*, where there has been a long but inconclusive controversy over the matter.

Questions of War and Peace (Fisher Unwin; 3s. 6d. net) are discussed by Mr. L. T. Hobhouse, D.Litt.; Martin-White Professor of Sociology in the University of London, in three essays, two of which are thrown into the form of dialogue. The questions are just those which we are all discuss-

ing, so that the dialogue form is appropriate. They are concerned not so much with this war as with war, though the origin of this war and the responsibility for it are not left untouched. The book is easily read, and we have read it right through. But if any one were to ask us what Dr. Hobhouse's conclusions are we should not tell him, partly because we are not sure, and partly because it would serve no purpose. We must all reach our own conclusions. Discussion is the thing, and here it is. We must be taught to think.

Bishop Boyd Carpenter has the English gift of clearness. We may agree with what he says, or we may not agree, but we always know what he means to say. He delivered the Donnellan Lectures in Dublin in 1914, and in Westminster Abbey in 1916. He has now published them. The subject is *The Witness of Religious Experience* (Williams & Norgate; 2s. 6d. net). The most popular title now is *Mysticism*, but Dr. Boyd Carpenter does not once use that word. His argument is that personal intercourse with God on the part of a believer in Him (Christian or not) is a fact. It is a fact which touches every part of a man's personality. It may become ours by the steady process of the opening of the life to God's Grace, or by the cataclysm which is called conversion. But it always consists in the surrender of the will. Jesus surrendered His will naturally (guard against the misuse of the word 'natural'); Paul surrendered his will cataclysmically. The issue is Communion with God, and the joy of it.

The Fourth Book of Esdras and St. Paul.

BY THE REV. C. W. EMMET, M.A., VICAR OF WEST HENDRED.

THE great interest attaching to the eschatological sections of 4 Esdras, such as the 'Son of Man' and the 'Eagle' Visions, has caused the quieter theological passages to be somewhat ignored. And yet they are of considerable importance for our understanding both of Judaism, and also of certain aspects of the New Testament, and in particular of Paulinism. Indeed, we may go further; they are of permanent religious value as giving poignant expression to those questions which vex

the thoughtful mind in every age, questions to which even Christianity can give no complete answer. The writer is in line both with Job and with the anxious religious inquirer of to-day; indeed at times his point of view is, as we shall see, extraordinarily modern. We shall not be surprised to find that his statement of difficulties is sometimes more convincing than his answers. This feature really adds to the value of the book; it is no superficial apologetic, but the faithful record

of the obstinate questionings of an honest and religious soul, which realizes the weakness of its own solutions and does not attempt to gloss them over with an air of spurious finality.

The discussions which are important for our purpose are found exclusively in what is known as the Salathiel Apocalypse. The researches of Kabisch, Box, and others have shown pretty conclusively that 4 Esdras is a composite work.¹ We need not enter into the details of the analysis; it is sufficient to say that this Apocalypse is contained in chaps. 3-10, except for four interpolated eschatological passages, and in 12⁴⁰⁻⁴⁸ 14²⁸⁻³⁵. It receives its title from 3¹, 'In the thirtieth year after the downfall of the city, I, Salathiel—who am also Ezra—was in Babylon.'² Salathiel³ (Heb. Shealtiel) is only mentioned as the father, or uncle, of Zerubbabel, and the identification of him with Ezra is at once a sign of the artificial combination of sources. The date supposed in the text—556 B.C.—is a century before Ezra's appearance. But though the nominal reference is—after the manner of Apocalyptic—to the capture of Jerusalem by Nebuchadnezzar, the real reference is undoubtedly to its fall in 70 A.D. The date of the Salathiel Apocalypse is therefore fixed thirty

years after this, or 100 A.D.; 4 Esdras as it stands is slightly later.

The date is important as giving the keynote to the book. The writer is faced by the problem of God's apparent rejection of His people in the great catastrophe which had overtaken the nation. The thought recurs again and again, and reaches its climax in the vision of chap. 10, especially vv.^{21ff.}:

'For thou seest how our sanctuary is laid waste, our altar thrown down; our temple destroyed, our harp laid low; our song is silenced, our rejoicing ceased; the light of our lamp is extinguished, the ark of our Covenant spoiled; our holy things are defiled, the name that is called upon us is profaned; . . . and what is more than all—Sion's seal is now sealed up dishonoured, and given up into the hands of them which hate us.'

In keeping with this idea the book contains some of the classical expressions of Jewish nationalism, e.g. 5^{23ff.}:

'O Lord, my Lord, out of all the woods of the earth and all the trees thereof thou hast chosen thee one vine; out of all the lands of the world thou hast chosen thee one planting-ground; out of all the flowers of the world thou hast chosen thee one lily; out of all the depths of the sea thou hast replenished for thyself one river; out of all the cities that have been built thou hast sanctified Sion unto thyself; . . . out of all the peoples who have become so numerous thou hast gotten thee one people: and the law which thou didst approve out of all laws thou hast bestowed upon the people whom thou didst desire. And now, O Lord, why hast thou delivered up the one unto the many, and dishonoured the one root above the rest, and scattered thine only one among the multitude?''

Or again: 'Thou hast said that for our sakes thou hast created this world. But as for the other nations, which are descended from Adam, thou hast said that they are nothing, and that they are like unto spittle; and thou hast likened the abundance of them to a drop on a bucket' (6^{55ff.}). If Israel has sinned, the nations are much worse (3^{28ff.}); the law was offered to them and they have rejected it (7^{21ff.}). If this were all, the book would be of no special significance. Its peculiar value lies in the way in which a wider outlook is revealed. Again and again, the writer, almost against his will, finds himself compelled to face the larger problems of the fate of man as man. He is at once catholic, as concerned with the fate

¹ See Box, *Ezra Apocalypse*, and 4 *Ezra* in the Oxford Corpus of *Apocrypha and Pseudepigrapha of the Old Testament*. The distinctive character of the theology of S (Salathiel Apocalypse) has already been recognized by Box and others. The difference between the sources in this respect is, in fact, very marked. I had myself previously worked over the book from the point of view of the different sources, but had occasion after some considerable interval to study it with reference to the bearing of its religious ideas on the theology of St. Paul, especially in Romans. For this purpose I was taking the book as it stood, and it was not till I had nearly completed it that I realized that all the passages which I had marked as significant were from S, and that the other strata, including those separated off from S by Box in chaps. 3-10, had practically no bearing on this particular subject (of course they are important for St. Paul's eschatology and conception of Christ). The point is perhaps worth noting as a small independent verification of the validity of the critical analysis.

² The quotations throughout are from Box's translation in the Oxford Corpus.

³ It is curious to find the name in a boy-actor, Salathiel Pavy, on whom Ben Jonson wrote an elegy (see Lee, *Life of William Shakespeare*, p. 342). Those who are learned in the use of the Apocrypha in the Middle Ages may be able to tell us whether it was ever a common proper name.

of the Gentiles, and individualistic, as thinking of the individual soul no less than of the nation as a whole. The problem of the future of the Jew turns out to be, after all, only a phase of the problem of the fate of the human race. If so few are to be saved, why was man made at all?

'O thou earth, what hast thou brought forth, if the mind is sprung from the dust as every other created thing! It had been better if the dust itself had even been unborn, that the mind might not have come into being from it. But as it is, the mind grows with us, and on this account we are tormented, because we perish and know it. Let the human race lament, but the beasts of the field be glad! Let all the earth-born mourn, but let the cattle and flocks rejoice! For it is far better with them than with us; for they have no judgement to look for, neither do they know of any torture or of any salvation promised to them after death. But what doth it profit us that we shall be preserved alive, but yet suffer great torment? For all the earth-born are defiled with iniquities, full of sins, laden with offences. And if after death we were not to come into judgement, it might, perchance, have been far better for us' (7^{62ff.}).

'This is my first and last word; better had it been that the earth had not produced Adam, or else, having once produced him, for thee to have restrained him from sinning. For how doth it profit us all that in the present we must live in grief, and after death look for punishment?' (7^{116ff.}; see also 10^{9f.}).

What, indeed, is the purpose of the infinite skill and labour lavished upon man? 'We are all one fashioning, the work of thine hands, as thou hast said. . . . And afterwards thou sustainest it in thy mercy, and nourishest it in thy righteousness; thou disciplinest it through thy law, and reprovest it in thy wisdom. Thou wilt kill it—as it is thy creature, and quicken it—as it is thy work! If then, with a light word thou shalt destroy him who with such infinite labour has been fashioned by thy command, to what purpose was he made?' (8^{7ff.}).

The angel's answer to these questions points to the waste of nature: 'Just as the husbandman sows much seed upon the ground and plants a multitude of plants, and yet not all which were sown shall be saved in due season, nor shall all that were planted take root; so also they that are sown in the world shall not all be saved' (8^{41f.}; cf. 9²¹). This analogy is clearly no solution, since

it only puts the difficulty a stage further back; but the whole discussion is very modern in tone and argument. It shows the moral difficulty presented, indeed, by every view of eternal punishment, but enormously heightened when it is held that this is the fate preserved for the vast majority of mankind, and a fate which they have practically no chance of escaping.

But while this great problem is so clearly stated, we find that it is deliberately put aside. 'Concerning man in general thou knowest best' (8¹⁵); 'For, indeed,' says the angel, 'I will not concern myself about the creation of those who have sinned, or their death, judgement, or perdition' (8³⁸; cf. 9¹³). We are to understand that the writer feels that the wider question is beyond him, and therefore, superficially at least, he consents to confine himself to the problem of Israel.

Here his primary explanation is found in the fact of sin, the interest of his treatment lying in the way in which he emphasizes its connexion with Adam. It should be remembered that this point of view was not usual in Judaism (see Sanday and Headlam, *Romans*, p. 137); the Apocalypse of Baruch comes nearest to 4 Esdras, but there it is mainly physical death and other evils which are traced to him; there is no real doctrine of original sin; see especially 54¹⁹, 'Adam is therefore not the cause, save only of his own soul, but each of us has been the Adam of his own soul.' The teaching of 4 Esdras goes further: 'Thou appointedst death for him [Adam] and for his generations, and from him were born nations and tribes, peoples and clans innumerable, and every nation walked after their own will and behaved wickedly before thee' (3^{7f.}). 'For the first Adam, clothing himself with the evil heart, transgressed and was overcome; and likewise all that were born of him' (3²¹). 'For a grain of evil seed was sown in the heart of Adam from the beginning, and how much fruit of ungodliness has it produced unto this time, and shall yet produce until the threshing-floor come!' (4³⁰). 'O thou Adam, what hast thou done? For though it was thou that sinned, the fall was not thine alone, but ours also who are thy descendants!' (7¹¹⁸; cf. v. 11).

The writer therefore teaches the universality of sin (7^{46, 68} etc.), though at the same time he holds that a few are not indeed sinless, but yet have a sufficiency of 'works' to win salvation (8³³). The angel includes Salathiel among the

number (7⁷⁷), but he himself in a remarkable manner expresses his sense of his own sinfulness; 'We and our fathers have passed our lives in ways that bring death' (8³¹). He is praised by the angel, 'because thou hast humbled thyself, as it becomes thee, and hast not assigned thyself a place among the righteous' (8⁴⁹). We must of course allow for the dramatic convention which naturally ascribes a considerable degree of sanctity to the seer under whose name the book is written; it is clear that the writer himself had a real sense of personal sin. A remarkable feature of 4 Esdras is the pathetic longing for some means of salvation, some 'gospel' not only of forgiveness—that as a Jew he accepts, though in an undefined and limited sense—but of power to conquer sin. 'O Lord above us, if thou wouldst but suffer thy servant to pray before thee; and wouldst give unto us the seed of a new heart and culture to our understanding, whence fruit may come, whereby every corruptible one may be able to live, who bears the form of man!' (8⁶). No doubt there are glorious promises of God held out as the reward of obedience and righteousness, but what are these to those who are only conscious of failure? 'For how does it profit us that the eternal age is promised to us, whereas we have done the works that bring death? And that there is foretold to us an imperishable hope, whereas we so miserably are brought to futility? And that there are reserved habitations of health and safety, whereas we have lived wickedly? And that the glory of the Most High is to defend them who have led a pure life, whereas we have walked in ways most wicked?' (7^{119ff.}). What is the value of the reward promised to works¹ to those who are conscious of having none? (8^{32ff.}). The law indeed has its promises of life, and its supremacy and abiding value are strongly emphasized, but nowhere is there any hint that it has within it the germ of any gospel for the sinner. 'Yea, rather, let the many that now are perish than that the law of God which is set before them be despised' (7²⁰).

The upshot is that the writer finds himself compelled to acquiesce in a small inner circle of the saved, a select aristocracy of spiritual supermen.

¹ 'Faith' is indeed mentioned side by side with 'works' in 9⁷ 13²³ (neither of these passages belongs to S), and there are hints of faith in S itself, but its general meaning is simply fidelity to the law; see Box on 6⁵.

'I will rejoice,' says the angel, 'over the few that shall be saved . . . and I will not grieve over the multitude of them that perish' (7^{60f.}). 'Many have been created, but few shall be saved' (8³). 'And I saw, and spared some with very great difficulty, and saved me a grape out of a cluster, and a plant out of a great forest. Perish then the multitude which has been born in vain; but let my grape be preserved and my plant, which with much labour I have perfected' (9^{21f.}).²

This solution clearly leaves the writer's conscience uneasy, and he can salve it only by having recourse to two principles, which must indeed form an element in the ultimate answer to all fundamental religious problems. The first principle is that man cannot hope to understand the ways of God. 'The way of the Most High has been formed without measure; how then should it be possible for a mortal in a corruptible world to understand the ways of the Incorruptible?' (4¹¹; cf. v. 21). 'Thou art not a judge above God nor wise above the Most High' (7¹⁹). With this principle we connect the frequent references to predestination and to God's power as Creator; man is after all but clay in the hand of the potter, who may work his will upon him, with none to say him nay (7⁵² 8² etc.). The writer here re-echoes the teaching of Job; the answer is really the abandonment of all attempt to find a solution, and Salathiel, in a passage with a curiously modern spirit, boldly ventures the question why, if this is all that can be said, man should be endowed with reason at all? 'I beseech thee, O Lord, wherefore have I been endowed with an understanding to discern?' (4²²). This falling back on the inscrutability of God's ways cannot, in fact, be allowed to hold good, if it stands alone. For, after all, what guarantee has man that there is a solution at all, or that, if there is, it in any way corresponds to his own desires, or to the claims either of reason or of conscience? Its value for religion depends entirely on the second principle to which appeal is made, and here the religious teaching of our Apocalypse reaches its climax. It is the appeal to the love of God: 'Art thou in sore perplexity concerning Israel? Lovest

² It should be noted that in the description of rewards and punishments after death in 7^{62ff.} there are noble ethical features; the wicked 'pine away with shame in that they see the glory of the Most High, before whom they have sinned in life,' while the climax of the joys of the righteous is that 'they are hastening to behold the face of him whom in life they served.'

thou him better than he that made him?' 'Thou art powerless to discover my judgement or the goal of the love that I have declared unto my people' (5^{33. 40}); 'Thou comest far short of being able to love my creation more than I' (8⁴⁷; cf. v. 5⁵⁹). If this faith is well grounded, man can indeed wait with patience for the new age, bearing the sorrow and impotence of this (5^{27ff.} 10). It is from a slightly different point of view the lesson of Browning's Saul, as it is also the teaching of the New Testament and particularly of St. Paul in Romans. We are, however, bound to remark that Salathiel has no fact to which he can appeal as the pledge of the love on which he throws himself with so noble a faith.

Here we may pass to the main point which we wish to emphasize. The reader will have already noted that the problems which troubled our unknown author are the same as those which troubled St. Paul. He too was compelled to face the question, 'Hath God cast off His people?' not indeed under the pressure of a grave national disaster, but in view of the fact that Israel itself had turned traitor to its destiny, and that the Gentiles had entered into the heritage of the Messianic Kingdom. He too feels the burden of sin and its universality, and traces it to the entail left by Adam's fall. Far more keenly and decisively has he realized the impotence of Law to save. No doubt he that doeth the works of the law shall live thereby; but what gospel is this in the face of man's universal failure and weakness? Again, he realizes even more clearly than the other that the problem of sin and salvation cannot be confined to Israel, and that, whatever the answer may be, it must include the Gentile world as well. On one side his solution is of course startlingly different; he has an answer in the gospel of Christ, with its universality, its promise of redemption, power, and hope, where the Jew has none. Writing when he did, the latter must have had some familiarity with Christian teaching, but nowhere does he betray the least sympathy with it. On the contrary, there are passages which seem to be definitely directed against it, *e.g.* when he is told that 'the end shall come through me alone and none other' (6⁶), or that 'even as now a father may not send a son, or a son a father . . . so shall none then pray for another on that Day, neither shall one lay a burden on another; for then every one shall bear his own righteousness or unrighteousness'

(7^{104f.}). It is true that these passages might refer to tendencies at work within Judaism itself—the emphasis on the work of the Messiah, which some schools rejected, and a belief in the validity of intercession—but they gain in point if read as a polemic against the 'heresies' of the Christians.

But on another side there is a most striking coincidence in the principles to which appeal is made for a final solution. We have seen how 4 Esdras rests finally on the inscrutability of God's ways, based on His unchallengeable power as Creator, and on His fatherly love for His creation. These are precisely the two answers which are combined in Romans. In chap. 9 St. Paul makes his well-known appeal to the absolute authority of God as Creator—'Nay but, O man, who art thou that repliest against God?'—using the same familiar metaphor of the potter and the clay. The peroration of the section in 11^{33ff.} emphasizes the same principle, 'How unsearchable are his judgements and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor?' On the other hand, in chap. 8, in dealing with the problem of the sufferings of this present time and the final deliverance of creation, he has asserted the love of God in Christ as the ground of hope and the pledge of the ultimate solution (8^{28ff.}; cf. 5⁵). The main difference is that he has the historical manifestation of that love to which he can point in vindication of his argument. The fact that both writers place these two principles side by side and that neither explicitly combines them is certainly worth notice.

There are other less important parallels between the two. Both draw the contrast between Isaac and Esau, with the same quotation from Hosea (4 Es 3¹⁶, Ro 9¹³). With 4 Es 7⁷², 'For this reason therefore shall the sojourners in the earth suffer torture, because having understanding they yet wrought iniquity, and receiving precepts they yet kept them not, and having obtained the law they set at naught that which they had received,' we naturally compare Ro 2¹⁻¹⁶, though St. Paul does not accept the common Jewish view that the Gentiles had been offered the law and had rejected it. 4 Es 7⁷³ embodies the same idea as Ro 2³, while the next verse refers to the longsuffering of God in delaying the judgment in the same way as Ro 2⁴, though the Jew declares that the delay is not for

man's sake. In 5⁴¹ we find the same interest in the fate of those who die before the end as is found in 1 Th 4¹³ (cf. 2 Bar 14).

What is the significance of these parallels? There is really no question of literary dependence on either side; St. Paul is, of course, the earlier of the two, and it does not appear probable that 4 Esdras borrows from him. The importance of the comparison lies in another direction. It shows that the problems which occupied the mind of St. Paul were also before the minds of other thoughtful Jews. They too were oppressed by sin and failure; they looked beyond the law for some means of deliverance, though they had not reached the point of unthroning the law from its position of supremacy. The contrast between God's choice of Israel and the facts of history presented a problem which refused the conventional solutions of the day, while the wider question of the fate of the Gentiles and of mankind as a whole refused to be ignored. To us the pressure of such problems is obvious, whatever our solution, and it may seem superfluous to labour the fact that they were felt by other Jews as well as by St. Paul. But they did not, in fact, loom large in the horizon of the average Rabbinic Jew, and this is no doubt one of the reasons why Christianity with its new solution did not appeal to him. We see from a contemporary writing such as 2 Baruch that it was not generally held that only a few even of the chosen people would be saved, and that there was little doubt as to the adequacy of the 'good works' of the average religious man. It may be useful to quote Mr. Montefiore's summary of the position of orthodox Rabbinism. 'There is therefore no need whatever for despair. No injunction of the law is too difficult for a man to seek to obey it . . . The breaches can be repaired. Human repentance, divine forgiveness; these are the methods . . . None but the deliberate and determined sinner need fail to grasp it [*sc.* the Law as a tree of Life]; none but the mocker and apostate are unable to uphold it . . . Rabbinic Judaism was convinced. . . . that for every decent Israelite there was a place in the future world, in "the life to come."' ¹ Similarly, the ordinary Jew did not trouble himself about the fate of the Gentiles. 'The fate of the outsider did not thrust itself persistently within the circle of his thought, and even when it did, he could, such is the

pathetic inconsistency of the human mind, consign the outsider to perdition and truly love God at one and the same time.' ² Mr. Montefiore recognizes more than once that 4 Esdras belongs to a different school of thought, and that it is in line with the type of Judaism presupposed in the Pauline Epistles; in other words, according to the thesis maintained by Mr. Montefiore, it represents the Judaism of the Diaspora. Canon Box ³ also takes the view that the tendencies found in the Salathiel Apocalypse 'suggest perhaps the influence of Alexandrian rather than specifically Palestinian thought.' Palestine, he reminds us, 'was saturated with Hellenistic influence at this period, and Palestinian Judaism was profoundly affected by it.' On the whole the parallelism between St. Paul and 4 Esdras goes to support Mr. Montefiore's thesis that the Apostle's pre-Christian Judaism was not of the ordinary Rabbinic type, though it does not necessarily follow that it may not have been learnt, at least in part, in Jerusalem. Whether this type was, as he argues, 'poorer' and 'inferior' is of course another question. It is at least arguable that such a book as the Apocalypse we have been considering does face the facts of the world and of human nature in a way that 2 Baruch or ordinary Rabbinism do not. A pessimism which comes from a resolute determination to do this may at any rate prepare the way for an optimism based on a sure foundation. We can only raise these questions here in passing and suggest that the comparison of 4 Esdras with St. Paul and a fuller study of its provenance may throw further light on the Jewish background of Paulinism and on the interesting point of view brought forward by Mr. Montefiore. This at least is clear: the author of the Salathiel Apocalypse is our best representative of the kind of Jewish thought with which St. Paul must have been in sympathy in his pre-Christian days. Had he not become a Christian, he might have written just such another book as 4 Esdras, while our unknown author would have surely been a strong 'Paulinist' had he been able to adopt the Christian solution of the problems he faced so bravely. As it is, the poignancy with which he states the difficulties and the very inadequacy of his answers may serve to emphasize the value of the teaching of St. Paul and the New Testament.

² *Ibid.* p. 57.

³ *Apoc. and Pseud. of the O.T.*, ii. p. 557.

¹ *Judaism and St. Paul*, pp. 43 f.

Christ's Confidence in His Perpetual Presence.

BY THE REV. W. MORISON, D.D., EDINBURGH.

WHAT is most originaive in the Christian faith is that it is faith in a living and present Saviour. The weight of our faith is thrown not on the death of Christ by itself, but on His death and resurrection. 'It is Christ that died, *yea rather* that is risen again, who ever liveth!' We believe in a Saviour who died for us, *but is not dead*. 'His resurrection,' says Canon Scott Holland, 'was needed to give the momentum required for the origination of a new religion. A vision of unutterable beauty indeed the life would have been, but a vision that came and passed and vanished, before men's bewildered eyes had had time to receive it, or their hearts to apprehend what was there for a flashing moment in their midst.'

Had Christ the confidence that His death would not affect His presence with His people, save indeed in the way of making it closer and more powerful? That He had this confidence, He showed in every possible way.

No one can dispute that He believed that *His cause* would have a great future. As little can it be questioned that He believed that the fortunes of the Church were bound up with His own—that they would stand or fall together. In His teaching in regard to the relationship between Himself and His people there is one idea that is always present—namely, inseparableness. It was like that between the shepherd and the sheep, between the tree and the branches, between the head and the members of the body. In fact, their life was just His life in them. 'Because I live,' He said, 'ye shall live also.'

In the promises with which He consoled the disciples, on the eve of His departure, He assured them of His return. He said, 'I will not leave you comfortless, I will come to you.' His last word to them was, 'Lo, I am with you alway, even unto the end of the world.'

These are promises of His perpetual presence.

It is quite inadequate to interpret them otherwise. It is quite inadequate to interpret them as only meaning that He would always *live in the remembrance of the Church*, that the recollection of His life would never be lost, that He would leave an enduring memory. Even had He not meant

more than this, it would have disclosed a wonderful confidence in Himself. How was it possible, we may well ask ourselves, for one whose life was so brief, who played His part in the world in two or three years at the longest, and on so obscure a stage, and with so few and such negligible witnesses? How could He expect to live in the remembrance of men, and 'to their ears and tongues be theme and hearing ever'? He had but a poor scaffold in the world's eyes on which to rear such an edifice of hope—but a slight foundation on which to build such 'imaginary puissance.' Does it not, of itself, show His consciousness that on a stage so inconspicuous, and in a work day so contracted, He had rendered a vast, a profound, an inexhaustible service to mankind? The conviction that His life had in it a force which would project itself so far into history, proves how strong was His sense of His alliance with the Spirit of the Eternal.

But if Christ meant more than this, what was the more? Did He mean that *His work would live* in its effects on succeeding generations, that the spiritual ideas and inspirations He originated would pass into the moral life of the world, that the Divine movement He began would progress till its end was realized, and the Kingdom of God established on the earth? There is a sense in which every good life, every noble life, endures. It 'leaves its fibre in the work of the world; by so much evermore the strength of the race has gained.' Every beneficent movement it has initiated or supported spreads and grows. 'There is no great and noble idea once promulgated that does not triumph in the end, although it may traverse centuries of obstacles. There is no holy aspiration which, starting with a handful of believers, is not certain to increase in the number of its adherents.'

'The word unto the prophet spoken
Was writ in letters yet unbroken.
One accent of the Holy Ghost
The heedless world hath never lost.'

All this is supremely true of Christ and His influence. He lived to do the will of God, and so He abideth for ever.

But there is more than this—more than His confidence that His memory and work would

endure, that the influence of His life would persist, that faith in Him would pass, by contagion, from one soul to another, and from one generation to another, that His name would always keep its charm, and His life its freshness and fragrance, that His footsteps would never be obliterated but continue to guide men in the way of life, that He would inspire a devotion to His Person which would appear as unfailingly as the flowers of spring with each new age. What He promised was that He *would keep in living touch* with His people by the power of His eternal Spirit. We do not exhaust the causes which account for the persistence of our faith, we do not arrive at that which secures the operation of all the others, and without which they would fail, till we come to this cause. The Church lives on in the world only because Christ lives on in the Church. It is the breath of His Spirit that renews faith from age to age, that preserves and builds up the Church and spreads His Kingdom. It is by the insistence of His Spirit that the Kingdom makes its way into new generations, into new provinces of human activity, into new forms and developments of human society, into new regions of thought and feeling. Can the stream flow on, cut off from the spring? Can the branches bear fruit severed from the tree? Can the members of the body survive separated from the head? As little can the Church live apart from the living Christ.

This is what Christ meant by His promises to the disciples. He was still to be at their head to inspire and guide and strengthen them. He had not merely given them an original impulse which they were left to carry out themselves. No! They were still to be dependent on His presence with them. They were still to be in contact, in correspondence, in communication with the Captain of their Salvation.

The perpetual presence of Christ has always been the very nerve of the Church's confidence. It was so to the disciples. We know the effect which the promise of it had on them. It was such a consolation as turned His departure into an occasion of gladness. After He had departed from them they returned to Jerusalem 'with great joy.' Never was there a more unnatural, a more impossible joy, had they not believed that in the most real sense He would still be with them. From that day they became new men, as courageous, as hopeful, as, immediately before, they had been

timid and despairing. His leaving them might rather have been His return to them. So indeed it was.

What I have said of the first disciples is true of all who have succeeded them. His presence has been the nerve of their confidence in all the struggles of the spiritual life, and in all their efforts to extend His Kingdom. It is not so much *back* to Christ as *up* to Christ they have looked for their power. They have sought it by prayer for His presence, and a fresh reinforcement from His Spirit. His memory, His example, His teaching, His life and work on earth—all have needed the touch of His own Spirit to make them effective. His servants have had more than the faith that Christ is living—they have had the faith that He is *living in them*, and that His hand is in contact with all their environment, to adjust His help to their need.

It is those who have done most and dared most for His Kingdom who have made most of the promise of His presence. As they have measured all their resources against the work they have been called to do they have felt that they were inadequate without it—without the working of His own Spirit with them. Like the disciples in the miracles in which Christ employed them, there was a part which they could do, but there was also a part that was beyond them. The disciples could bring the loaves and fishes and place them in Christ's hands; they could fill the waterpots with water and carry them into His presence; they could cast their nets upon the lake: but there they stopped: to the miraculous result they could but contribute their faith in their Master. And so in all their work for Christ His servants have found that after they had exhausted all their own power, they came to a point of impossibility, which needed the intervention of power from above, and where they had to wait in faith for its descent. There is not a page of missionary history, for example, which does not illustrate this truth. There is nothing more miraculous than the entrance which the missionaries of the Church have obtained into their fields of labour. They have gone to the most hostile peoples—they have gone with no external influence behind them—they have gone with nothing in their hands to barter for their spiritual opportunity—they have gone with a simple trust in their own beneficent purpose, and in Him who put it into their hearts, and the door has

opened for them unaccountably, mysteriously, as by the touch of an invisible hand.

It was a stupendous task which he laid on His disciples in the missionary commandment with which the promise of His presence was coupled. The commission and the promise were well joined together. For an enterprise so measureless in its scope, and in the time through which it would have to be sustained—an enterprise wide as humanity and unending as the generations of men, that sought its conquests in the spiritual life of the world, and has to be renewed with a fresh zeal in every new age, there was needed the abiding inspiration, direction, and energy of its divine originator. So Christ gave this promise before His departure. So far from leaving His followers He would be nearer them and more with them than before. And it is only because He has kept His promise that the Kingdom which He inaugurated has endured and retained an inexhaustible newness of life.

The confidence which Christ had in Himself and in His destiny is the most wonderful thing in history. To feel this we have but to put ourselves in the place of His contemporaries. We are, let us say, His neighbours in the little town of Galilee, in which He was brought up. On its streets we meet a young man as he goes to and from his day's work, with his tools slung over his shoulder, or as he bends over the bench in his workshop. On whom are we looking? On one whose name will spread through all the world and through all time. His memory will become men's most sacred possession, his words their most precious treasure. He will wield a power in comparison of which that of

the mightiest monarch will be insignificant. The kings of the earth will seek for their investiture the sanction of his name, the countenance of his servants, the benediction of his spirit. Nations and peoples will be stable in the measure in which they own his authority, and are assimilated to his spirit. He will create the greatest personalities of the future, to whom it will be an immeasurable honour that he employs them in his service. From him human genius in all its kinds will derive its richest inspirations, and its noblest employment. His power will penetrate where no mortal authority can reach; he will reign in the dispositions and thoughts of the heart. He will be a new conscience to humanity. Whenever he finds a place at all it will come to be the highest place. He will be more to those who receive him than father or mother or brother or sister. He will be the only one of whom mothers will be glad that their children love him more than they love themselves. He will make immortal the name of every one who has appeared in his company; he will hallow for ever in the eyes of men whatever he has touched. Labour will be sweeter to men because he has laboured. The valley of death will be less lonely and the star of hope will shine upon it because he has passed through it. How incredible! How impossible! But it is what has happened. All this consciousness of His destiny Jesus carried in His own heart. He knew that His name would be above every name, and that He had inaugurated a divine movement in the world—a movement so in accord with the Eternal Mind that all after-history would but be the record of its struggles and of its ultimate and universal triumph.

In the Study.

Virginibus Puerisque.

I.

September

THE REAPERS.

‘One soweth and another reapeth.’—Jn 4³⁷.

JESUS loved the country. The Gospels are full of pictures from Nature; the bright coloured field flowers, the green grass, the singing birds, the rustling corn, and the reapers.

They all spoke to Him; and in His parables He caught up what they said, and taught men how God, even when His workings were difficult to understand, was caring for them all the time. Most of you know something of the harvest fields. You feel that harvest is a very happy time. Its stripped garden trees mean barrelled apples. There is stubble in the field, but soon there will be a dusty miller making meal for the porridge. Some of you may even have played among the stacks; then you wished that sunny harvest days would

go on for a long time. But they never do. Fine weather makes a short harvest.

The New Testament is such a well-known book to most of you that I believe you lose interest in Christ's sayings. They fall on your ear like the striking of the clock you have at home. You never hear them.

And yet Christ was your Friend. He was always full of sympathy with children both in their joys and in their sorrows. And He thought a great deal about the sorrows that come into the lives of grown-up people. We know some of them. When they are very sad we call them tragedies. Not so very long ago, I heard of a young minister laying out his garden, putting down his seeds, pruning his gooseberry bushes. He was not well at the time, and members of his congregation who loved him, speaking to one another, said sorrowfully: 'He may live to see the early flowers, but he will never see his fruit ripen.' They were right; other people did gather the gooseberries.

This sort of tragedy was in Christ's mind as He watched the Samaritans streaming through the green cornfields to hear Him preach. He may have thought of John the Baptist, who had sown, and whose harvest He was reaping. Or His thoughts may have been of the harvest His disciples would reap when He Himself had left them.

Jesus quoted an ancient saying to His disciples: 'One soweth and another reapeth.' Coming from His lips as it did, after He had spoken other wise and beautiful words, it was more forceful than ever. And it never came with such a meaning as now. 'The life that is opening for you will be one of reaping. The sowers have given their lives, that life for you in this world may be according to the laws of the Kingdom of Heaven. Our young men—your brothers—knew the 'Sermon on the Mount.' It had become part of their natures. They were ready to die rather than that its words should be disregarded. 'One soweth and another reapeth.' They rejoiced that it should be so. The story of the sowing has filled our hearts with wonder. One would need to have the power of a prophet to be able to preach about it to you children.

From the innumerable grave
There will spring a world new-born,
With the austere eyes and brave
And its clear gaze towards the morn.

He who gave His Son to die
For man's purchase, gives once more
These, His beloved sons, to buy
Him a world worth dying for.¹

—'A world worth dying for.'

That world is, in a manner, to be in your keeping.

A mother had a very clever, good son, who died. He was fond of flowers, and had potted some fine calceolarias in the early spring. At the time of his death they were gorgeous with beautiful blossoms. The mother took some of them to a friend, and said, 'I would just like you to take care of my boy's plants. They are dear to me because he potted them.'

Boys and girls, can you be trusted to try to make this world better? It was Jesus who uttered the text: 'One soweth and another reapeth.' Surely to-day we need to be in earnest over life. Jesus left His message to the care of twelve plain men. He left it to the care of the common people. To-day, He leaves the reaping of what your brothers have sown to you boys and girls. You will not fail in doing your share. Will you ask God's help to make you worthy of their sacrifice? Think of it when you see the reapers in the harvest fields.

II.

'The Greatness of Gentleness.'

'Thy gentleness hath made me great.'—2 S 22³⁶.

Don't you think this is rather a queer text? You would not have been surprised if David, who sang this song, had said, 'Thy strength hath made me great,' or, 'Thy power hath made me great'; but when he says, 'Thy gentleness hath made me great,' you think he must somehow have got hold of things by the wrong end.

Well, if you look at the first verse of this chapter you will see that David sang this psalm, 'in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.' He was looking back on the difficult and dangerous times through which he had come, and he saw that it was God's care for him, the kind and loving way He had led him, that had made him the great man he was. Perhaps when he reached this verse in his song, David remembered the time when he had been a shepherd boy. Perhaps he was thinking of some little tired lamb that he had carried

¹ K. Tynan, *Flower of Youth*, 50.

over the rough mountain-path, and he thought, 'That is just the way God stooped down to me in my need and lifted me up, and made me great and strong by His gentleness.'

Now it is a little difficult for us to understand how great a power gentleness is, so I want you to think about it for a little while to-day. And we are going first to Mother Nature to see what she has to say about it. What do you think is the most powerful thing in Nature? Perhaps some of you will say an earthquake. An earthquake is certainly a very powerful thing, but what does it do? It makes great rents in the earth's surface, it knocks down houses and destroys life. But can it build up the houses it has knocked down, can it give back the life it has destroyed? Not once. Then lightning seems a very powerful thing, and so it is. But what does it do? It blasts great trees, but it cannot give them life. And a hurricane is a very strong thing. It tears up plants by the root, it knocks down trees, and flies off with our slates and our chimney-pots, but it cannot make one tiny wild flower grow.

Now, do you think it is greater to make things or to destroy them? Surely it is greater to make them. It is easy to tear a book into shreds, but it is not so easy to write another. We could all destroy a toy or a doll, but how many of us could make one? And what is it that makes the flowers grow? The soft, warm rays of the sun, the gentle rain, the silent help of the soil underground. I think it is because gentle things don't make a noise that we forget how great they are. Few things are greater or quieter than the growing of flowers, and of boys and girls, the ripening of corn, or the coming of the dawn.

And just as gentleness is the greatest power in Nature, I think it is the greatest power in people too. If a friend flies into a rage with you, you will accomplish more by keeping calm and giving a gentle answer than by flying into a rage too.

Once upon a time a man arrived in a town with a monkey and a barrel-organ. The monkey wore a little red coat and a little red cap. He sat on the organ while the man played a tune, and afterwards he performed some tricks. One day a little dog came rushing out of one of the houses, and flew at the monkey, barking and making a terrible noise. The monkey waited till the dog came quite near, and then he took off his little red cap and made the dog a very polite bow. You should have

seen that dog. He was so astonished and so ashamed that he just dropped his tail and sneaked off into the house, without uttering another bark.

You will find that people will do much more for you if you are polite and gentle than if you are rough and rude. 'Please' and 'thank you' will always accomplish more than grabbing. Don't imagine that gentleness is a sign of 'softness.' It is a sign of strength. We can all be rough and cruel if we like, but it takes a strong brave man to control a temper, and be kind to little helpless things.

There is a story told of General Lee who was the leading general on the Southern side in the American Civil War. One morning he was standing with some officers under a tree on a battlefield. A shell burst near them, and the General said he thought they had better retire as the enemy had evidently got their range. Nobody moved till the chief should move, and the next shell crashed into the top of the tree. Then the officers took their leader's advice and began to retreat; but when they looked round the General was still under the tree. The shell had knocked down a bird's nest and he had stopped to pick it up and put it carefully on one of the lower branches. Although he was a great general he was not ashamed to take care of a little helpless bird.

And now we come back to the place where we began. It is God's gentleness, not the thought of His majesty or power, that makes us great. It is His love that draws us. There is a legend of a knight who did not believe in God and who was always laughing and sneering at those who did believe, and boasting of his unbelief. One day in a bragging mood he threw down his gauntlet, as knights used to do when they challenged each other to fight, and he said, 'If there be a God, I challenge Him to come down and meet me in mortal combat.' And while the people waited, trembling, expecting to see a lightning-flash strike the bold, proud knight to the ground, there came down from heaven a scroll of parchment on which were written these words, 'God is love.' That message broke down all the knight's pride and unbelief, and he was ever after a humble and loving servant of God.

God knows how foolish we are, and how far we can wander, and how much we can hurt ourselves, and He just wants to put His arms round us and wrap us in His love, safe from all harm. He

stoops down and takes us—poor, silly children, and He lifts us up and makes heroes of us—strong and wise, and tender. His gentleness makes us great.

III.

An Aerial Attack.

Who was it that said he preferred the Old Testament to the New, because there was so much in it of wars and battles? It is not in encouragement of so depraved a taste that Lettice Bell writes a whole book about *Bible Battles* (Oliphants; 3s. 6d. net). It is to draw us all to the study of the Bible by showing how interesting it makes everything that it touches. We shall take the liberty of quoting the account of an Aerial Attack, as Lettice Bell rewrites it.

‘Had Gibeon been only a village, the fact of Joshua having made peace with its inhabitants would have troubled nobody. But being a great city, as one of the royal cities, the kings of Canaan were greatly upset.

‘Adoni-zedec King of Jerusalem was absolutely furious. What was the use of the agreement by which the kings had leagued themselves together to crush Joshua, if the Gibeonites were allowed to treat it as a mere scrap of paper? In a rage, the indignant king sent off to four kings of the Amorites, and this was the urgent message his servants delivered:

“Come up . . . and help me . . . smite Gibeon: for it hath made peace with Joshua.”

‘The four kings lost no time in bringing all their hosts together, and they, with Adoni-zedec, set out full of confidence to punish the faithless Gibeonites.

‘You can just imagine the consternation that there was in Gibeon when the five kings were seen advancing and preparing to make war against it. The very voices that had once urged the pretenders to dress up and take Joshua in, were no doubt the very loudest to wail: “I told you so. Why ever did we make peace with Joshua, we shall all be killed! Five kings, did you say? Whatever shall we do?” This we feel sure was the way the people lamented over their terrible plight.

‘Fortunately, amongst that weeping, chattering crowd were the men who had so successfully pretended to have come from a very far country. They had actually seen Joshua, had actually heard his promises. “Never fear, Joshua will help us,”

they said confidently. “Joshua will come . . . to us . . . and save us.”

“Send for him,” cried the frantic inhabitants, and at once a message every bit as urgent as Adoni-zedec’s went flying over the twenty miles that stretched between Gibeon and Gilgal.

‘And did Joshua listen to the request of these men who had so shamefully deceived him? Did he? What a foolish question! Why, had he not pledged his word to let them live? Of course he had, and all his power and all his help were at their disposal in their hour of need.

‘This time, however, Joshua did not omit to ask counsel from his Divine Captain, and he was able to go to the help of the threatened town, with a sure and certain promise of victory. “Fear them not,” said the Lord, “for I have delivered them into thine hand.” How? Joshua did not ask, because it did not matter how. He lost no time in mobilising his men, and in the night he marched quickly towards Gibeon.

‘Before he arrived there, the five kings had each brought up their armies, and were already encamped around its walls. They were not worrying about Joshua in the very least. If they gave him a thought, it was only to picture him resting quietly at Gilgal, miles and miles away. So the five kings lay them down to sleep, quite comfortably, never suspecting that the armies of Israel were coming nearer every moment through the darkness.

‘We do not think that the Gibeonites within the besieged city slept much that night, with five great armies ready to attack them at any moment, and no help in sight. Supposing Joshua did not come? Even supposing he did, would he ever be able to conquer five kings?

‘Then as the Gibeonites trembled and wondered in the dark, a terrific noise startled them to their feet.

‘Trumpets and shouts, the clash of arms and cries of terror rent the air as Joshua suddenly rushed his forces upon the formidable camp of the sleeping Canaanites.

‘With the dawn, the anxious Gibeonites would be able to see the cause of the uproar. While safely within their own walls, they gazed on the battlefield strewn with their dead enemies, and watched those that had escaped the general massacre flying for dear life along the Beth-horon road. Then they knew, from the eldest to the youngest, that Joshua did not consider a treaty just a scrap of paper, to be torn up if convenient.

'Can't you imagine how the Gibeonite children would ask all about Joshua, and why he had come to save them? How they must have opened their eyes in amazement when their mothers reminded them of the dressing up in the old garments, and told them that Joshua was the very man their fathers had taken in! "Did he help us after that?" said the children. "After that," said the mothers softly.

'And as we think of the meaning of Joshua's name and the keeping of Joshua's pledge, he fades away from our minds, and the Saviour of whom Joshua was but a shadowy picture stands before us. His Hands are outstretched to help and save sinners as unworthy and despicable as the pretenders of Gibeon. "Come unto Me," He is saying to us, "and I will in no wise cast you out."

'Yes; after the way we have behaved; after all the times we have run away from Him, He still stands and says: "I will save you: come unto Me."

'Now we must get back to the battle. Along the Beth-horon road the Israelites chased the runaway Canaanites, and as they ran, heavy black clouds gathered ominously in the sky. A long narrow pass, between the hills, lay in front of the fugitives. We do not think they were best pleased to be obliged to go through it, with the storm in their faces and their foes at their backs.

'Such a storm as it was too! A regular deluge storm, for God was fighting for Israel and for Gibeon with the mighty forces that lie within the hollow of His Hand. Not from aeroplane or Zeppelin did bombs descend upon the panic-stricken Canaanites, yet bombs as deadly as any made in Germany fell down upon them from God's Aerial Fleet of cloudy chariots. Bombs not made with steel and gunpowder, the work of men's hands, but stones of solid ice fashioned by unfathomable skill in the arsenals of heaven. So hard and so great were the weapons of destruction, that more died from the hailstones than were killed by the sword. Modern air-craft can boast no such success.

'And of all the Bible battle stories this one must be specially meant to give us courage when we feel like shivering at the thought of German Zeppelins. God still holds the wind and the ice in His almighty Hand, and those are forces He can use at any moment on behalf of those who trust in Him.'

Point and Illustration.

A South American Rescue.

The 'Other Lands' series of Messrs. Oliphant is the best value for the money in children's books that we know. The new volume, *Children of South America*, by Katherine A. Hodge (1s. 6d. net), contains one hundred and twenty-eight beautifully printed pages and eight richly coloured full-page illustrations. And it is a book for children out and out, as the page we shall quote by way of example will show. It is full of incident, and every incident is told in language that is simple and yet imaginative. This is the story of the rescue of a baby.

'The mother of a dear little Indian girl became very ill one day. The husband, who really loved his wife, did all he could to make her well, but in spite of this she gradually grew worse instead of better. When he saw that she could not possibly live, and that all hope was gone he left her alone.

'There she lay, outside the hut, with a reed matting over her face, her life fast ebbing away. It was about an hour before sunset. The Indians were getting restless, when the missionary walked into their midst. Seeing the form on the ground, he stooped down, taking the matting from the Indian woman's face.

'She whispered: "Water." Reluctantly it was brought by the Indian husband, but a few minutes later she became quite unconscious. The eyes of the Indians were anxiously looking, not towards the dying woman, but toward the sinking sun, for she must be buried before sunset. They would all have to pack up and hurry away to a new camping-place, where the woman's spirit could not follow.

'Impatiently they stepped forward, but were waved back by the missionary. Her grave was ready, everything was prepared for the funeral rites.

"The spirit has not left her yet," he said; "do not touch her."

"But we must hasten, or darkness will be upon us before we leave," replied the husband; "we cannot break our custom."

'The missionary held them off as long as he could, till finally they bore her away. Stepping into their hut, he heard a faint noise, and seeing a small, dark object on the floor, he stooped down and tenderly lifted up the now motherless baby girl. What a dear, wee, brown living thing she was!

'Turning round he saw her father, who held out his arms saying that he had come to take her away to be buried with her mother. The missionary gazed at him with horror in his eyes.

"Oh, but you are not going to kill her, surely?" said he, hugging baby closer.

"Of course not," said the father; "we are going to put her in the ground alive. It is our custom!"

'He did not think about the cruelty of such a proceeding. It was part of their religion, and, therefore, must be carried out. So there was a tussle between the father and the missionary for the Chaco baby's life, and I am glad to say the missionary won, but the Indians did not like it at all.

'The first thing to be considered was what to give baby to eat, and the second problem how to get her to the mission-station a hundred miles away. Finding that no Indian woman would help him in the matter of nursing and feeding her, he saw that he would have to be both nurse and mother to her himself.'

How he nursed the baby is full of fun, but you must go to the book for it.

The Teeth.

After Robinson came Thomson, after Thomson came Neil—that is the succession of the men who have done most to illustrate the Book by the Land. Mr. James Neil's last volume (he died before it was quite through the press) is *Palestine Life* (Simpkin), an octavo of about four hundred pages, filled to the brim with the things that illuminate the words of Scripture. Mr. Neil had a genius for bringing custom and text together. Out of this last book of his it would be easy to gather illustrations enough to fill a notebook. And that is the more surprising when we remember that so many books with so much in them have gone before. Here is something about teeth, which might become the basis of an address to children.

'The teeth of the mass of the people are very beautiful and long preserved, and toothache is not much met with, except in the case of the rich in towns. They never use a tooth-brush; but, notwithstanding this, their teeth are of the whitest, with the enamel so well preserved that they shine like those of wild animals of the feline order. This regular, glistening, pure white, elegant appearance

of the teeth is doubtless brought about largely by their exceedingly simple, healthy diet, and vigorous open-air life. The *fellahheen* are practically vegetarians, and owe much of the perfection of their teeth and gums to their only on rare occasions eating meat, and also to the very little sugar they take, and that mostly in the wholesome and easily digested form of grape sugar.

'But they owe still more to their careful practice of thoroughly washing and cleaning their mouths immediately after each meal, using for this purpose water, and sometimes soap and water. In wealthy houses, after the guests have finished the repast, slaves come round with a cup of water, a bowl, and napkins used for this purpose. This practice of the ablution of the gums and mouth immediately after taking food is of the highest importance to health in general, as well as to the preservation of the beauty of the teeth.

'Well-preserved teeth were always reckoned a great mark of beauty and health, and of the bride we read in the Bridal Song:

"Thy teeth are like a row of the shorn ones,
That have come up from the washing;
For all of them are forming twins,
And a bereaved one is not among them."

Or, as it is again:

"Thy teeth are like a row of the lambs,
That have come up from the washing," etc.,

that is, they are spotlessly white, clean, and regular. It is interesting to note, in this connexion, the fine figure of periphrasis, or circumlocution, by which the Lord speaks of hunger in the judgment denounced on the kingdom of Israel for their idolatry at Bethel and Gilgal:

"I have given you cleanness of teeth,
In all your cities;
And lack of bread,
In all your places."

This word *makoam* being the technical name of the "place" or "high place," "the idolatrous mountain shrine," we have here in the last line an allusive reference to the corrupt worship, the sin of idolatry, which had brought upon them the punishment of famine.

'It is striking to notice in this connexion that the pure, glistening white, snow-covered summit in which Anti-Lebanon ends at the south, a pointed

peak, was called by the Amorites, *Seneer*, probably for Sheneer, from *shain*, "a tooth." This summit is 9,150 feet above sea-level. It is one of the most striking features of the land, and is to be seen from afar, standing out, a white cone, against the blue sky. I have seen it most distinctly from Joppa, a distance of some 120 miles! In Canticles the bridegroom cries to the bride:

"Come with me from Lebanon, [my] spouse,
with me from Lebanon,
Look from the top of Amann, from the top
of Seneer and Hermon."

Hermon appears to be the name of the mountain, and Sheneer, which occurs under the form of Seneer, the tooth-like peak at its summit.'

Men of the Knotted Heart.

The Rev. Thomas Cassels, M.A., Junior Minister of Wellpark United Free Church, Greenock, has done one of the most difficult things that any man could be set to do, and he has done it well. He has written the biography of two men, both of peculiar endowment and without external incident. He has written their lives together as if it were one life—for they were of closest friendship. He has done this so well that the men live before our eyes, separately and together, and will live now, as long as biographies are read. For he has thrown himself into the book with an abandon of admiration which carries one's whole soul into sympathy. The title of the book is *Men of the Knotted Heart* (Greenock: McKelvie; 3s. 6d. net).

We had marked good anecdotes and incidents for quotation, but still better will be the quotation of a section on a single topic. The men are the Rev. Alexander Duncan Grant of the United Free Church and the Rev. John Paterson Struthers of the Reformed Presbyterian Church, both settled for many years in Greenock, and both associated in our mind with that wonderful little monthly magazine *The Morning Watch*, although Mr. Struthers was really the editor of it.

This is the quotation:

'Of Struther's preaching the doctrinal basis was the thought of the Love of God. To him the world was full of kindnesses, great and small, which God was busy doing. The tender mercy of the Lord was over all His works. Perhaps there is no more valuable asset in any town than a man who

believes invincibly in the love of God. We all believe, but how many believe *invincibly*? How many times do we hesitate in the face of some most cruel sorrow, and wonder how God's love could ever say "Amen" to that! We faint by the way. We may even admit hell and God's mercy there, but we hesitate, sometimes, in face of the little pitiable things, which so rend the heart and break open the fountains of our tears.

'Just such a story is that which Lord Lytton tells of the old Frenchman, who made his living in Versailles by exhibiting some white mice, most intelligent little creatures, whom he had trained to climb poles, leap through paper hoops, and perform other antics. Late one night, when he was crossing the Boulevard des Italiens with his little performers, who had gone to bed snug in their box under his arm, he was nearly run over by a steam-roller, and, in the effort to save himself, dropped his box, which was crushed beneath the iron monster. Three hours later, one who had witnessed the tragedy passed the spot again and found the poor old man still there, leaning against a lamp-post and weeping bitterly for his white mice. Here is a story typical of the miseries that are daily recurring round us, and there is in it a certain needlessness, a wanton heartlessness, which sets one wondering and perhaps doubting. Now in *The Morning Watch* Struthers tells the story, and there is a little pathetic picture of the Frenchman; and when he has told the story he makes this comment:

"One wonders why God did this thing, and yet one may be sure that, if we knew everything, we should see that God did it all in love, love to the old man and love to the little mice too. Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without our Father. Not one of them is ever forgotten before Him. He permitted them, as the Psalmist tells us, to find a house where they might lay their young, 'even Thine altars, O Lord of Hosts, my King and my God.' But mice have come closer to Him still. For do we not read in the Book of Samuel how the mice of gold were put in a little coffer, and the coffer was laid beside the very Ark of the Covenant, close by the Mercy-seat and the Cherubim?"

'Here, I take it, is a comment which only a man with an invincible faith in the love of God could write; and to the afflicted, the wounded in life's

affray, such a man was the very Presence of God, and his words as a banner and a sword.

'This invincible faith in God's love was part of his heritage from his mother. I have told of her last prayer: here is another story of her dying time. She told her son that she had remembered with great pity the souls that are outcast for ever. "But the All-Merciful may save them yet," she said. "It repented Him once, it may repent Him again." The text she alluded to (Gn 6⁶) has been a stumbling-stone to many, but what a strong faith it was which struck from it a spark of eternal hope!

'Graht had much the more philosophic mind. He met such an incident as that of the old Frenchman, not by a simple child-like statement of his continued and triumphant belief in God's love, but by seeking some explanation along lines I have already indicated—the existence of a Fate in the world, created, but not inevitably controlled, by God. He used to point out that there was a heartlessness in things. One could see it in Nature, he said. And he would quote:

"Ye bank and braes o' bonnie Doon,
How *can* ye bloom sae fresh and fair?"

as an illustration of the careless indifference of the most beautiful things to sorrow and heartbreaking. When he was challenged to square such ideas with the cardinal thought of the love of God, he pointed out that our games consist in overcoming difficulties which we ourselves have made. In golf we could walk up to the hole and drop the ball in with our hand—as Struthers did on one occasion at Bo'ness—but, instead, we multiply the difficulties—bunkers and rules—and the game consists in getting the ball into the hole in spite of these. Even so, he would say, God has made rules for Himself with regard to us. He has created Fate; He has made rules, which we call natural laws, and which by their action break an old Frenchman's heart or somebody else's, every day, every hour. And we have to play the game also—with these rules. We have to accept the killing of the white mice, and loved ones ten times dearer; and the game is to keep loving God, and knowing that He loves us, in spite of all.'

Retardation of the Beatific Vision.

BY THE REV. H. B. WORKMAN, D.D., D.LIT., PRINCIPAL OF THE WESLEYAN TRAINING COLLEGE, WESTMINSTER.

THIS heresy, if indeed it be a heresy, is chiefly of importance for its relation to the question of Papal Infallibility. On November 1st, 1331, Pope John XXII. at Avignon preached a sermon for All Saints' Day on the doctrine of the Intermediate State. He maintained that the saints who have no need of purgatory must await like ordinary mortals for the Beatific Vision until after the Resurrection and the Judgment; for, if otherwise, the Resurrection, by adding nothing, would condemn itself as superfluous: 'The soul separated from the body has not that Vision of God, nor can it have before the Resurrection.'

John was little prepared for the outburst that followed. On December 15th he found it advisable to preach a second sermon to explain the first. In this sermon, John concludes with the words: 'I say with Augustine that if I err let him who knows better correct me. I cannot hold otherwise unless the determination of the Church or the authority

of Sacred Scriptures be shown to be contrary.' In a third sermon (Jan. 5, 1332), 'in the presence of cardinals, prelates, and doctors,' the pope, aroused to his need of the defensive, showed that his opinions were not new. He referred especially to his contention that if the blessed do not enter at once into heaven neither do the wicked enter into hell until after the Judgment. In a fourth sermon (Feb. 2, 1332) John acknowledged that there were many murmurs against his opinion, but added, 'I can do no otherwise.' John did not see the far-reaching consequences of his doctrine. In reality he swept away popular mediæval worship, for if the saints are not in heaven prayers for their help become vain. Moreover, did this doctrine apply to the Virgin Mary, for no pope had yet ratified the favourite dogma of the Paris University, the Immaculate Conception?

On the news of the pope's sermons being brought to Paris riots broke out, and in the autumn an

English Dominican, Thomas Walleys or Walsh, preached against them in a sermon still preserved at Cambridge. He was arrested by the Franciscan inquisitor, cast into prison (Jan. 9, 1333), and brought to Avignon. In spite of the efforts to release him of the French king, Philip, Walsh lingered on in prison, occupying his leisure in writing a larger reply to John, called *de Instantibus et Momentis*, now also at Cambridge. As Paris was still seething with excitement, the pope caused his sermons to be translated into French and dedicated to Queen Joanna. He also obtained a decision condemning Walsh from eighteen doctors, five of whom were English, among them John Luttrell, late chancellor of Oxford, a letter of whose on the subject of the Beatific Vision is at Cambridge. Philip replied by summoning twenty-nine doctors of Paris to Vincennes (Dec. 19, 1333) under the chairmanship of the famous Nicholas de Lyra.

They had no option but to gratify the king by a verbal condemnation of the pope's heresies. 'The souls,' they said, 'which have no need of purgatory, or which have already finished their purgation, pass at once to the Vision, naked, clear, beatific, immediate, and intuitive, of the Blessed Trinity, a vision which the Apostle calls Face to Face.' This, they held, was a necessary consequence of the Descent of Christ into Hades and His Harrowing of Hell. Not content with this verbal condemnation, Philip forced them to reduce it to writing, and send it to John (Jan. 2, 1334).

But hearing of the king's intention, John had held a Consistory at Avignon to discuss the matter (Dec. 28, 1333-Jan. 2, 1334). All the cardinals except two and a great number of prelates and doctors were present. 'No one here to-day,' said the pope, 'would give as much as I would for the affirmative to be proved, for then I myself, my parents and friends, would come more quickly to the Beatific Vision.' 'But if,' continued the pope, the Consistory should decide otherwise, 'we protest that if perchance in the sermons referred to some things be met with at all contrary to Scripture and the orthodox faith . . . we expressly revoke the same, for it is not our intention to stick to them or defend them either now or hereafter' (*Chartul. Univ. Paris*, ii. 435). After John's speech five days were spent in reading authorities for and against. Each member in turn was then forced under pain of excommunication to declare 'what seemed to him to be the truth according to

the testimony of Scripture.' The result is not known, but would seem to have been neither unanimous nor satisfactory. A certain Dominican present, Friar Armandus by name, who had already compiled a defence of Walsh (according to a letter of his still preserved together with his Defence (*Responsiones*) at Cambridge), summed up decisively against the pope and called his theory 'a new and strange idea.' Later in the year a second attempt was made by John to settle the matter, but without success.

On December 2nd, 1334, John was seized with a fatal flux. His kinsmen, it is said, surrounded his bed and urged the pope to save his soul by a complete retraction. The old man (he was over ninety) at last yielded. According to his successor, Benedict XII., the value of whose evidence is discounted by his opposition to John's ideas, the pope summoned the cardinals, 'together with some prelates and public notaries.' John then 'caused a letter to be read, engrossed under his name,' several copies of which, spurious or genuine, are still preserved. In this letter John declared that if 'he had said anything whether in sermon, dogma, or teaching contrary to the determination of the Church, Sacred Scripture, and good customs, we wish them to be regarded as if they were not said.' The letter goes on to affirm that John now 'confesses and believes that purified souls though separate from their bodies are already in heaven and see God face to face.' Thus the pope 'made confession, revocation, and submission concerning the matters discussed in the letter.' A few hours later John lay dead (Dec. 4, 1334).

Whether the letter be true or false, the next day the Curia published to the world John's letter and the story of his deathbed repentance (Dec. 5, 1334). From the first it was received with incredulity and contempt. Several of the chroniclers of the day openly contended that the letter was a forgery, and the repentance a myth. John's opponent, the famous English Franciscan, William of Ockham, poured ridicule on the whole story. John, he said, had died a heretic. Whether the letter is genuine it is now impossible to decide, but of the convenience for the Papacy of the story of this deathbed repentance there can be no doubt. Within a year of John's death his successor, Benedict XII., settled the matter with the help of a committee of Paris theologians, most of them young men (Jan. 29, 1336). Henceforth in the Roman Church, by the constitution *Benedictus Deus*, it was

held to be heresy to agree with the views of Pope John XXII.

Of the whole transaction, John's sermons included, there is now only one existing MS. (Camb. Univ. Library, MS. I. i. 3. 10), which has never yet been published, and scarcely noticed by theologians or historians. Fragments of John's third sermon, not in the Camb. MS., are in the Vatican, which also contains a number of treatises on the subject

collected by a certain Franciscan friar called Nicholas (*Chartul. Paris*, ii. 414). A sister MS. which once existed in Paris was destroyed by some ultramontane in the 17th century. Valuable notes on the whole matter, by the Abbé Denifle, will be found in the *Chartularium Universitatis Parisiensis*, ii. 414 ff., as also in *Archiv für Literatur- u. Kirchengesch.*, vol. vi. See also an article by the present writer in *London Quarterly Review*, 1903, and H. Lea, *History of Inquisition*, iii. 591 ff.

Contributions and Comments.

Numbers xii. 21-31.

S. REINACH, in his book *Orpheus* (Engl. tr. 1909), remarks that one of the most curious episodes in the Book of Numbers 'is that of Balaam the prophet, whose ass seems to have been an echo of the worship of the ass, considered as an oracular animal.' He compares the story (Nu 22²¹⁻³¹) with those animal fables which were widely prevalent in ancient times, and thinks that 'the primitive stories which were combined and revised to form the Bible must have bristled (!) with tales of animals.' Yet he is obliged to admit that in the Bible, as it has come down to us, animals are represented very rarely as speaking. There are only two instances: that of the serpent in Genesis, and that of Balaam's ass in Numbers. With the former I am not concerned at present.

According to the *Encyclopædia Biblica* (s.v. 'Balaam'), the story in Numbers, 'though welded with some psychological skill into the surrounding narrative, is a decoration derived from folklore.' So also, according to G. B. Gray (*Numbers* in 'Inter. Crit. Com.'), who compares the talking cow in the Egyptian *Tale of the Two Brothers*, 'a piece of folklore is here utilised for the purposes of the story.' But in the light of the new study of psychic phenomena, it seems to the present writer that the explanation of some of the strange episodes in the Old Testament as pure fables or myths requires to be modified. In the present instance, even if we grant that the vision-interpretation of Maimonides is unsatisfactory, we are not driven to invoke the aid of the sacred ass or to compare such fantastic fables of talking animals as we find in many Oriental writings (cp. the *Apocryphal Acts of the Apostles*, Syriac and English, ed. by W. Wright, 1871).

The story admits of a psychological explanation. We are told elsewhere in the Old Testament that the prophets and others rode on asses. Here the animal is introduced quite naturally. The only remarkable incident is that speech is ascribed to it. Now, in the experience of recent ages animals of course do not speak. But in the experience of mankind in all ages voices have been heard which

have seemed to come from anywhere or nowhere (cp. T. J. Hudson, *The Law of Psychic Phenomena*, 1907, pp. 243-250); and in ancient times, when men had not learned to distinguish between subjective and objective phenomena, it is not surprising to find these voices ascribed sometimes to extraordinary causes. D. B. Macdonald, in speaking of the Arab poet (*The Religious Attitude and Life in Islam*, 1909), with whom he compares some of the Hebrew prophets, says truly that 'often, as to Socrates, his own decision must have come as with a voice from without, and it would take little to add a visible form.' In the case of Balaam, a visible form was present in the animal he rode. What could be more natural than to ascribe to this a voice which Balaam may have heard distinctly? Balaam was requested by Balak, king of Moab, to go and curse the Israelites, that is to say, to bring them under the baneful influence of a powerful spell. At first he refused to do so. When at length he did consent to go, it was with great reluctance and hesitation. He went in a meditative mood and in an uneasy state of mind. It is well known that the sympathy between a rider and his steed is often such that by a kind of telepathy the animal is influenced by the mental state of the rider. Balaam's uncertainty communicated itself to the animal, which several times tried to turn back. The prophet beat the animal, and at length heard a voice rebuking him. This voice Balaam himself, or his reporter, ascribed to the animal. Whether what Balaam heard has been rightly recorded is another question. But the tradition that the animal had been known to speak is not difficult to understand. It is possible, therefore, that this story, with others which have seemed equally fantastic, is a faithful record of a psychical experience which was real enough but was misunderstood.

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